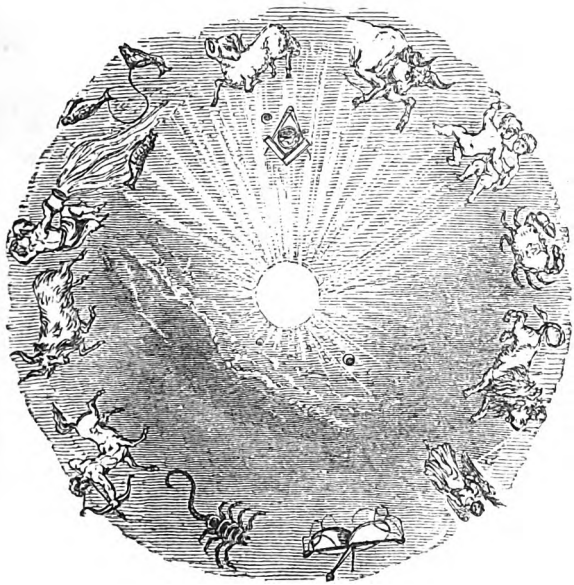
THE

FREEMASONS' QUARTERLY REVIEW.



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1838.

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TO

The Grand Lodge of Scotland,

WHOSE APPRECIATION OF OUR ATTEMPT TO RECORD

THE TRANSACTIONS OF THE MASONIC FRATERNITY,

HAS CONTRIBUTED TO RALLY AROUND OUR BANNER

THE ZEAL, THE TALENT, AND THE EXERTIONS OF BRETHREN

IN ALL PARTS OF THE WORLD,

AND WHOSE PUBLISHED DECLARATION THAT THE

"FREEMASONS' QUARTERLY REVIEW"

HAS PROVED DESERVING OF ITS SANCTION,

DEMANDS OUR GRATITUDE,

WE MOST RESPECTFULLY AND FRATERNALLY

DEDICATE THIS OUR

FIFTH VOLUME.

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FREEMASONS'
QUARTERLY ADVERTISER.



No. XVII.

MARCH 31, 1838.

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CONTENTS.

THE GRAND MASTER	1
THE ASYLUM	3
ON FREEMASONRY (REV. G. OLIVER)	9
CLAUDIUS, THE BUILDER	18
MASONIC DIDACTICS	22
ESSAY ON MODERN PSEUDO-MASONIC RITES	24
SONGS OF THE RESTORATION	33
ON THE ANTIQUITY OF GLOVES	36
A NEW SYSTEM EXPLANATORY OF TERRESTRIAL PHŒNOMENA	37
ON THE MYSTIC NUMBERS 9 AND 15	38
THE BELGIAN CLERGY AND THE FREEMASONS	39
MATERIALS FOR MASONIC THINKING	42
THE ARCHITECTURE OF THE HEAVENS	43
THE KNIGHTS TEMPLARS	46
RENOVATION OF THE KNIGHTS OF MALTA IN ENGLAND	48
MARCH OF THE KNIGHTS HOSPITALLERS	51
MASONIC ANECDOTE	52
STATUTES MADE AT WESTMINSTER, 1424	52
PROVINCIAL VISITS	53
COLLECTANEA	56
LINES WRITTEN IN ROME ON MY BIRTH-DAY	62
TO HARRIET ————	63
THE SAILOR'S SONG	63
SONGS	64, 65
MASONIC INTELLIGENCE :	
BOARDS OF STEWARDS	66
BIRTH-DAY OF H.R.H. THE DUKE OF SUSSEX	67
MASONIC OFFERING TO THE GRAND MASTER	73
LODGE OF BENEVOLENCE	74
WEEKLY BOARD OF BENEVOLENCE	74
THE GIRLS' SCHOOL	74
THE BOYS' SCHOOL FESTIVAL	75
ASYLUM FOR THE AGED AND DECAYED FREEMASON	79
QUARTERLY CONVOCATION	82
QUARTERLY COMMUNICATION	83
THE REPORTER	85
MASONIC CHIT-CHAT	89
OBITUARY	93
PROVINCIAL	95
SCOTLAND	111
IRELAND	117
INDIA	129
REVIEW	132
CORRESPONDENTS	135

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Extract from Circular of Grand Lodge, 6th Dec., just issued.

"Notice having been given at the Committee of Masters to the effect —

"That the opinion of the Craft with regard to the erection and endowment of an Asylum for Aged and Decayed Freemasons, having been taken in the most public manner possible, and the result being most decidedly in favour of such Institution, that this Grand Lodge recommend the same to the protection and support of all Lodges within the Constitution of England."

"The following communication from the M.W. Grand Master was read, viz,

"Signed AUGUSTUS F., G M.

"The Grand Master having learnt that the subject of the proposed Asylum for Decayed Masons was to be brought forward again in Grand Lodge this evening, thinks it right to repeat the explanation which he made verbally to the Grand Lodge on that subject at a former period.

"On that occasion the Grand Master declared, as to the matter proposed, that he was not unfriendly; but in his situation as Grand Master, he could not at present give to it the sanction of his name, and thus recommend it to the Grand Lodge and the Craft at large. That such assent could not be obtained from him until he was satisfied that such a sum had been collected as would meet the expenses for the erection and furnishing the buildings which were proposed, as likewise give reasonable hope that some provision would be funded, which, with a little addition, might enable the inhabitants of those dwellings to maintain themselves without a severe call upon the existing funds of the Grand Lodge. That the Grand Lodge has already two public Charities to support, and which it is our duty to secure from future wants, by making their permanent funds equal to the present expenditure. Such object being once attained, it would facilitate the consideration and adoption of measures favorable to the new establishment proposed; but always with the express understanding of the conditions previously stated.

"The Grand Master is induced to make these observations with a view of warning the Brethren not to allow their good feelings to carry them away, and, by a hasty vote, peril the charitable Institutions already existing, and from which the Craft derives so much benefit.

"The Grand Master has further to remark, that the Brethren are annually called upon to furnish a certain number of Stewards to manage dinners for those two establishments, which become very irksome and expensive; it would, therefore, be both imprudent and improvident to impose an additional burthen upon the Lodges by a call for a third Board of Stewards on the formation of a new Institution, and the exertions of which Stewards, however great, could scarcely be expected to realise a collection of more than one-third the aggregate receipts at the Anniversary Meetings on behalf of the existing Charities, and that mainly at the cost and loss of those two Charities.

"The Grand Master has moreover to add, that although similar Institutions may be found in various parts of the continent, yet the same necessity cannot be pleaded for their existence in this country, because the many Charitable Foundations throughout England, and to which the Brethren may have access, preclude the urgency of this appeal to their charitable exertions as Masons.

"Kensington Palace, 6th Dec. 1837."

It was then moved and seconded,

That this Grand Lodge recommend the contemplated Asylum for the Worthy Aged and Decayed Freemason to the favourable consideration of the Craft.

The question being put on that motion, it passed in the affirmative unanimously.

The following has been addressed to all whom it may concern:—

Sir and Brother,—The Board of Stewards for conducting the recent Anniversary Festival in celebration of the Birthday of H.R.H. the Duke of Sussex, our most Worshipful Grand Master, desirous of permanently associating and of forming a Union with other similar Boards or Stewards, propose to establish a Club, to be called "The Grand Master's Birthday Festival Club," to meet and dine annually about the middle of the year, either in London, at Blackwall, or such other place as may from time to time be determined on. The subscription to be One Guinea per Annum, and the Club to be confined to those who have served the Birthday Stewardship.

I have to request the favour of your informing me whether you will honour the Club by joining it, and I shall be obliged by an early answer, that a Meeting may be called as soon as possible to make the necessary arrangements for effectuating the proposed object.

There being no records in the Grand Secretary's Office of Boards of Stewards to this Festival prior to 1830, I shall esteem it a favour if you could furnish me with the names of those with whom you served, if you served prior to that time.

I am, Sir and Bro. yours very obediently and fraternally,

Gray's Inn, Feb. 28, 1838. GEO. P. PHILIPE, Hon. Secretary.

Our own opinion is, that this Circular militates against the interest of the fourth paragraph in the preceding Letter by the Grand Master; neither do we see any mark of honour or respect in holding an Annual Festival to commemorate an Annual Festival. A Stewards Club, embracing all who have served all Festivals, would be better deserving support, as such a body might exercise a liberality in protecting the THREE Charitable Festivals, where there is too often a lack of attendance of particular parties; and they might also ensure the regularity at the other Festivals, especially that of the Birth-day of the Grand Master, by their countenance.

BRO. LYTHGOE.—We regret that this Brother's communication was too late for appearance, unless in the space for "extra limits." The notice of motion given in the Committee of Masters by Bro. L., had for its object the establishment of a Masonic Provident Institution, &c.; and if we understand our correspondent, the Asylum would be materially benefited thereby. In the prospectus which accompanied the letter we do not fully coincide; but all these matters admit of improvement. Our opinion is on record—(See p. 227, 1837.) Bro. L., it seems, intends to repeat his notice of motion.

THE ASYLUM.—Brethren of the Craft, a Sermon will shortly be preached in aid of this Institution. The Festival is fixed for the 20th of June. The subscriptions from individuals and Lodges are most earnestly solicited.

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THE

FREEMASONS' QUARTERLY REVIEW.

MARCH 31, 1838.

THE GRAND MASTER.

As upon no former occasion the celebration of the natal day of the illustrious Grand Master of Masons has been attended with a purer demonstration of loyalty and affection than on the 6th of February last,* so we shall content ourselves with observing, that although His Royal Highness was absent from indisposition, yet the letter which he sent breathed those kind and truly fraternal sentiments that in some measure compensated for the disappointment, although the cause of his absence was most sincerely regretted. In the proceedings of the Birth-day Festival that letter is recorded; and the particular sentence wherein His Royal Highness most feelingly states, that "these sentiments I shall ever nourish as long as I live; and I hope that they (the Brethren) will correspond in the same feelings towards their Grand Master and affectionate Brother," we most earnestly point out to the serious consideration of all classes of the great body over whom our illustrious Grand Master has so long held sway.

The Earl of Durham presided on the occasion—it need not be said with what effect. His lordship was never happier in his addresses, and never presided over a more

* The day having been appointed for the reasons stated elsewhere.

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happy meeting—they were worthy of each other; and the distinguished Mason on whose account the festival was held, had it been possible for him to have attended, would not have been the least happy of the throng.

The Boards of General Purposes and Finance have presented no particular features; the attention of the former has been chiefly directed to the arrangement of the extensive repairs in the new Temple; and we have the pleasure to state also, to some most important alterations in the Secretaries' offices, whereby the public business of the society will be greatly benefited. There will also be a room appropriated to the future library, to which such of the Brethren as are qualified to enter the Grand Lodge will have access.

The Grand Festival appointed for the 25th of April, promises to be more than usually splendid. The presentation of the Masonic offering to the Grand Master will be a subject of great interest. We hear that the Hebrew Brethren are anxious to testify, by their attendance, their high sense of the protection afforded by His Royal Highness to their nation.

On the 14th of May, the Jubilee of the Girls' School will be held. The known interest felt by the Grand Master in the prosperity of that most excellent institution, as well as the great claims which the infants have upon the sympathy of the Craft, will, we firmly hope, ensure not only a large attendance, but a most liberal contribution. These are the best tributes that can be paid to the urgent wants of the helpless innocents, as well as to the memory of the warm-hearted institutor and his generous associates, now all withdrawn from the scene. May the Jubilee be worthy of the cause, and may our records thereof live until the centenary, and then stimulate future Masons still to continue the good work!

The Boys' School Festival, held on the 14th of March,

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passed off in the most admirable manner, under the direction of the Hon. Col. Anson, who took the Chair at an immediate notice. The subscription was liberal, considering that this Charity is almost beyond the reach of want. We refer the reader to the particulars, which are given at length.

The unanimous resolution of the Grand Lodge in December last, recommending the Asylum for the Worthy, Aged, and Decayed Freemason, to the favourable consideration of the Craft, having been as unanimously confirmed on the 7th instant, by the most numerous Grand Lodge that has assembled for these twenty years past, demands from us, on behalf of its supporters, the most grateful acknowledgments. Our thanks are as sincere as have been our labours; the boon is a payment, a noble payment, for the past, while the kind and considerate manner in which that boon has been granted, will enspirit the Brethren to future exertion.

We here should probably have closed our observations; but the question of the Asylum is no ordinary one, it embraces, in fact, much of the general polity of our Order. It is not merely the educating and clothing of the dependent boy, nor the protection of the helpless girl; the impulse of common humanity has effected those points, and will continue the goodly work; but the reference embraces the conduct of those who are to carry out the great leading principles of the Order, and who, if ever overtaken by misfortune, shall be found worthy of promotion in the sanctuary of the Temple. To be enabled to carry out these principles in London may not be difficult, where, under the fostering care of the Royal Chief, we are always reminded as to the best means of so doing; but in the provinces, where the Brethren have not in general the same advantages, the stimulus to emulation is less observable. There is, in fact, no greater truth than this, that when the provinces are superintended by activity and zeal on the part of the immediate Ruler, the Brethren evince the full spirit of emulation, and almost a chivalrous

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respect for their Chief. The reverse of this happy truth is lamentably apparent when the Provincial Grand Master falters through the easy but most honourable duties confided to him, and, like a faithless general, endangers the moral cause he has sacredly pledged himself to protect. There are several districts also, which are at present without any immediate Ruler, and more especially in the East and West Indies, where the Brethren having awakened from a long slumber—too long a slumber—are desirous to be re-invigorated by the talent and example of some Brother whose skill and ability would make his Masonic banner the rallying point for their cheerful service.

Permanent order is not ensured by too close an attention to centralization—probably the reverse takes place; the provinces have a local right to local government, and so long as they strictly conform to the Constitutions, they should derive every possible aid from the central point of superior government; nor should any change be made in the Constitutions but with the full consent of the local authorities; and still less should an edict from them be questioned when supported by proof. The spirit of public opinion should be suffered to extend its great moral influence free and unfettered by sophistry or power; for public opinion may be slow, but it invariably secures, however slowly, the advancement of its object, and which never can be shaken. The taunt of "clamour" may be flung at it, but public opinion contemns the disgraceful assailant, and severely censures the delay which the missile has caused. Masonry, the superior of all social compacts, where the youth and the aged of mankind have an equal footing, requires less than any other, that the pen should be wielded in its cause; but we opine whenever the pen is used, it should be in the prospective—the future is its legitimate field—the past may be referred to in explanation of subject-matter—the present is possessive, and speaks for itself. The active and thinking Mason, should march on carefully

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and steadily in the current of public opinion, not opposing but regulating, by his zeal and his talent, the events which must inevitably result, but which, in their useful operation, require both his zeal and his talent. All this we state —freely and at length.

We now approach a subject-matter of the deepest importance to the welfare of the Asylum—it is the letter of the Grand Master addressed to the Grand Lodge on the evening of discussion.* Perhaps no document that was ever issued to the Craft required graver consideration —it is the document of a wise man seemingly swayed by opinions at variance with his own conviction—this we can so readily prove, that lengthened comment is not necessary. We may state, that at no period were the Children's Charities so flourishing, while in the recollection of the oldest Mason, the claims of honest old age were never so numerous nor so pressing. Neither were the Boards of Stewards at any former period assembled with so little difficulty, nor with such powerful accession of numbers. And in comment upon the concluding paragraph we may observe, that any Mason who can so easily obtain entrance to other charitable foundations, would not, as a Mason, become burthensome to that Institution (for in such case he would be burthensome) the benefit of which his Brother in the Craft may require. For ourselves, we write it with truth, and without hesitation, that unless at the portal of the Asylum, we know not where to knock for entrance should misfortune overtake us—and our own case may be that of hundreds.

The letter in question is a public document, it is circulated among the Craft; and there may be many not so well informed as ourselves upon the merits of the case; who have not had the consciousness of being able to declare

* The letter will be found in face of the first page of this Leading Article.

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that, by that document the Grand Master (God bless him) does not, in his heart, wish to be understood as unfriendly to the Asylum. Time is a question that no mortal can determine. Truth is our shield, we will not advocate a doctrine merely to please, nor will we hesitate to speak the truth from the mere fear of giving offence—let all others be equally candid.

The basis of Freemasonry is Charity. The emblem of hope is the anchor; and we hope to fix the anchor of the Asylum firmly upon that basis of our Order—CHARITY!

Some may be disposed to protest against the views entertained by, or rather expressed (for although no sophisters ourselves, we detect somewhat of the quality in others) as the views of that distinguished Brother in whom our confidence is reposed; but is it not too probable that the secret information upon which those views may be founded, has lacked that strict honesty of purpose which alone can purify the thought of man. Has any single Brother who has the opportunity, (not of influencing, for the master-mind is beyond such baleful possibility,) but has any one ever felt the moral courage to place the question on its true merits?—We fear not. But we also fear that those who have the best opportunity have conceded the grandeur of the leading principle to the ridiculous idea, that the Grand Master might not approve the subject;

"and palter'd with us in a double sense."

But they will awaken yet, and their slumbers will be broken by the command of the only one who is, for the moment, the only deceived one. Oh, how are princes to learn the truth?—By the *record of Time!*

There was a time when we should have protested, in a far different manner, against the very reasoning we now adopt—because we might have apprehended evil consequences from it. That time has passed—we have now no fears. It is clearly shown that, with a very few exceptions,

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the members of the Grand Lodge have, in the most signal manner shown, that they are the determined observers of decorum, and the protectors of the public interests of the Craft; that they are not likely to swerve from the just exercise of a great principle—that public benefit is the best way to avert private calamity. They feel that there is a want of social polity in allowing the high executive to be needlessly referred to, being sensible, that as such power emanates from themselves, there is a moral indelicacy in any allusion that can at all compromise their Masonic independence.

These sentiments grow out of deep reflection upon recent circumstances, and are offered now in the hope of restraining the few who are too ardent of impulse—of reminding the still fewer who may be deceived by an impression that those few can be enlisted in other views; and to a third small section who assume to see, but cannot distinguish between cause and effect. We are no prophets, if the great majority of the Grand Lodge are not at this moment, more devoted to the *real principles* of Masonry, and more loyal to the Grand Master than at any period of his long and eventful presidency.

We resume the view of general polity in connexion with the leading subject of our remarks.

That a change has come over the mind of Grand Lodge there can be no doubt; but whence this change, unless from the thinking part of the Fraternity at large, who, as it were, give to their delegates an impress of their thoughts? Can all other sections of the intellectual world advance, and is Masonry, the parent of that intellect, to remain stationary? It is needless to answer—many important reflections arise, and a few words may not be without their value. In this, as in all things, our aim is to speak honestly, and for the sake of Masonry;—it is not possible to palter with so great a principle, and those who profess it, should at all times, and under all circumstances, be regulated by its dic-

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tates. If they are not, they deceive themselves; they may be listened to for a time, but only for a time; the secret of leading the great moral and countless numbers, who never speak but by the hand, is to read the heart and then direct its influence; by any other course than the adoption of fixed principles, no good can be effected, but evil may be ever expected. Frankness and energy are not incompatible with each other; haughtiness does not grace integrity, although the one may render the other endurable. To whatever hands the executive is entrusted, means are given to prevent evil and to enforce the law, which if clear and intelligible is a matter of easy fulfilment; the emendations of the law, as arising from a change in general instructions, lapse of time, or from conviction that the law may not work well, is a subject of deliberate consideration, as is also any new law growing out of common consent. In this deliberation, the civic virtues of the ruler may be put to some patient endurance of various shades of opinion; but that endurance will be rendered difficult, or otherwise, as those who assume to speak for others may be directed by their sense of propriety.

Happily, however, we have to state, that in the recent discussion of the great moral question, both in and out of Grand Lodge, the supporters of the Asylum cannot be charged with impatience in their mode of urging their suit. All that deference and forbearance could do, was exercised; to have stopped short of the position assumed, would have been the violation of a landmark. The vast resource of numbers, who, in using fair and truly Masonic means, have protected their object by adopting no expedients but justice and decision, yet both tempered by strict moderation, will give to future Masons a record worthy their example.

We write thus without reluctance; our duty is with the facts of the case, and we will not shrink from stating them. The Grand Lodge has done itself honour, and the Brethren at large have only to observe the recommendation it has

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confirmed, by pressing forward with individual subscriptions and by Lodge votes.

Until lately, the Brethren were frequently met in their solicitations by an intimation to wait until the Grand Lodge should sanction their appeal. That body has done so; the Asylum is now an orthodox Masonic charity; and we honestly believe that nearly all Masons have been convinced of its propriety, although some are not yet purged of the prejudice, and cannot at once surrender to the moral impulse. When the Asylum is erected, they cry, we will support it. If we express our doubts of this advent we do so with all deference, knowing the fallibility of human thoughts; but as humble reasoners upon so great a question, we would hope that the principle inculcated will not be lost upon those upon whom we would hope to work some change. We say unto them, in inspired words, "Cast thy bread upon the waters, for thou shalt find it after many days.*" The bread now cast upon the waters will be more productive than the gold which may hereafter bedizen the gorgeous edifice: the natural effect of irrigation will give to the seed early sown a hundred-fold product, which will become enriched by the alluvial properties of the mother earth on which the superstructure is hereafter to be raised, but which cannot yet be raised until bread shall be thrown upon the waters.

After this, does any dreamer really believe that the Noble Earl who presided at the Birthday-Festival was confined in his (enlarged) views of Charity? No: by a breath, he could have given life to the most noble purpose which ever yet was offered to the consideration of an intelligent community. He left that glorious consummation to the powerful protection of the Grand Lodge. "*Le jour viendra.*"

We conclude a more than usually elaborate article by observing to some who have entertained an opinion that the

* Eccles. xi. 1.

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Noble Brother to whom we have alluded, so expressed himself as to lead them to believe that his lordship was not friendly to the Asylum, that we have ever maintained, in regard to that distinguished Brother, a Masonic respect for his important position in the Craft; but it was with a delight almost irrepressible, that we listened to his address in relation to the Charities. We quote it as one of the most illustrative, the clearest, the most touching, and the most pointed, for it embraced every topic that Charity encompasseth.

"One of the main principles of our Order is Charity. *This should be put into practice in every possible way.* Wealthy as you are, a portion of that wealth should be put by for those who are poor and uneducated.

"I trust you will never lose sight of the friendless Mason's boy and girl. Let us transmit to posterity not merely the secrets of our Order, but connect those ceremonies as much as possible, with the visible practice of Charity.

"I trust you will take *every opportunity of extending* that principle consistent with the efficient maintainance of those charitable institutions which you already possess, and which I am sure you will never abandon."

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ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

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

No. 3.

(Continued from p. 436, vol. 4, December, 1837.)

THE secret institutions of antiquity known under the significant appellation of THE MYSTERIES; (the legend of initiation into which was detailed in the preceding number of this Review) have been generally supposed to contain vestiges of truth, concealed under a mass of absurd customs and superstitious observances. And in this respect they differed materially from primitive Freemasonry, of which they were a humble imitation. For while the ceremonies of the pure system of the Noachidæ, which was Freemasonry in its simplest form, though few in number, were expressive of the most sublime truths, and inculcated the practice of virtue and morality—the love of God, their neighbour, and themselves—the spurious offspring of idolatry was burdened with a multiplicity of rites, splendid and imposing, it is true, but offensive to decency, and distorted with vice and abomination.

How slightly soever the truths embodied in this system might have been disguised in the earlier periods of their celebration, they became gradually so amalgamated with baser materials, that if the facts themselves were not lost, their legitimate application was obscured, and at length incomprehensible, even to those who were most conversant in this kind of cabalistic learning.

In the discussions connected with the present subject, it is hoped that the evidences of Freemasonry, as well as those of our most holy religion, will receive some accession of strength; for I propose to adduce a series of facts and arguments which may establish the important truth—that their united influence existed in the mysteries of Egypt and all other nations, although they may appear very unlikely to contain doctrines of such magnitude as those which heralded the Christian dispensation.

By tracing therefore the source from whence such a remarkable species of knowledge was derived, I may be enabled to furnish a satisfactory answer to those mistaken persons who affect to believe that "the Christian scheme is nothing but the dregs of Judaism, enthusiasm, and superstition; and that the Christians learned *the trick and cheat*

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of propitiation, atonement, and sacrifice from the Jewish priests, *who had it from the Egyptians.*" *

This opinion, if true of Christianity, cannot be erroneous when applied to Freemasonry; and accordingly the same argument has been advanced against our science by men whose learning and talents would have induced a different conclusion, had they taken the trouble to search more deeply into the origin of both. But it is as far removed from novelty as from truth; and was, in reality, derived from the atheistical heathen, whose speculations were confined to the laws and structure of the universe; and did not extend to morals, or the duties which men owe to the Deity, as well as to the society in which they live. The coincidences between their own rites and the Jewish history were so evident, that to evade the charge of imitation, or a common origin, the heathen writers who endeavoured to obstruct the progress of Christianity at its first promulgation by the Apostles of Christ and their immediate successors, contended that the most remarkable Jewish prophecies and traditions were borrowed from their own mysteries. This argument was used by Celsus the Epicurean. He ascribed the tradition of the Tower of Babel, and the consequent confusion of tongues and dispersion of mankind, to the fiction of the Aloadæ in Homer; the Flood to the fable of Deucalion; Paradise to the garden of Alcinous; and the conflagration of Sodom and the cities of the plain to the story of Phaeton.

If we critically examine a few of these coincidences, we shall rather be led to the conclusion that the legends existing amongst the heathen were borrowed, if not from the Mosaic history, at least from traditions transmitted with different degrees of fidelity, of events which actually took place in the infancy of the world; but applied by each nation to its own reputed aborigines. This would depend, in a great measure, on the degree of vitiation which their Freemasonry (so called) had received. Amongst the nations who retained their fidelity, these striking events had scarcely sustained any change; while others, who had allowed their reason to become the slave of imagination, lost, in fable, all recollection of the primitive truth. In an enquiry therefore of such importance, we must proceed with great care and deliberation; for, as in the mathematics, we cannot form an accurate conclusion except we

* Moral Philosopher.

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place a true value on the data, so in metaphysics, it is necessary to have a clear knowledge of the facts before we can arrive at a correct logical deduction.

In the East, which was first peopled after the Flood, we may expect to find these historical notices in some degree of perfection, as they would pass, without any material change, from generation to generation down to the time when their sacred books were composed. Accordingly, amongst the Hindoos and their immediate neighbours, many religious legends approximate very nearly to similar events recorded by Moses. Thus we find in the Asiatic Researches,* a tradition preserved by the Burmas—a primitive people—in their sacred writings, which are of great antiquity, that "After the first inhabitants, their children and grandchildren had gradually and successively shorter lives in proportion as they became less virtuous; and this gradual decrease continued till men came to live ten years only—the duration of the life of men in their greatest state of wickedness." This is a true description, excepting the number of years, of the degeneracy which actually took place at the Flood; and the length of man's life was further shortened after that event till it fixed itself at the average age of three score years and ten. In like manner, Hesiod, speaking of the iron age, predicts that the world shall be destroyed, when, by reason of iniquity, ενθ' αν γεινομενοι πολιοκροταφοι τελεθωσιν, men shall become *grey-headed soon after their birth.*

Again, "to the eastward of the Garden of Eden, the Hindoo traditions, preserved in their Mysteries,† place a destroying angel, who generally appears, and is represented *like a cherub;* I mean Garuda, or the Eagle, upon whom Vishnu, or Jupiter, is mounted. Garuda is represented like an eagle; but in his compound character approaches to the Masonic cherub. He is sometimes depicted like a young man, with the countenance, wings, and talons of the eagle. In Scripture the Deity is represented riding upon a cherub and flying upon the wings of the wind. This is the Simurgh of Persian romance, who carries the heros from one extremity of the world to another. Garuda is called the *Vahan* (literally the vehicle) of Vishnu, or Jupiter, and he thus answers to the cherub of Scripture; for many commentators derive this word from the obsolete root C'HARAB in the Chaldean language—

* Asiat. Res., vol. vi., p. 181. † Ibid., p. 493.

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a word implicitly synonimous with the Sanscrit Vahan." Now whence could these primitive people be supposed to derive their notion of the Masonic cherubim, but from the Noachidæ, in whose system it formed an awful subject of discussion, as connected with the unhappy fall of man, and the promise of a Saviour.

The tradition of Cain and Abel is thus preserved in the Mysteries of the same people:—"Cardameswara is the destructive power united to a form of clay. Iswara attempted to kill his brother Brahma, who being immortal was only maimed; but Iswara finding him afterwards in a mortal shape in the character of Dacsha, *killed him as he was performing a sacrifice.* Cardameswara is then obviously the Cain of Scripture." * Again, "it is related in the Padma Pooraun, that Satyavrata, whose miraculous preservation is told at large in the Matsya, had three sons, the eldest of whom was named Jyapeti, or Lord of the Earth; the others were Charma and Sharma, which last words are in the vulgar dialects usually pronounced Cham and Sham. The royal patriarch, for such is his character in the Pooraun, was particularly fond of Jyapeti, to whom he gave all the regions to the north of the Himalaya or the snowy mountains, which extend from sea to sea, and of which Caucasus is a part; to Sharma he allotted the countries to the south of those mountains; but he cursed Charma, because, when the old monarch was accidentally inebriated with a strong liquor made of fermented rice, Charma laughed; and it was in consequence of his father's execration that he became a slave to the slaves of his brothers."†

That a knowledge of many transactions in the life of Moses had been placed in the Mysteries very soon after the events had happened, is noticed by Vossius, and after him by Lord Herbert of Cherbury, Archbishop Tennison, and others. According to these authorities, the identity of Bacchus and the Jewish law-giver is plainly avouched. Thus Moses and Bacchus were equally taken from the waves: the one in an ark of wood, the other of bulrushes. Bacchus was reported to be the son of two mothers; and the second mother of Moses was Pharaoh's daughter. The deliverance of the Israelites from their bondage in Egypt constitutes another of these coincidences. In the Dyonisiaca, the Thyrsis or Rod of Bacchus was elevated to perpetuate the remembrance of two remarkable miracles

* Asiat. Res., vol. vi., p. 473. † Maur. Hist. Ind., vol. ii., p. 45.

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which he was reputed to have performed with this instrument. On one occasion he cast his rod upon the ground and it became a serpent; and afterwards he smote the rivers Orontes and Hydaspes with it, and the waters immediately receded, and he passed over dryshod. The orgies were celebrated by a mixed assembly of all ranks, amongst whom, during the continuance of the festival, distinction was unknown. Thus Israel departed out of Egypt under the conduct of Moses, accompanied by a mixed multitude from all the neighbouring nations. During the initiations the purifying element was sometimes obtained by striking a rock with the rod of Bacchus. The votaries of this convivial deity crowned their heads with serpents, and carried serpents in vases and baskets, in allusion, doubtless, to the plague of fiery serpents inflicted on the Israelites in the wilderness.*

Moses at the Burning Bush was directed to prepare himself for his interview with the Deity, *by taking his shoes from off his feet*, because the ground was sanctified by the Divine presence. In imitation of this characteristic ceremony, the heathen introduced a similar custom into the Mysteries, which was always used by the candidate for initiation. And hence arose the practice of testifying a veneration for the gods by performing religious ceremonies with bare feet. The Cretans who were otherwise very lax in the discipline of their Mysteries, made it penal for any person to enter the temple of Diana with their feet covered. Pythagoras enjoined on his disciples the necessity of a strict adherence to this practice; *nudis pedibus rem sacram facito;* and even the Roman ladies of the highest rank were not excused when they entered the temple of Vesta.

The principal divinities of the Greeks in the opinion of many learned authorities, were invested with the attributes which tradition had assigned to the early patriarchs. Thus, according to our intelligent brother Anderson, who published the History of Freemasonry under the sanction of the Grand Lodge in the eighteenth century, "the idea of the most ancient *Hercules* is formed from that of Adam; bearded, rough, with the skin of a beast to cover his nakedness, and a club in his hand to fray wild animals from him. Eve was consecrated under the name of *Hebe*, the goddess of youth and beauty; the *Juventa* of the Latins. She has the adequate figure of Eve, holding the fatal apple in

* Hist. Init., p. 267.

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one hand, and leans the other on a spear, as a mark of divinity. So her husband often had the apple in his hand, taken from the garden of Hesperides—a word seemingly corrupted from Paradise, guarded by a watchful dragon and four nymphs, which are the four rivers recited by Moses. Cain was the *Ganymede* of the ancients; cup-bearer at the feasts of the gods. Lamech, the first bigamist, was the *Jupiter* of mount Casius; Tubal Cain, *Vulcan;* Jubal the inventor of music was *Pales* the shepherd; *Apollo* is originally taken from him in the quality of a harper. Noah was conseerated after his death, and called *Deucalion*, which means the god the preacher, whom mythologists make to be the first builder of cities and temples. The name of his wife was Beroe, called *Pyrrha* by the Greeks, in honour of whom was founded the city Berytus, esteemed the most ancient city in the world, built by her son Ham, who is the *Saturn* of profane history; and Shem is celebrated under the picture of *Mithras.*" *

Nothing, therefore, can be more clear, than that a series of traditions of the fundamental truths of religion were embodied in the Mysteries at Babel, in accordance with the same usage of Freemasonry, which Nimrod had doubtless learned from his grandfather Ham, who was one of the initiated Noachidæ; scattered abroad at the dispersion of mankind; and adapted by each people to the peculiar character of their own superstitions; other remarkable circumstances, which bore a supernatural character, and appeared to indicate a divine interference, being added, as they occurred, by the people under whose peculiar observation they were transacted. Thus the Egyptians would embody the history of Moses in their Mysteries, because he produced a striking effect on their civil and religious institutions; and his miracles proclaimed a present Divinity, who, as they conceived, was at his command. Their system being copied by the Greeks, that imaginative people elevated Moses into a god, under the name of Bacchus.

These coincidences, which might be almost infinitely extended, were so remarkable that, as the heathen proclaimed the facts to be borrowed from their Mysteries, so their opponents, the early Christian writers, affirmed that the original authors of these traditions amongst the Gentiles were acquainted with the Jewish scriptures, and received from that source all the knowledge they possessed.

* Noorth Const., p. 16.

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Tertullian asserts that the philosophers of his time "had drank from the fountain of the prophets." But it is scarcely credible that the earliest legislators and hierophants would adopt into their Mysteries the dogmata of a small and despised sect, who themselves evinced little faith in the efficacy of their own religion; and were continually lusting after the more licentious superstitions of their Gentile neighbours. No: oral tradition was their guide. They flattered themselves that they possessed the true Freemasonry of Heaven; and the temptation must have been strong indeed which could have induced them to deviate from it. Besides, though they might, had they been so inclined, have gleaned *facts*, they could hardly have extracted from these records the abstruse *doctrines* of salvation through the vicarious sacrifice of a Mediator, and a future state of rewards and punishments, which it is doubtful whether many of the Jews themselves believed.

Without pausing to make use of the argument that the doctrines and facts of the Creation, the Fall of Man, the Deluge, the Messiah, and a future state, all of which were prominently displayed in Primitive Freemasonry, were incorporated into the Mysteries long before the time of Moses, and consequently before the Jewish records were in existence; it is doubtful whether the historical part of the Pentateuch was accessible to the hierophants of these nations at any period anterior to the captivity in Babylon; and it is historically true that copies of the Holy Writings were difficult to be met with when the edict of Cyrus was issued for rebuilding the Temple at Jerusalem. It is admitted that, during the theocracy, detached portions of the Law, and particularly of the Decalogue, were multiplied, and worn by the Jews on their forehead and other parts of the body, as phylacteries; but these sacred books appear to have been little consulted during the monarchy, and were even proscribed by Manasseh and some other kings. In the time of Josiah an isolated copy was produced and read in his presence by Hilkiah, the high priest; and the pious monarch, in an agony of grief, rent his clothes, and expressed his sorrow and apprehension at the sins and judgments there described, with such intensity of feeling, that it is to be presumed he had no previous knowledge of these fearful denunciations. In Babylon copies of the Law were so exceedingly scarce that Esdras deeply lamented his inability to procure a sight of it; and hence it is barely probable that this invaluable Roll should find its way into the possession of the Gentile

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philosophers; or if it did, that they would feel any peculiar interest in its contents.

I am glad to be able to strengthen my argument by an authority so good as Bishop Stillingfleet. This learned writer says, "I do not see any reason to aver with so much confidence as some do, that those philosophers who spake anything consonantly to Moses, must presently converse with the Jews, transcribe their opinions out of the Scriptures, or have them conveyed to them in some secret cabala of the creation, as it is affirmed of Pythagoras and Plato, and may, with no less reason, of Thales. But this I suppose may be made evident to any considerative person, that the philosophers of Greece, who conversed most abroad in the world, did speak far more agreeably to the true account of things, than such who only endeavoured by their own wits to improve or correct those principles which were delivered by the other philosophers. Which I impute, not so much to their converse with the Mosaic writings, *as to that universal tradition of the first ages of the world*, which was preserved far better among the Phenicians, Egyptians, Chaldeans, and others, than among the Greeks."*

It is clear then, from the general history of ancient nations, as well as from the testimonies already adduced, that the heathen had some imperfect knowledge of all the main facts connected with true religion; and consequently their systems were founded upon the model of Primitive Freemasonry, which, in all ages, had preserved those facts, and to which, at their first institution, they bore some resemblance. But if the above suppositions be untenable—if neither the Christian system emanated from heathenism, nor idolatry was derived from the Jewish writings, how did the Gentile nations gain possession of these facts? Lord Bacon answers the question. They were delivered and related, he says, "as things formerly believed and received, and not as newly invented, and offered to us. Besides, seeing they are diversely related by writers that lived nearly about one and the same time, we may easily perceive that they were common things, derived from precedent memorials; and that they became various by reason of the divers ornaments bestowed on them by particular relations. And the consideration of this must needs increase in us a great opinion of them, as not being accounted either the effects of the times, or inventions of the poets, *but as sacred relics and*

* Orig. Sac. p. 424.

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abstracted airs of better times, which, by tradition from more ancient nations, fell into the trumpets and flutes of the Grecians."

The process was exceedingly simple, though absolutely certain; for before the Dispersion there could scarcely be any variation or error in the transmission of events and predictions which took place in the first ages of the world. The length of life with which it pleased God to endow the antediluvian patriarchs, for the completion of his purposes, rendered the communication easy and natural; for Adam certainly lived with Lamech, if not with Noah, according to the Samaritan Pentateuch; and his sons were still in existence at the building of Babel; and consequently the facts could not have received much corruption at that time, however accident or policy might contribute to their deterioration at a subsequent period.

If this reasoning have any force, we may fairly conclude that the knowledge of these facts, which were, and still remain, a constituent part of the Science of Freemasonry, proceeded from tradition, communicated by the primitive pair, and transmitted through their posterity; being recorded for the first time by Moses, in the Pentateuch; but certainly known to the heathen before the Exodus of the children of Israel from Egypt. For it is presumed that the simple incidents had become so distorted by fable previously to that period, that the Almighty, when he established the theocracy amongst his selected people, thought it necessary to command Moses to make out a permanent register of them, which was preserved in the tabernacle, and afterwards in the temple at Jerusalem, as a record of truth from which there should be no appeal.

The above facts and arguments will shew the great anxiety which actuated the original framers of the Spurious Freemasonry of ancient times, that the landmarks of their system should bear an unequivocal resemblance to the pure institution which constituted the great original of our noble science, and the model from which their specious scheme was copied. In a future paper it will be shewn how these traditions of truth degenerated from their primitive design, and became types of the most wild and improbable mythological fables. And whilst the genuine Freemasonry advanced slowly and majestically towards perfection, the imitative system sank rapidly through the grades of superstition and false worship, till it attained that extreme point of vice and obscenity which preceded its final and irrevocable extinction.

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CLAUDIUS, THE BUILDER.

It was near the hour of mid-day, and the loiterers of the Forum were leisurely returning to their respective homes. Here might be seen a magistrate, preceded by the lictors clearing the way before him, and bearing the fasces, the dreaded ensigns of authority. Here a senator, his purple-hemmed toga hanging carelessly over his arm, or the corner serving as a veil to screen his bald head from the scorching sun. Groups of priests were chatting on the steps of the temple of Jupiter Stator, discoursing the politics, scandal, and religion of Rome, while several pert young centurions and an officer of the imperial guard were impertinently eyeing a train of virgins passing in procession to the shrine of Vesta. The Forum was nearly cleared of its throng of idlers, when an old man, whose venerable aspect and majestic deportment commanded respect, was seen proceeding along the Via sacra, attended by a single guard; he bore in his hand a roll of papyrus, to which he continually referred, and whose contents evidently abstracted him from all around.

"Who is yon greybeard?" demanded a prætor of a young officer of the emperor's household, who was standing near him, and whose rich arms and waving plume contrasted brightly with the civil habit of his interrogator.

"One whom I would not for the world offend," answered the youth in a low voice, at the same time bowing reverently to the object of their curiosity as he passed them. "It is Claudius, the Builder—the architect of Nero's Golden House, of that palace which already rivals the temples of the Gods in magnificence, and which bids fair to become the wonder of the world."

"It has indeed cost much," replied the prætor, "the city is impoverished, and the provinces laid waste to furnish its enormous wealth. But," he added, aware of the indiscretion of his speech, "the emperor wills it, and who shall dare gainsay his pleasure?"

"Not I for one," said the soldier laughing, "I would sooner encounter the lion in his native desert than brave the wrath of Nero. It is singular," he continued, "the influence which that old man possesses over him; at all hours he has access to his presence, and twice at his request hath he pardoned the lives of those condemned to the arena. He must have rare skill to have gained so powerful an interest."

Meanwhile the object of their curiosity proceeded at the same equal pace till he reached the steps leading to the capitol, where he was joined by a young man, who had evidently been awaiting his arrival.

"What news, Claudius?" demanded the stranger, after the first salutation.

"Worse and worse," replied the builder, "my difficulties hourly increase, as the palace approaches its completion. Nero becomes more and more importunate. His love of architecture, and his desire to perfect the stupendous work he hath begun, have hitherto secured my safety; but as my services cease to be necessary, he mingles threats with promises. He hath commanded me to lay before him this very day the rest of the plans necessary for the palace. I fear my time is come."

"I will not so mistrust the Gods!" exclaimed the young man passionately. "Might not flight"——

"It cannot be," responded the old man. "Flight—whither? the

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earth is Nero's. And under pretence of honour, mark how I am accompanied." He glanced significantly to the soldier who attended him. "No, the tyrant hath secured his victim. As I passed the Forum, senators and patricians bowed to me, all envied the favoured architect of the emperor. Could they foresee his doom, the meanest slave had pitied him. Let my fate, Brother, teach thee this useful lesson—Judge not from mere appearances."

"Is it then so certain?" demanded his companion. "Is there no recourse? Might not the tyrant be admitted to our mysteries, to preserve a life so valuable, so revered as thine? The Order would yield much."

"Ay," replied Claudius, "but not its honour. Shall a monster—a parricide stained with blood, with every cruelty that can disgrace his nature, be admitted to our pure and perfect rites? Shall we unchain the bloodhound, and point out the victim? No, better that one should perish, than thousands be exposed to the jealous rage, caprice, and tyranny of Nero. Farewell! convey my salutation to the Brethren; tell them no promises shall rend the secret from my lips."

"But tortures," interrupted the young man, shuddering.

"Against them I am prepared firmly," added the builder. "Farewell."

With a firm step the old man turned from the Capitol, and directed his way towards the palace of the Cæsars, where the luxurious tyrant held his court. On reaching the gate of the second square he encountered an officer of the household, who informed him that the emperor had twice impatiently commanded his attendance. "I follow," answered Claudius, with a look of proud resignation, and passed beneath the imperial portal.

In a magnificent apartment, composed of the most costly marbles and mosaics, stretched upon a couch of down, lay the effeminate Nero, his silken tunic girdled with gems, and a wreath of flowers upon his brow. Upon a pedestal stood the golden image of victory, which invariably decorated the imperial chamber: incense burnt before it, and the coronal which the emperor had lately received for his disgraceful exhibition in the arena, was upon an altar before it. Twelve young slaves, remarkable for their beauty of person, stood with folded arms beside him, eagerly watching the slightest sign which called them to administer to his pleasure. On a cushion at his feet was seated a very different character, Uran, an Egyptian priest and sorcerer, the companion of his debaucheries, the instigator of his cruelties, and the inventor of the fearful tortures which the monster loved to inflict upon his victims. "Gods," said the tyrant, petulantly, casting from him the plectrum with which he had been torturing the strings of a lute, "will this Claudius never arrive? Art thou aware, Uran," he demanded, "that these sons of Lux, as they presumptuously call themselves, possess such mighty secrets?"

"Shall thy slave lie unto thee, and live?" obsequiously replied the Egyptian.

"No, no," carelessly answered Nero; "in spite of thy useful qualities I would send thee to feed my lampreys, or give thy carcase to gorge my favourite crocodile. Never lie to me; but tell me what proof have you that my first architect is of this secret Order. I would not uselessly destroy him,—at least," he added, "not until my palace be completed."

"Is it not well known," tremblingly answered Uran, "that the temple of the Jews, the pride of the mighty Solomon, by them was built?

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'Tis said, moreover, that the secrets of the genii are theirs;—as architects they are unrivalled, and who in Rome, unless it be the godlike Nero, can in that noble art contend with Claudius, the builder?"

"True," said Nero, pleased with the flattery; "the man is skilled, and that temple of which I have heard so much, and once thought of pulling down, to reconstruct in Rome, is now surpassed. The golden palace knows no rival."

"But Nero may—pardon," continued the Egyptian, casting himself upon his knees before the youthful tyrant, who, enraged, had half started from his couch; "but who claims the honour of its building—Claudius? The intellect—the skill—the magnificence, which first conceived the undertaking, are denied by this upstart of fortune, who arrogates to himself the honour due only to the emperor."

"Slave!" muttered the despot, "and should he live to see his work complete, the world will forget my claim to immortality, in favour of his paltry labour. Rise," he continued, "thou art restored to favour; the insolent shall die. But first let us obtain from him, if possible, the secrets of his art." The Egyptian smiled, for from his inmost soul he hated the virtuous Claudius, whose veto had prevented his reception into the Order, which his vices and infamy would have disgraced. "Say, Uran," said the emperor, "how shall we dispose of him;—the lampreys?—or shall we reserve the wretch for the arena, and there hunt him with our Persian hounds?"

"He is too old," replied the parasite, "to afford much sport: might thy slave advise, the Ethiopian executioners have not yet essayed their skill before your imperial presence."

"Good," answered Nero, with a ferocious smile; "to the Ethiopians we will deliver him:—let them attend."

An officer now announced the presence of the architect, who, on a signal from the imperial tyrant, was admitted into the chamber. Nero received him with his usual smile. "Welcome, Claudius," he exclaimed, as his intended victim bowed before him, "hast thou all the plans that I commanded?"

"They are here," answered the old man, reverently, placing a roll of papyrus before him. The emperor and his minister carefully examined it, and found in it all that was necessary to complete the gorgeous structure.

"'Tis well, old man, thou hast obeyed me; in this, at least, thou hast no crime to answer for; but tell me, it is whispered here in Rome thou art of an order which possess strange secrets—powers that may be dangerous to the state. Denial is in vain, for I have proofs thou art of the Race of Light. If thy arts are honest, why conceal them? Show me thy wisdom. I have spoken with thee of this before—listened with patience to thy rebellious excuses; but beware—tempt me no longer—thou hadst better be prostrate beneath the savage tiger's fangs than answer my baited wrath." The eyes of the tyrant flashed fury as he spoke; for, unused to opposition, the refusal he had constantly met with from the virtuous Claudius, had excited him to an unusual pitch of indignation.

The old man perceived that the crisis he had so long anticipated was at hand, and with courageous firmness prepared to meet it. "Emperor," he began, "my life, if such be thy will, is thine: but in what have I offended? have I not served thee faithfully? My skill hath been devoted to thy service cheerfully and willingly; I have spared no labour—no resources of my art, to gratify thy will. But what is it you now

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demand of me? An admission into an Order of which it is true I am a member, but have no power to control. Will Cæsar condescend to labour—to study like a slave? for study and labour alone can ensure proficiency in our Mystic Art. If my endeavours have pleased thee; if the gorgeous pile my skill hath reared be acceptable in thy sight, let thy slave depart. He asks no other recompense than permission to pass the remainder of his days in strict obscurity."

"Insolent," exclaimed the tyrant, his anger bursting all bounds; "is Nero a child, to be diverted from his purpose by such sweet words? Tell me thy secret, or I will search it in thy very heart. If," he continued, "thy rites are of a nature forbidden by the laws of Rome, let not that fear restrain thee; in the recesses of my palace I have a temple dedicated to auguries. If a hetacomb of human lives be necessary, I have captives and slaves sufficient for thy purpose."

"Know, Cæsar," answered the builder, indignant at the cruel offer, "all the mysteries of our art thou e'er must hope to know;—our rites are free alike from blood or superstition."

"Thou dost refuse me then?" thundered Nero, enraged and half surprised at the novelty of sofirm an opposition to his will; "hast thou a charm to steel thy nerves against the torturer's skill? or is thy life so valueless thou flingest it like a worthless weed away? Hast calculated well thy weakness and my strength? Be wise ere it be too late."

The old man fixed his eyes firmly upon the countenance of his oppressor, and replied,—"Thou hast my answer—be my fate accomplished."

Nero spoke not—his rage was too great for utterance; but gave with a motion of his hand, the signal for the executioners.

With an unchanged countenance, Claudius beheld the minions of cruelty enter the chamber; and while the preliminary preparations were proceeding, remained occupied in mental prayer, his old enemy Uran gazing upon him the while, with mingled hate and admiration of his constancy. The various furnaces for heating the pincers and the molten lead were at length prepared, and the Ethiopians seized their victim. They first bound his hands, and then deprived him of his outward garment. "What spell is that?" demanded the emperor, pointing to a narrow belt of gold which encircled the waist of the builder, and was fastened together in front by a curious clasp, containing an onyx in the centre. "Uran, knowest thou these characters?" The Egyptian approached, and with eager curiosity examined the signs engraved upon the mystic girdle. They baffled all his science, and he was forced to confess his knowledge vain. Nero, his curiosity inflamed to the highest pitch, proffered the extended victim his life, if he would explain to him the meaning of the belt.

"The secrets of my order, prince, may not be by me revealed; but if thou wouldst learn the mystery of the girdle, press with thy finger upon the gem within the clasp." The emperor did as he was directed, when the spring was loosened which held back a concealed blade;—the weapon entered the heart of Claudius, who exclaimed,—"Tyrant, I have escaped thy tortures; one lesson thou at least hast learnt, that the Mason's first secret is fidelity."

Thus by an ingenious device did the virtuous builder escape the tyranny of Nero, and preserve his fidelity to his distinguished Order.

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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. XV.—THE TEST AND UNIVERSALITY OF DEATH.

"Magnifica verba mors prope admota excutit."—SENECA.
"Impending death tests the braggart's speech."—AUTHOR

DEATH exercises a sway which is general, universal, and unlimited. No sublunary matter is invulnerable to the fabled monster's darts. He ranges with devastating strides through all ranks and conditions of mankind, displaying partiality towards neither kings nor beggars. He proves the futility of any defence against his assaults but that of a *virtuous and well-spent life.*

"Mortalia cuncta peribunt," is a melancholy fact, not merely proverbial by "wise saws," but statistically demonstrable from "modern instances." The parochial bills of mortality, as regards man, tell us in dismal figures that, out of a multitude of infants a surprising few ever live to reach the age of sixty, and numbers are cut off even long before the age of maturity. As regards Nature herself her decay is but too visible in various parts of the globe, and her productions are subjected mostly to an annual death. The works, both of nature and art, wherever we travel, fall under this universal law of dilapidation. The Deity certainly breathed into man a soul, which is to live for ever; but its tabernacle, the body, we know, by the science of anatomy, is not constructed on such a durable principle. And, however protracted the lives of some men are, and, however brief the space of animal existence in others, *mors omnibus est communis.* "Men fear death as children fear to go into the dark," says Lord Bacon; but the fell tyrant is inexorable. It is the duty, therefore, of mankind to be *prepared* for his approach, as *mors est certa, sed tempus incertum,* and mere words or opinions, however grand, boastful, or imposing, will not banish him from our habitations.

Man may be compared to the fragrant rose, which blooms to-day and withers in the night; so that the sun which set upon its beauty rises to shine upon a blasted germ. Thus it often is with man; he retires to his couch in perfect health, and, perhaps, ere the morning's dawn, departs to the resting place of his fathers. Children of men, whoever you are! you live your little hour—die—and are forgot! Remember, that when Death is nigh at hand, no sentimentality can supply the conviction of a life devoted to the honour of God, and the welfare of man.

"What then avail the jewell'd crown of pow'r,
Pomp's ermin'd robe, or glory's death red sword?
What then the wise one's dream, the miser's hoard,
When death proclaims the unavoidable hour?
Life's vain distinctions cease, the eternal doom,
Bids *all* the sons of clay be *equal* in the tomb."

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No. XVI.—THE FOLLY OF JUDGING BY APPEARANCES, AND THE ADVANTAGE OF EDUCATION.

"Mentem hominis spectato, non frontem."—SENECA.
"The mind is the index of the soul."—AUTHOR.

THE mind of man is that mysterious and incomprehensible faculty, which prevails over the whole human frame, influencing both its mental and physical functions, and rendering him, according to its cultivation or uncultivation, either a man or a beast.

A very celebrated and elegant didactic writer, Addison, compares this *sine quâ non* of our existence to "marble in the quarry, which shows none of its inherent beauties until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it." So education, when it operates upon a noble mind, draws out to view every latent virtue and perfection, which, without such artificial culture, might never be able to make their appearance. This proves that, however great or precocious our natural endowments, they cannot supersede the necessity of being expanded and refined by education; otherwise, like luxurious, uncultivated plants, they will degenerate and run to waste, while capacities of a meaner kind, like plants of a more ordinary class, when properly pruned, attended to, and directed, will exceed their more naturally gifted brethren in estimation and renown.

The history of savage nations affords many bright examples of a naturally endued magnanimity and heroism of soul; and humanity laments that beings so noble by nature should not have enjoyed the superior benefits of education. It is education which enlightens the dark and barren mind, inculcating god-like reason, and teaching us that the Deity distributes his bounteous favours with an impartial and unsparing hand, to gain whose approval and reward we must study to exhibit by our practice that *virtus est optima nobilitas.*

The maxim of the thesis then, united with the results of a cultivated mind, strikes keenly at the root of the dogmas of the physiognomist and the phrenologist, rendering wholly nugatory their hypotheses, and corroborating the injunction of the gospel law—"Judge not according to appearance, but judge righteous judgment."*

ENERGY.—He who, by an intellectual and moral energy, awakens kindred energy in others, touches springs of infinite power, gives impulse to faculties to which no bound can be prescribed—begins an action which will never end. One great and kindling thought, from a retired and obscure person, may live when thrones are fallen, and the memory of those who filled them obliterated; and, like an undying fire, may illuminate and quicken all future generations.

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* The classic Mason will find a very adaptive illustration in Sallust, Bell. Cat., cap. 1.

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ESSAY ON MODERN PSEUDO-MASONIC RITES.*

"It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more: viz. those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch). But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders." —ARTICLES OF UNION, Art. 2.

THE few lines which head this Essay, and form as it were its text, will sufficiently explain the precise subject it professes to treat of. Twice has the writer endeavoured to lay before the Masonic public concise accounts of Adoptive Masonry, which is certainly the most harmless and pleasing of Pseudo-Masonic Rites, and twice has he been amply rewarded by the approbation of his Brethren. It is therefore hoped that it may not be deemed an idle or an unprofitable task to penetrate more deeply into this rich vein of Masonic lore. There are few histories so varied and so interesting as that of spurious Masonry in modern times; few, of which so much might with advantage be recorded, and of which so little has been written. All well informed Freemasons anxiously study the various deviations from the Order in ancient times, and seek with eagerness for the many points of resemblance between it and the mysteries of Egypt, Eleusis, the Dionysian Architects, and the Essenes; while they seem in general to be totally ignorant of the thousand and one institutions which in modern times have cloaked their vanity, vice, or frivolity, under the venerable name of Freemasonry. From the very fact of the little knowledge we have of the mysteries of the ancients, how far inferior in point of interest must that branch of our subject be, compared to that which treats of Rites which have all existed within this age, and most of which at this day are in being? Here, however, it were hopeless to attempt more than to take a cursory view of some of the many Orders and Rites which have of recent times been superadded to Masonry; and, where it can be done, to give a short historical sketch of them, and to conclude with a few suggestions on the uses to which some of these degrees might be applied. Thus, were it not for the narrow bounds which the writer in a periodical must not transgress, lest he exclude articles far more worthy of insertion than his own, how profitable and pleasing might the history of a single degree be made. What could be more truly interesting than to follow some one Order, the origin of which could not be traced, from land to land, to see it as it migrated gradually lose its primitive simplicity, at times changing its name, at times totally altering its nature, and perhaps forming the basis of a new and spurious system, and ever, chameleon-like, assuming the hue of surrounding objects? There cannot be a doubt that a philosophical history of Modern Pseudo-Masonic Rites would be a practical analysis of the human mind, working under all kinds and degrees of excitement on an edifice the foundations of which the lapse of ages had rendered unalterable, but whose superstructures, from their simplicity,

* For the title of this Essay, the writer begs to offer his best thanks to the Editor, who kindly suggested it.

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admitted of many external additions and ornaments. In such a history would be seen fanaticism and infidelity, despotism and anarchy, folly and knavery, acting together and producing the most sudden and unexpected results, which, like the effects of different mechanical forces, could not have been caused by any one of them alone. It is much to be hoped that some Brother of talent and research will undertake and complete such a work, which will, if well executed, do him honour, and be of immense importance to the Order of Freemasonry.

Before entering *in medias res*, a few lines must be devoted to a defining of three important words: Order, Rite, and Degree. These terms have by many, nay, even by most writers, been singularly misused, and as they will of necessity in this Essay be employed in a strict sense, it is better at the very opening to explain their precise import. A Degree or Grade then is, as the very word implies, a single step; an Order is a series of degrees linked together by some common tie; and a Rite, which may consist of several Orders, and of one only, is such a mode and form of conferring degrees, or such a change in their relations one to another as without creating any new Order, partially varies some one which already existed. Thus, the Order of Craft Masonry includes three degrees, conferred in all countries, and differing slightly in the forms of initiation in the English, Scotch, and French Rites.

It is most unfortunate that Masonry should sometimes have ranked under her banner, and sometimes even beheld among her rulers, men of fanciful and ardent mind, who could not relish the exquisite simplicity of her genuine mysteries. Such men have done, perhaps unwittingly, more injury to the Order than all its most violent opponents together. From the idle imaginations of these Brethren have sprung all kinds of Masonic Rites, Orders, and Degrees. Not indeed that the name of Freemasonry could with propriety be applied to most of them, but that from their being usually conferred on members of the Fraternity only, the uninitiated have naturally supposed them to be a part of the genuine mysteries of the Order.

All these Orders and Systems, however they may differ in the names and numbers of their degrees, uniformly commence with the three ancient degrees of E. A., F. C., and M. M. And these degrees are nearly alike in form, and perfectly so in spirit, be the Rite what it may. England alone, however, seems to have held fast these beautiful grades,* and to have rejected all the others, which the mistaken zeal or love of pomp of the innovators had devised. But in France the multiform System continues, and to show how it arose there, and how it practically works, will be to give an illustration of Modern Pseudo-Masonic Rites.

The Order of Freemasonry had in modern times, owing to many circumstances, become totally extinct in France. But in the year 1725, several French Masons, who had been initiated in Scotland, determined to revive the Order in Paris. Accordingly, with the assistance of Lord Derwentwater,† Maskelyne, and other Scotch Masons, they formed a Lodge, the first meeting of which was held secretly at Paris, in the house of an English *traiteur* named Hare, who lived in the Rue des Boucheries. No sooner was this Lodge established, and known to meet without being molested by government, than ten more were at once

* In the article above quoted, the G.L of England, considering the chivalric degrees harmless, allows them to be practised, but expressly denies their genuineness and antiquity.

† This nobleman was beheaded in the year 1746, in consequence of his adherence to the Pretender.

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called into action. Of course pure Ancient Masonry alone was practised, as those who had revived the Order knew nothing beyond the first three degrees. In or about the year 1728, a Scotch Mason, Dr. Ramsay, a man of great genius and imagination, invented three chivalric degrees, which he called—the Scotch Master, the Novice, and the Knight of the Temple; affirming, however, that they had their origin in the times of the Crusades, and that Godfrey of Bouillon had been the first G. Master. The Grand Lodge of England spurned from it the innovation, but many Masons, whose vanity was pleased by the sounding names of Ramsay's system, were admitted into this Order, and became its supporters. In spite of this, the Order gained no ground in England, and Ramsay repaired to Paris. Up to this time the French were perfectly satisfied with the mysteries they possessed, and well they might, for there were then no different Rites, no chaos of degrees; there was no English, Scotch, or French Masonry, but Free and Universal Masonry. Dr. Ramsay made a vast number of proselytes in France, especially while he was an officer of the G. O. When in 1736 Lord Harnwester was elected G.M. of France, Ramsay was G. Orator. At his death, which happened in 1743, he left his Orders in a flourishing condition. It should have been observed before, that when Ramsay saw that his invention succeeded so well, he added 20 more degrees. As one innovation invariably produces many more, so no sooner had the *Ecossisme* of Ramsay gained ground, than more Rites were invented in every part of Europe. Masonry now became divided into several Rites and Orders. There were the Symbolical or Blue degrees, the Capitular or Red degrees, and the Philosophical degrees Then there were the French, Scotch, and English Rites, differing materially after the Symbolical Order. The French and Scotch Masons recognised and acknowledged one another as far as the 18th degree, after which they were entirely distinct. The Scotch gave 7 further degrees to members of their own Rite only, and then by way of finish, superadded 8 to make up the Mystic Number 33.

At this time a violent schism arose between those Brethren who persisted in adhering to Ancient Masonry, and those who having received the higher Grades, claimed for themselves a pre-eminent rank in the Order. The Grand Lodge, in which the adherents of ancient Masonry were the most numerous, solemnly decided in favour of the Symbolical Order, and declared that it did not acknowledge any rank above that of a Master Mason. But a self-established "Supreme Tribunal" of the High Grades loudly asserted its own majesty and power, without producing any effect. Somewhat before this decision of the Grand Lodge, there had been a schism among the members of the Higher Degrees, and the two Councils which governed the contending parties, virulently opposed one another under the names of Council of Knights of the East and of the West. For a very long time this contest continued. At this period the degrees of Masonry were divided into 7 Classes or Orders, which constituted as it was called Le Rite Ancien, and two more Orders were added, it was said by Frederic II. King of Prussia; but this monarch, though generally asserted to have been the inventor of the Superior Classes, had, in the opinion of many eminent authors, no connexion with them.

There is a class of Societies or Orders which are by some authors mentioned as forming part of Masonry; these Societies have been ranged under four heads, and must be here touched upon. These Sects are

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named, 1st. The Masonry of the Illuminati; 2nd. The Masonry of the Jesuits; 3d. The Masonry of the Templars; and 4th. Hermetic Masonry. There are it is true many other institutions which bear some resemblance to Masonry, such as the Carbonari, the Theosophists, &c. of which, as they were exclusively and avowedly political, nothing can be said here.

The principles of many writers before the French revolution were but too little understood by men of unbounded ambition and unrestrained passions. These men, influenced by false notions of liberty, and of the dignity of man, overstepped the bounds imposed on them by Masonry. Others again, influenced by vice alone, sought to conceal their evil designs with the Masonic apron.—These two classes of men, equally mischievous in fact, though widely differing in their intentions, were the founders of that first and fearful class abovementioned, the Illuminati, the memory of which, even now, makes good men shudder. Disdaining all that was really virtuous or noble, the rulers of the Illuminati (for most of its members were not initiated into its real mysteries) sought to destroy governments, to upset all existing institutions, and to raise themselves to despotic power. All the fondest ties of humanity were trampled under foot, and the Illuminati resolved to eradicate all social laws which impeded their tyrannizing over their fellow-men. Revenge and destruction were their leading principles, and they formed secret tribunals, which immolated all who stood in their way, by means of the dagger of the assassin. In more points than one did this fearful body strongly resemble the "Wehmegericht" of the middle ages; and of the working of both it might well be said—

Non frater a fratre, non hospes ab hospite tutus.

But who is it that cannot easily distinguish this sect from genuine Masonry.

The second class is the Masonry of the Jesuits; and for obvious reasons no account of it can be inserted, nor should it have been even alluded to, had not two distinguished authors* placed it among Masonic sects.

The Masonry of the Templars is next to be considered, and it is undoubtedly the most important of the four classes to be well investigated, so many are the errors which have arisen respecting it. The annals of the Knights-templars, from the crusades to the death of Jacques Molay, are too well known to be here recapitulated; but it is the subsequent history of that injured Order which demands the most serious attention. Several have imagined, and still think, that after the murder of the G. Master, in 1314, the Knights were dispersed, and the Order ceased to exist. But it may be interesting to many readers to be assured, that from that day to this there has been an uninterrupted succession of G. Masters, and that the "Militia Templi" now flourishes, and if not so rich in worldly possessions as it once was, it is at least as pure as ever in its Rites. In the possession of the Supreme Conclave in Paris are now preserved a series of authentic records of all the proceedings of the Order since the year 1200.†

The Order of Templars is a strictly religious institution, it consists of several ranks and grades, forming together what is called the Church of

* Bazot and Picart in his great work on Religious Ceremonies.
† Possibly some documents bear date even before this year.

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Primitive Catholic Christians. All these grades, except the first, are purely sacerdotal: the first is that of Levite of the Exterior Guard, or Knight Templar, and is military. The following extracts from the ritual of the Templars will explain the nature of the Order:—"The Church of Christ is governed by a sovereign Pontiff and Patriarch, an apostolical patriarchal Conclave, episcopal and primatial Synods, and curial Councils. The sovereign Pontiff is always the Grand Master of the Order of Templars, and is elected, consecrated, and installed according to the ritual of the Order. He rules over the Primitive Catholic and Apostolic Church of Christ. The apostolical Conclave consists of twelve apostles, princes of the church and consecrated bishops. These and the Pontiff hold their offices for life." These passages prove that Masonry has no connexion with the true Order of Templars—though it is recognized and highly esteemed by the Brethren of the Primitive Church. That in ancient times they were to a certain extent connected is pretty certain; for it is admitted by most authors, that the original Knights were Freemasons, and that none but members of the highest grade were honoured with the golden spur. This, however, is far from giving the slightest right to the Masonic Knights Templars to claim a relationship with the genuine Order. For the same argument would authorise the Carbonari, who always admitted Masons into their Order without any ceremony, to call themselves, as they boastingly did, *Massoni grandi.*

Some obscure and discontented Masons in Paris, in 1793, set themselves up for Templars, and established several Lodges of Templar Masonry. After amusing the Parisian Brethren for some time with their vagaries, the Templars died a natural death. These Templars must not be confounded with another Order of Templars now existing in England, and other countries, but little, if at all, known in France. There is also a degree of Masonic Templars* in France, which is the 27th grade of the "Rite Ancien et Accepté," which has no sort of relation or resemblance to the English degree, and, indeed, is properly called not "Knights Templars," but "Knights Commanders of the Temple." There is no attempt made by the members of the French degree to claim any alliance with the real Order of Templars. From the above remarks it may be inferred, that most, if not all, the Orders of Masonry practised throughout Europe under the denomination of Chivalric, Christian, or Military Degrees, have not any authentic records to prove that they existed even so early as three centuries after the crusades, but on the contrary, are of a very recent date.

The last sect is more agreeable than the other three, though just as little connected with Masonry. It consisted of an amalgamation of Masonry and Alchymy, and was called the Egyptian Hermetic or Misraitic Order. Of this more shall be said hereafter, as it is now essential to resume the historical sketch of the schisms in France. At the time of these disputes between the Councils and the G. Lodge, there were 25 Degrees known in Paris, which constituted the Rite Ancien et Accepté. It was divided into seven classes, the first of which consisted of the three symbolical Degrees. In this Order of Masonry no candidate was

* A clever correspondent of this Review, Noachida Dalruadicus, in p. 177, vol. iv., has made some remarks on the Masonic Knights Templars. He has, however, fallen into one slight error, in supposing that the Degree known by that name in England is practised any where abroad. He may rest assured that it is *not* one of the 33 Grades of the Rite Ecossais or the Ancien et Accepté, and therefore is omitted in Mr. Rosemberg's chart.

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allowed to receive more than one Degree at the same meeting, and to obtain the whole 25 required a period of eighty-one months. Soon, however, as has been already stated, 8 more Grades were added, which were attributed to Frederic II., King of Prussia, and then the 33 were divided into 7 classes, and the Order retained its name of Rite Ancien et Accepté.

The Inimical Councils of the Knights of the East and the Knights of the West, had, by their internal broils, considerably weakened the Orders they sought to defend, and it was foreseen by many, that the friends of Symbolical Masonry would ultimately be victorious. And, indeed, so it proved, for soon after the decree of the G.O. both the Councils fell to the ground. Several, however, of the Brethren, who had in these Councils received the "Hauts grades" of the Capitulary Orders, joined the G. Lodge, and in 1785 formed in the bosom of the G. Lodge a Supreme Grand Chapter of the higher Grades. In spite of this triumph, the sense of the older members of the G. Lodge was decidedly against this multiplicity of Degrees, and they resolved, if possible, to simplify the Order, without losing anything really valuable. Those members who had been most vehement in their support of the Capitulary Grades having now, as it were, been victorious, began to consider the subject more coolly, and even they could not but feel dissatisfied at the enormous variety of Degrees, the names of which no man could recollect. This feeling paved the way for the adherents of Symbolical Masonry, and accordingly the Grand Chapter promulgated a new series of four Orders, which represented all the "Hauts Grades." These, together with the Symbolical Order, formed the "Rite Francais." The following are the Grades and Orders:—

1. Grade	Apprenti		Maçonnerie Bleue ou Symbolique.
2. „	Compagnon		
3. „	Maitre		
4. „	Elu . .	1. Ordre .	Hauts Grades.
5. „	Ecossais . .	2. Ordre .	
6. „	Chevalier d'Orient	3. Ordre .	
7. „	Rose Croix .	4. Ordre .	

The last four Grades are called "Orders," because they represent the four high Orders of the "Rite Ancien et Accepté.'

This new Rite, founded as it was on rational grounds, became exceedingly popular, so much so indeed, as nearly to obliterate every vestige of the Rite Ancien et Accepté. It continued to be the only Rite practised in France until the year 1799, when some Brethren, whose love of splendid ornaments and fine sounding titles, which astonished the vulgar, had not been extinguished, resolved once again to revive the 33 Degrees. These vain men could not make any impression in the G. Lodge, for they were anxious to meet with its sanction, if it could be obtained; but the G. Lodge resisted long, until many of its members were seduced to follow the banners of Ecossisme—a great and angry contest ensued, and lasted for five years, until both parties were heartily tired. In 1804 a Grand Lodge of the "Rite Ancien et Accepté" was held, for the purpose of agreeing to some sort of truce or cessation of hostilities; and forty days afterwards a solemn treaty of alliance between the G. Lodge of the "Rite Ecossais Ancien et Accepté" and the G.O. of the "Rite Français Moderne," was executed by both parties, under the sanction of M.

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de Montaleau, the President of the G. O. This contract of peace, which was signed on the 5th December, 1804, was of little use, for in 1805, the members of the Scotch Rite declared that the G. O. had violated the treaty, and once more separated from the French Order. Their hostility, of which it would be painful and useless to give a complete history, continued until the year 1814. In this year, fruitful in events, the G. O., considering its position as legitimate governor of all Masonry, wished to abolish the schism which had so long disgraced the Fraternity, and with the consent of all the Lodges under its jurisdiction, and in spite of the self-styled G. Lodge of the Scotch Rite, it conferred all the 33 Degrees of that Rite, as well as the 7 of "Rite Moderne." This plan succeeded admirably.

In 1817 a new Rite sprung up, which has already been named "The Rite of Misraim," partly invented by Cagliostro. This Egyptian or Hermetic Order, in the number of its degrees, in the splendour of its ornaments, in the awful solemnity of its initiations, surpassing it was said those of ancient Egypt or Eleusis, and in the alchymical, magical, and *jargonical* nature of its mysteries, far exceed any Rite known before: to use a common but expressive saying, "It out-Heroded Herod." This Hermetic Rite consisted not of 7, nor 25, nor 33 degrees, but of 90! The Scotch Masons at the most had never more than 33, of which 25 were given by communication, and the "Rite Français" conferred formally 4 only of its 7; but the Misraitic Order gave 90! And with such names, such aprons, jewels, stars, &c., such mystical and superhuman secrets, which nobody could ever hope to comprehend, the whole Masonic world was astounded.

Oh, reader!—what wonderful beings men with an inventive turn of mind must be! Where—in what cellule of the brain could be found such names as these Hermetic gentry gave to their grades? The degrees of the "Rite Ancien," one would have thought, would have exhausted the vocabulary of denominations; for therein we find, "Knights Royal Hatchets;"* "Knights of the Brazen Serpent;" and "Grand Inquisitors; but these are totally eclipsed by the new Order. Listen, gentle reader, to the following titles, and be mute with admiration:—"Sublime Philosophers!"† "Discreet Members of Chaos!!" "Wise Members of Chaos!!!" "Supreme Commander of the Stars!!!!"—and then, to crown all, "Member of the Supreme Grand Council of Grand Constituent Masters of the Order of Sovereign Princes of the Sublime 90th Grade!!"‡

The ornaments of this Rite are very beautiful! but, alas! for those who see nothing in Masonry but external ornament. The merits of this Order were fully and dispassionately considered by the G.O., and though at first it was approved of by the two G. Maitres adjoints—the Marshals De Beurnonville and Macdonald; but at length, after much deliberation, the G.O. and G.M. unanimously rejected it, and after publishing their reasons for so doing in a masterly ordinance, prohibited all Lodges from practising its Mysteries. A copy of this docu-

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* This and the two following are the 22d, 25th, and 33d Grades of the Rite Ancien.

† These are the 49th, 50th, 52d, 53d, and 90th Degrees of the Hermetic System.

‡ N B. The Author wanted ninety notes of admiration in this place, but there were not enough in the office, so I put this notice here.—*Printer's Devil.*

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ment lies before the writer; and were it not for its length it might, with advantage, have been inserted here. To conclude this "strange eventful history," it may be observed that, tired of civil broils, and unseemly as well as unfraternal contests, the G.O., anxious to restore unity in heart, if not in ritual or ceremonial, consented to adopt all the Rites except the Misraitic. And in France, at this moment, some Lodges practise one Rite, others another; and many by express warrant hold meetings in several.

It appears from the preceding pages that most of these Superior Grades have no pretensions to be a part of genuine Masonry; but, on the contrary, are mere additions made at different times to gratify love of splendour, or to cloak evil designs. Yet it must not be inferred that all these grades are useless; so far from this being the fact, some of them might with advantage be introduced into England. This seeming paradox must now be explained.

In the first place then, in England Masonry consists of three degrees only, including the Royal Arch, and in these is contained most of the science of Masonry which can be considered authentic. But how few are there whose time, inclination, or education, fits them to become perfectly acquainted even with the first degree? Take, for instance, the lectures in which is contained the history of the Order—for many reasons these are little known by the great majority of Master Masons; but go a step further, and without entering into what may not be written, it may be asked whether there is not a lapse of nearly 600 years utterly unaccounted for? The perfect Mason, who has given his attention to the subject, is not ignorant of the events of this long period of six centuries; but the present system of conferring the degree alluded to would make any unskilled Brother believe that there was not a lapse of twenty years. Now here might with much advantage be introduced two supplemental and intermediate* grades, by means of which the whole would be rendered more perfect. These are the 5th and 6th of the Rite Moderne: they might be given as parts of the previous degree, or as *passes* to the succeeding one, and not as absolutely distinct grades. By this means *the twelvemonth* would be far better spent (for the intercalary grades should be given at an interval of four months from the two degrees they came between and from one another) than it now is. The writer is sensible that the above is not very clear; but the secresy imposed on him is his best excuse: it is hoped, however, that it will be understood.

In the next place, one or two of the Hauts Grades have a claim to be considered as authentic, and these might be conferred for the sake of honouring those Masons who had by their talent and zeal rendered service to the Order. For this purpose the 21st grade of the Rite Ancien would be very well adapted, for it is very probably genuine, and those eminent Masons might examine it thoroughly. The possessor of this degree should be received with honour and respect in every Lodge, and should, in fact, possess certain privileges and rights. The members of this High Order might together form a Council, and be of very great use to our Fraternity.

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* These Degrees are in fact mere emanations from the M., and the Brethren receiving them might be called M. of the 1st, 2nd, and 3d ranks.

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Another and still superior rank might be given to those whose abilities, experience, and length of service deserved a rich reward. These might receive a degree conferring real power and consequence. They might be invested with some sort of judicial functions which should serve to carry into effect and practice an admirable, and ancient charge of Masons now totally neglected.* The grade best suited for this purpose would be the 30th of the Rite Ancien, somewhat altered in form, as the very name implies a superior wisdom and greatness in its possessor. The members of this very high and supreme grade might also meet in Council, and form as it were the *Areopagus* of the Order. But of this more anon.

The most scrupulous care should be taken in giving these high ranks to competent and deserving Masons only; and the number of each should be small and limited, and the difficulties of obtaining the grade very great. These few changes would, it is most sincerely believed, be of infinite use to our Order: and may some of the Magnates of Masonry take in hand and carry through these improvements. There are scarcely any difficulties in the way.

Having thus told the tale and suggested some improvements, the moral to be extracted from the events narrated must end this essay. The vast number of Grades, Orders, and Rites in France is a fearful lesson to the Masonic world; and from it we all should learn to live in Brotherly love and unity, to obey cheerfully all constituted authorities, and above all, to avoid those internal schisms and feuds which have caused such evils in a neighbouring land. It is the spirit of insubordination which produced all the various and conflicting Orders and Rites in France,† and similar effects have followed similar causes in other parts of Europe. England is now happily free from any such dissensions; long may she continue so, and be the temple of genuine Masonry. May this imperfect essay be of use in leading some eminent and skilful Brother to consider what is proposed, and carry it into effect. And under a wise Masonic government, equally averse to sanction‡ needless innovation, or to repress useful improvement, may our Order be established on a firmer basis, and may all preferment among us be grounded on real worth and personal merit only. Thus will Masonry flourish; and thus will those who attain rank in it be equally honoured by the initiated and the profane.

LATOMUS.

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* "And if any of them (Brethren) do you injury, you must apply to his or your own Lodge, and from thence you may appeal to the Grand Lodge, as has been the ancient laudable custom of our forefathers in every nation, never taking a legal course but when the case cannot be otherwise decided. ..... But with respect to Brothers and Fellows at law, the Master and Brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren," &c.—*Ancient Charges*, vi. 6.—"Behaviour towards a strange Brother." This is now utterly disregarded; the writer may possibly hereafter suggest a plan whereby it might be fully carried into effect, to the very great benefit of the whole Order of Masonry.

† Not a tithe of the Rites which sprung up in France, or were introduced from Germany, and soon fell to the ground, are mentioned. A few are placed here as a matter of curiosity. "Rite de la Stricte Observance," instituted in 1754 by Baron de Hund; Lodge of Martenists or Philadelphes, established in 1773; the Rite of Kilwinning, &c. *cum multis aliis.*

‡ The following passage from the "Acta Latomorum," is worthy of note:—"Il est certain que l'invention des hauts grades a fait le plus grand tort a l'institution en dénaturant son object et en l'affublant de titres pompeux et de cordons qui ne lui appartiennent pas."

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SONGS OF THE RESTORATION.

BY CLERKE BURTON, ESQ.,
PROVINCIAL GRAND MASTER FOR SOUTH AFRICA.

SONG OF ZION.

(Sunrise.)

AWAKE, awake; O daughter of Judah,
Awake and sing the praises of the Lord.
Lift up thy head, O captive, and arise,
Come forth, and see how great His mercy is;
For lo! the ransomed ones return again,
Directed by the holy arm of God.
They come—rejoicing, and with songs of praise;
And everlasting joy is on their head.
Awake, awake; and let the shout ascend,
The shout of gladness, and the song of joy,—
Jehovah reigns! Jehovah Sabaoth
Is king for evermore. Halleluiah.

Awake, awake; behold the morning dawns,
When Judah shall return unto his STRENGTH,
And shall be *planted, like a fruitful tree,*
By many fountains watered, and shall live;
For out of Judah comes the righteous BRANCH,
Whose glory shall encompass all the earth.—
Rejoice, ye stricken ones, for lo! He comes,
With healing on His wings, to seek and save
The broken hearted, and the meek on earth.
Rejoice, O ye that mourn; and shout for joy;
Rejoice, for mercy is gone out from God,
To pardon and redeem. Halleluiah.

Hath Zion, in her deep affliction, said:
How is my BEAUTY spoiled, and trodden down?
My holy places mingled with the dust,
Forgotten and forsaken by my God?
Yet, now arise, O Zion, and confess,
The Lord that humbled thee, and cast thee down,
Hath known thy sorrows, numbered all thy tears,
And, infinite in mercy and in love,
His ever watchful and ALL-SEEING EYE
Hath rested on thee, and in pity spared.
Awake, arise; pour out thy heart in praise
And gratitude to God. Halleluiah.

Awake, O thou afflicted one, awake;
Cast off thy bands, O captive, and arise,
And join the spirits of the true in heart,
Made perfect by the mercies of thy God.
'Tis *He hath gathered them beneath His wings,*
And passed them safely through the vale of tears;
Lo! His protecting arm directs them still,
And guides them to the holy mount of God.

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Awake, awake; the long, long night is past,
And grief, and pain, and sorrow are no more.
Awake, and sing the praises of the Lord,—
Elohim is His name. Halleluiah.

'Wake, thou that sleepest; sorrower, awake,
And watch the coming of the glorious light,
Which ushers in the day of the redeemed;
For lo! the scattered ones are near at hand,
Their feet approach the glorious holy hill.—
It is the Lord! *It is the Lord our strength,*
Hath raised us from the darkness of the dead,
To hail the bright and morning star, and live
In that pure light of holiness and love.
Awake, awake; and sing the song of praise,—
Jehovah reigns! Jehovah Sabaoth
Is king for evermore. Halleluiah.

Behold, behold the vineyard of the Lord;
Behold it, trodden down and rooted up;
Wherewith shall it be planted out again?
And who shall plant it—but the living God?
Lo! He hath said—and shall He not perform?
The Lord hath spoken—shall it not be done?
My vineyard, trodden down and rooted up,
Shall yet be planted with the chosen vine;
For I, the Lord, will plant it in its place,
And water it with everlasting dews;
And it shall live, and bear a pleasant fruit,
Acceptable to God. Halleluiah.

Rejoice, O vineyard, and be glad, O vine,
The Lord, the husbandman, is near at hand,
Whose mighty arm shall till the barren ground,
And make the desolate a fruitful field.
He comes, to plant again his chosen vine,
And, with the freshness of the morning dews,
To give new life and vigour to its roots.
And He will cause the soft south wind to blow,
And shelter it amid the noontide heat,
To make it flourish, and its branches bend
With clusters of ripe fruit, when harvest comes—
The harvest of our God. Halleluiah.

Awake, O daughter of Jerusalem;
O thou that sleepest in the dust, awake,
And break the stillness of the morn with songs
Of praise and loud thanks, giving to thy God.
Behold, the remnant! gathered up and saved,
A nation's offering to the Lord of Hosts.
'Tis He hath called the isles, and lo! they come,
Like clouds for swiftness; faithful to His voice
They come, and bring the scattered ones from far,
As holy presents, perfect gifts to God.
Awake, behold! *confess the sacred sign,*
And glorify the Lord. Halleluiah.

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Awake, arise, with reverential awe;
Come forth in FAITH;—approach in holy HOPE,
With bended knees, and with uplifted hands,
And supplicate forgiveness of thy God.
O that thy head were waters, and thine eyes
Were fountains, flowing everlasting tears,
In godly sorrow, for transgressions past,
And gratitude for *His redeeming* LOVE;
For He hath saved thee, and hath searched thee out,
And brought thee forth, with His almighty hand,
From depths and darkness, to the perfect light,
And knowledge of His name. Halleluiah.

Behold Jerusalem! a ruined heap;
THE BUILDER SMITTEN, and the temple spoiled;
Her *strength and beauty* poured upon the earth,
And foul abomination lifted up.—
Behold Jerusalem, foredoomed to drink
The cup of trembling of the wrath of God.
Yet wait not, O ye remnant of the tribes,
For lo! He comes! the holy One and just,
Whose righteous hand shall stretch the builder's line,
And on the sure foundation fix His name.
In *that day* ye shall know *that it is He,*
THE BRIGHT AND MORNING STAR. Halleluiah.

Arise, Jerusalem, shake off thy dust,
And loose thee from the bands about thy neck;
Arise, stand up, in spotless robes attired,
The glorious garments of thy holy place.
Awake, arise, break forth in songs of joy;
Put on thy strength, O Zion, and rejoice!
O, ye waste places, clap your hands and sing:—
ALL GLORY BE TO GOD, THE LORD MOST HIGH!
For He will build thee; and thou shalt be built,
A city whose foundations are from God.
The Lord himself, thy builder, He shall reign
In Zion evermore. Halleluiah.

Arise, shine; for behold! the dawn is come,
The glory risen, and *the light* revealed.
Behold, and fear the Lord; for it is He,
The brightness of whose coming, is thy light.
And *He shall be thy sun, to rule by day,*
Thy moon by night, thy glory and thy song.
Arise, Jerusalem, arise and shine,
The light of nations, and the loved of God.
Arise in faith, and with thy heart prepared,
Put on thy garments of eternal praise;
For God, thy everlasting light, shall reign
In Zion evermore. Halleluiah.

Cape Town, July 24, 1837.

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ON THE ANTIQUITY OF GLOVES.

TO THE EDITOR.

Sir,—Having recently been in company with several Brethren, the conversation turned on the antiquity of gloves. I have since been curious enough, to inquire into the subject, as to the opinions of our ancient writers. I am happy to inform you, that my labours have been well paid, having found elucidations of the subject in the original Holy Writ. I have therefore annexed some observations from the most approved authors, in conjunction with remarks on the foundation of *loosing* and *taking off the shoe*, which I trust will be interesting to your readers.

In olden times it was the custom (among the Jews and Egyptians) to draw the Glove from off the hand in ratifying any bargain, the idea was, that such act was a kind of pledge or solemn declaration, that both parties were perfectly willing to accede to the proposition made. The same practice was observed by some nations, when any two men agreed to fight a duel, the Glove was drawn from the hand of the one, and cast at the feet of his antagonist, as a sort of challenge; it is, however, not precisely known whence the origin of this ancient custom.

This practice is, however, widely different from that commonly called slipping the shoe, as stated in the sacred volume, where Moses was directed to pull off his shoes because the ground whereon he stood was holy. Vide Exodus, iii. 5.

By Joshua the same reason was given for being directed to take off his shoes. Joshua, v. last verse.

The learned Abarbanel, in his commentary on the Book of Deuteronomy, ingeniously points out the nice distinction between the following Hebrew Synonimes, namely,

חֲלַץ	שְׁלַף	שָׁל
Cholots	*Sholof*	*Shol*

Shol signifies, to slip off the shoe in reverence of the spot whereon the person stood, as by Moses, Exod. iii. 5; Joshua, v. last verse.

Sholof, signifies, to draw the Glove from the hand in ratifying a bargain, as by Ruth, iv. 7.

נַעַל, *Nangal*, here means glove; whereas, in the places before quoted, *Nangal* means shoe, as rendered in the school of the late learned Mendelsohn, viz. *Handschuh*.

Cholots, pulled off in disgrace from the foot of the brother-in-law who refused to marry his brother's wife, as a mark of reproach and disgrace. Deuteronomy, xxv. 9.

The word *Nangal*, by Ruth, is improperly rendered in the English Bible, *Shoe*, as will appear from the following illustration.

By חֲלִיצָה in Deuteronomy it is understood to have been done as a mark of *disrespect and reproach*, whereas on the contrary by Ruth, it was an act of charity and kindness towards her on the part of Boaz, and at the same time a mode usually adopted in ratifying or establishing a bargain between man and man. Thus it will appear that the translation of *Nangal* above quoted from the German school is correct, from the reason of its being preceded by the verb *Sholof*, as also from the opposite signification it always bears when accompanied by *Cholotz*.

Having thus quoted authority, I trust it will sufficiently satisfy certain parties as to explanation. George Aarons.

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A NEW SYSTEM EXPLANATORY OF TERRESTRIAL PHÆNOMENA,

Being a Demonstration of the Temple, constructed by the passage of the Magnetic Line through a Cube of the Universe; which includes an attempt to trace, with mathematical exactness, the developement of DEITY, *and the course of* THE VITAL PRINCIPLE, *in the World, from the Creation to the present Age: likewise comprises an exposition of the Binomial Quantity, and an illustration of the source of Geometry; together with an elucidation of the Science of Magnetic, Geological Geometry, deduced from an examination of the properties belonging to Natural Magnets, and researches pursued in Hindostan into the Science of Electro-Magnetism.* By Robert Tytler, M. D. Surgeon, 34th Regiment Bengal N. I. Futtehghur, August 27th, 1837.

FRAGMENTS of magnetic, stratified iron stone are purchased by weight in the bazaars of the upper provinces of India. They are said to be dug from the bowels of the earth in the neighbourhood of *Joadpoor* and *Gwalior;* yet the precise individual spot where those natural loadstones are found, the retailers of the minerals declare is to them wholly unknown. On this subject I have, therefore, no information to communicate. But from whatever quarter those interesting petrous masses may be brought, it can scarcely be doubted that the stone itself must be considered appertaining to the oldest of the transition rocks, or as even forming a portion of the primitive nucleus of the earth. I am led to entertain this opinion regarding the antiquity of those natural magnets, because in the loadstone formations, are discovered no vestiges of organic remains, while *chalcedonous* matter is occasionally seen imbedded in the ferruginous strata of which the magnetic rocks consist. Now, this combination indicates traces of the very earliest formation; and, consequently, those stones must be viewed as long antecedent to the creation of animal and vegetable existence in the World. By means of those natural magnets, it can be proved that a definite line, generated by an OMNIPOTENT, ABSOLUTELY PRESENT, and real METAPHYSICAL, TRIUNE POWER, pervades the Universe in every conceivable direction, being coiled within matter like thread rolled into the ball of a clue.

The INFLUENCE generating this Line *must* be INTELLIGENCE, because through following the track of this generated Line, there is not only evolved from a solid, as will be shown in the course of the succeeding pages, the square root of 256; the cube root of 4,096; and the ancient, difficult, and celebrated problem fairly worked out of the duplication of the cube, or, $x^3 = 2a^3$; but by the passage of the INFLUENCE throughout these mineral masses, all along this Line are impressed in POWER, upon those ferruginous ores, distinct geometrical propositions which, in its infinite stages, afford an exposition of the Binomial quantity, expressed by the algebraic formula $a + b$, raised *ad infinitum* Hence, this Line, or channel of magnetic, that is electro-dynamic, POWER, as regards this World, is OMNIPRESENT; whilst the POWER, distinct from the visible Line, is OMNIPOTENT; and bearing, thus, the high character (a fact which admits of rigid mathematical demonstration) of INTELLECTUAL, and OMNIPRESENT, OMNIPOTENCE, the POWER generating the Line *must* be DEITY. Along this Line DEITY then proceeds, traverses matter

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within its inmost bounds, penetrating the deepest recesses of the Earth's centre, and thence re-entering the realms of space, returns to the fountain of all POWER, in the bosom of the GREAT ONE SUPREME.

(To be continued.)

Errata in Dr. Tytler's Article, No. XII. 1836.

[In your publication of the Temple are some errors—as much *my fault* as that of your printer. For "Plumb Line," read "Rhumb Line." For "*or five*," read "*on five*." For "Porch of Judgment equal to one-twelfth," read "one-thirtieth and a fraction"—the outer court containing 768 cubes, and the Porch of Judgment 30. For "the throne to consist of one-sixth of one-fourth," read three-eighths of a cube."]

ON THE MYSTIC NUMBERS, 9 AND 15.*

(*From* p. 454, 1837.)

TO THE EDITOR.

DEAR SIR AND BROTHER.—I have read with attention the reply of Brother Aarons, and admire the research he has evinced, yet he has not satisfied me of the correctness of the example in question.

I still contend, that when so distinct and pointed a reference is made to any passage, as the following expression so emphatically implies, "*Again, in the 90th Psalm*," &c. &c., it *is* necessary to confine ourselves *implicitly* to the very words of the text; if we do not, the value of the quotation is lost.

I cannot find, in any of the authorities which I have been able to consult, that יומם has ever the sense of "day" simply, attached to it.

The root of יומם, according to Buxtorf, is יום, the, or, a day; and יומם is formed from it by adding ם in the same manner as אמנם, *truly*, is formed from אמן, *truth*; and, consequently, cannot be considered in any way as expressive of "*day*" in its simple sense.

Buxtorf, Parkhurst, and others, give the following renderings of יומם: *daily, in the day time, by day, every day*; and we see in the latter clause of the 2nd verse of the 1st Psalm, how either may be used as correctly expressive of its meaning.

ובתורתו יהגה יומם ולילה

And in his law doth he meditate, *daily, in the day time, by day, or every day*, and by night.

Having thus endeavoured to prove the soundness of the objections I made to the example in question, I trust I shall be excused by your readers, if I have been too tenacious in asserting, that in quotations we ought to adhere to the very words contained in them.

I remain, dear Sir and Brother,

Your's Fraternally,

Sheerness, Feb. 26, 1838. J. S. KEDDELL.

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* P. 453, of Vol. IV. for the learned Kercher, *read* Kimchi.

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THE BELGIAN CLERGY AND THE FREEMASONS.

(From the Commerce Belge, of Jan. 10.)

We have scarcely escaped from the religious questions which have arisen between the King of Prussia and the Archbishop of Cologne, when, behold, Messieurs Englebert, Corneille, Francois, Gaspar Jos, Nicolas Joseph, G. de Smet, and L. Sinneville, spiritual Sovereigns of Belgium, in imitation of our holy father, the Pope, fulminate their interdict, not against a Protestant king, because they dare not do that, but against the Freemasons, an impious and atrocious sect, united and associated for the practice of good, in the exercise of a common charity; a sect which is besides the type of the philanthropy of our age, in spite of the changes which have come upon most of our primitive institutions.—Before we proceed further, let us hear the heads of the church:—

"The Archbishops and Bishops of Belgium to the clergy of their dioceses.

"Rev. Brethren,—We have learned with pain that, amongst the faithful entrusted to our pastoral care, there are to be found some who believe that they can, with safety to their consciences, allow themselves to be received inio the Association of Freemasons, and frequent their meetings.

"As it is our duty to take care that an error so destructive to the soul shall not be propagated, we beseech you, Reverend brethren, to communicate to your flocks, by publishing our present circular at sermon-time, that the Associations of Freemasons which exist in your dioceses, under whatever denomination, come within the express prohibition and condemnation of the Sovereign-Pontiff, by whom it is rigorously forbidden to take any part in them, or to favour them in any manner whatever; and that those who so offend are unworthy of absolution, as long as they refrain from sincerely renouncing these societies.

"You will yourselves continue to adhere inviolably to this principle, as a rule of conduct, in discharging the functions of your holy office; you will prudently avail yourselves of all opportunities afforded by those functions, to exhort earnestly, and even supplicate, in your name, such of your parishioners as have the misfortune to belong to these associations to retrace their steps promptly; you will tell them, that nothing can suffice to dispense with their obedience to their pastor, their bishop, and, above all, to their sovereign-pontiff, the supreme head of the church of Jesus Christ, to the decision of whom they are bound to submit, in all that concerns their eternal welfare; for he who does not hear the church, says the Saviour, should be regarded as a heathen and a publican. Matt. xviii. 17.

"Receive, reverend brethren, the assurance of our sincere affection. Given in Dec. 1837.

"+ Englebert, Archbishop of Malines; + Corneille, Bishop of Liege; + Francois, Bishop of Bruges; + Gaspar Jos, Bishop of Tournay; + Nicholas Joseph, Bishop of Namur, For the Bishop of Ghent,
"G. de Smet, Vicar General; L. Sinneville, Vicar General."

The *Journal des Flandres*, which first published this most unexpected document, adds,—"We hear that other very important communications have been made by the diocesan administrations to the deans and curates.

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The first is a copy of the Latin text, printed at Rome, of the Allocution [address] of Gregory XVI, relative to the affair of Cologne; and next, an exposition of the present state of the Flemish Association for the propagation of the faith, with a very interesting correspondence relative to it, between his Eminence the Cardinal Framboni, head of the Congregation *de propagandâ Fide*, and the bishops of our dioceses."

The Allocution of the Pope (proceeds *Le Commerce Belge)*, given as the rule of tolerance to the Belgian clergy, had already produced sufficient sensation, without adding to it other proofs of retrogadation. The style of the pastoral letter of the archbishops and bishops reminds us of far distant periods; and if from shame they confine themselves to invoking the opinions of Clement XIII, Benedict XIV, Pius VII, Leo XII, to justify a step of such a nature, it is only because they dare not, as yet, bring us back to the glorious days when the inquisition was queen of the Christian world.

The manifesto of the Belgian bishops is the declaration of *the union.* The liberals allied themselves to the catholics to urge forward and aid the events of 1830; there still remain men silly enough to believe that the alliance had survived the common triumph. Not at all! For some time past the dominant party have separated themselves from those primary conventions whose motto was, '*Liberty in every thing, and for all.*' These are but vain words, and the principles of toleration expressed by a member of the congress, now the representative of our government at the court of Rome, are wholly forgotten. Then the Saint Simonians found in Count Vilain XIV. a zealous defender. Now the Freemasons are reproved; the commands of the bishops drive them out of the churches, and the day will shortly come when, by aid of the mysterious confessional, they will attempt, by domestic annoyances, or through the agency of ministers of a God of love, to represent them to their wives and children as objects of horror and malediction.

Looking at such acts, so little in accordance with the movement of those minds, who, from inexplicable causes, at the close of a great political struggle were reconciled to religious ideas—looking at such acts, we say, it is impossible to misunderstand the retrograde pretensions of men who think themselves infallible because they are invested with religious authority. They absolutely desire to make the world move backwards; but let them take care—before they see the age of Clement XIII. return, it would be previously necessary to go back to the atheism and incredulity of the middle of the 18th century, and to the religious indifference of the first thirty years of the present. The epoch is not yet come to publish the use they desire to make of a voluntarily obtained victory; violence will drive the half-converted into the opposite direction. The future is full of storms.

To show the effect produced by the Episcopal Letter, we shall simply state that the estimable pastor of an important parish in Brussels has, from the pulpit, shown the repugnance he felt to read it to the assembled faithful; he distinctly said, that 'were it not out of respect for the errors of others, which was commanded in the Gospel, he would not have believed himself *bound* to occupy his brothers and sisters with a subject so ——.' There he stopped his preamble, but it was easy to divine his thoughts.

[The same journal has a communication signed "V . . . " immediately following this article, which we also translate.]

When we heard yesterday the intelligence of this mandate of the

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Archbishop of Malines and his colleagues, we at first thought it our duty not to admit into our columns an act so absurd, extravagant, and almost incredible.

Now, however, that the thing is done, and that public opinion is discussing their conduct, we add our observations, which may perhaps have some weight. We commence by saying that our remarks are not meant to apply to the Catholic party, properly so called, but to the *ultras*, who avail themselves of the cloak of religion to conceal their guilty designs, to keep alive discord, and nourish those subversive principles preached with force and enthusiasm by some salaried missionaries. The question of Cologne is still alive, Prussia does not appear disposed to yield to the theocracy of the Holy See, and M. Molé has, notwithstanding, declared in the bosom of the Luxemburgh that he considers the Prussian cabinet as one of the wisest and most enlightened in existence.

All this ought to have induced the Catholic party to follow the line proposed to it, and to compel by its act some crowned heads to make the *amende honorable* at the foot of the Vatican, and to explain itself explicitly on those questions which relate to the powers of the church.

Let the Archbishops and Bishops take the trouble of going through the history of the past five centuries, and they will find that every time the church attempted to wound to the heart the undoubted rights of any nation, so often has she been defeated by the progress of public opinion, and compelled to seek refuge from the people over whom she wished to domineer and oppress. We are not unaware that the last act of their Lordships has been one of the consequences of the unfortunate affair of the Archbishop of Cologne, and that the clergy, seeing they could not triumph in the Rhenish provinces, or master the King of Prussia, desire to show proof of great courage by proscribing Freemasonry, without at the same time reflecting that he who knew how to act the despot never attempted so delicate a matter without feeling reluctant at heart.

What will the three Catholic Kings affiliated in the continental Lodges say to it? What will be the opinion of the men of rank who honour Belgium by their noble political character, by the elevation of their views, and their private virtues? They will all see that this crusade is but the prelude to attempts, not very remote either, on all liberty, with a view to the establishment of a theocracy, which will take part in affairs of government, and trace out to power the line which it must follow. We have not published the '*Malheur aux Récalcitrants*' of the defunct *Conservative*, the official organ of the ultra-Catholic party; no one then thought it anything but a mere threat, or that a few months would scarce have elapsed ere the Bishops would have entered into a league to effect its accomplishment.

A public journalist had foreseen this issue; but the official and semi-official journals were obliged to combat his predictions as an attempt on the dignity of the national power. Let them now tell us that the spirit of association compromises the state and royalty; let them again shamelessly assert that we sow discord, that we desire monopoly to divide, and divisions in order to reign.

These societies have never set public opinion at defiance by any blameable acts, while the ultra-Catholic party compromises the tranquillity of Belgium, and menaces the patriots with a war, the results of which must soon manifest themselves, if the Chambers do not take measures to put down this revolt, and prevent the spread of these opinions. There is fanaticism as well as revolutionary opinions. There

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is a hidden fire slowly burning, and which at the first outbreak will cover the political atmosphere with a cloud, shattering thrones and destroying the social compact. Have not the Jesuits a pontiff and two emperors in their interest? Have they not thrown fire-brands into three out of the four corners of the Peninsula? Do they not keep trembling Italy under their hoofs? We hope that with a constitutional people they will not be allowed to take root as among nations chained down by despotism and usurpation. We trust that the real Catholics, who confide in the sanctity of their religion, will not allow themselves to be deluded, but that reason, justice, and the incontestable rights of the citizen, will not be trampled under foot.

[We give this translation as a matter of Masonic Intelligence—comment is unnecessary. ED.]

MATERIALS FOR MASONIC THINKING.

BY BROTHER E. R. MORAN, W.M. CONCORD LODGE, NO. 49.

No. 1. IS MASONRY SUN-WORSHIP?

[THE following are mere "dots" transcribed from a note book: they are, perhaps, not novel in idea or train of reasoning; but in their scope they *suggest* so much to the true Mason, that their publication may prove not quite unavailing; without setting up too high pretensions to antiquity, our system, at all events, is traceable, more or less, throughout past time to an extent sufficient to render hints like the following not altogether without interest. There are things, of themselves, not high in value which still, by allowed currency, pass freely from hand to hand as useful media in our every day transactions: so perhaps these materials, though intrinsically of little weight, may help the transmission of Masonic LIGHT.]

1. Masonry is that pure and simple religion which corrupt and interested men, for selfish purposes, have always endeavoured to suppress as too sublime for the mass; acting in this, like misers who hide their gold, not that they may use it themselves, but worse than even the manger-dog, they do not limit themselves to preventing, they dread, its use by others.

2. The Brahmins, an old race of religionists, if nothing more, conceal the mysteries of their belief from all except those who have, after trial and proof, been duly initiated.

3. Sun-worship was probably the first among men. Whence the most honoured place in temples made by hands to the Great Architect, however named, "Jehovah, Jove or Lord," has been situated in the east.

4. Freemasons also place their symbol of such intelligence in the east of their temples; as representative of K. S., the W.M. takes his seat there, and his name is made (properly so?) all but equal, and second only after that of God, the centre;—"in the name of" one, "and by command of the" other.

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5. The builders of houses of worship to God, who were formerly what the present race are only symbolically and speculatively, Freemasons entered, passed, and duly raised, had their chief altars of incense or sacrifice placed in the east—Christian churches to this day are, unless there be some great opposing obstacle, similarly built.

6. The Druids had the slope of their cromlechs or stone altars erected in the great temple which stretches from Earth to Heaven, turned towards the east, where they might catch along the full extent of its inclined surface, the first glimpse of their Deity.

7. The Persians to this day hail in prayer and worship, the rising and setting of the majestic day-star.

8. The beautiful imagination which made the statue of Memnon sound when its stony materials felt the first touch of the sun's rising beams, had a hidden and religious signification akin to some of the points of faith among the more intelligent of the Craft.

9. In the twelve labours of Hercules, whom some assert to be another name for the day-god, we have an analogical reference to the progress of the latter through the signs which compose the Zodiac—for instance, the Nemean Lion.

10. If the rational Pagan esteemed next to Zeus or Jupiter the king of gods and men, that deity described as "too frail for worship, too divine for love," Apollo, the Hindoo of our day, has his corresponding Krishna the object of like adoration.

11. Nor among an uninformed people should we wonder that sun-worship was one of the earliest and most readily credited, when we remember that he is the visible—with us the symbolical—source of the greatest blessings INTELLIGENCE has bestowed upon man: viz. light, warmth, and productiveness.

12. The Hindoos, almost as multifacient of shades of deity as the Egyptians or their copyists, the Greeks and Romans, in addition to their Krishna, represent the god Indra one of the most adored, as Lord of the skies in the heavens, and the gardens of the East.

13. Masonry and sun-worship were identical with the Egyptians, who erected the most splendid work of Masonic Art ever contemplated—those pyramids whose shadows still measure the course of time with gigantic graduations—to watch the days of this earth in periods of great comparative remoteness, hoping thereby, to approach towards a better knowledge of the work of the Great Architect.

THE ARCHITECTURE OF THE HEAVENS.

(THIRD PAPER.)

BY BROTHER E. R. MORAN, W. M., LODGE OF CONCORD, NO. 49, AND OF THE GRAND MASTER'S LODGE, NO. 1.

WE now come to the most remarkable, as well as interesting, portion of the discoveries effected through the agency of the Herschel telescope. After attaining a tolerably correct knowledge of the "Architecture of the Heavens," as far as the tremendously increased power of the instrument enabled him to reach, the next object of the discoverer was to ascertain of what materials the compressed portions of the universe are

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composed, that is to say, what has been aggregated into suns, planets, and their attendant bodies; and by a process of inductive reasoning, most accurately tested by experiment as far as that could be carried under such difficult circumstances, the result attained is, that those solid masses, the recipients in their later periods of vegetation and life, from its first springings to the full gush of its nearest approach to superior intelligence, are the product of nebulous matter pervading, in a more or less compacted shape, all space; and which, by the great power of gravitation influencing all matter, has been progressively formed into the multitudinous processes, from its primary faint and lucid aggregation to the solid and glorious matter composing our sun. This discovery it is shown accounts fully for many otherwise inscrutable phenomena in the visible universe. We supply a slight glimpse of the process of reasoning suggested to Herschel through the agency of the great telescope.

According as the sphere of the reflector used by him was increased, more and more remote distinct clusters of starry matter, invisible to the lesser power, were revealed, presenting the same appearance as the more near and easily resolvable, and those which before had but a diffused milky hue, then seemed like a handful of glittering dust. "When I pursued these researches," says our Astronomer, "I was in the situation of a natural philosopher, who follows the various species of animals and insects from the height of their perfection down to the lowest ebb of life; when arriving at the vegetable kingdom, he can scarcely point out the precise boundary where the animal ceases and the plant begins, and may even go so far as to suspect them not to be essentially different; but recollecting himself he compares, for instance, one of the human species with a tree, and all doubt upon the subject vanishes before him. In the same manner we pass by gentle steps from a coarse cluster down through others more remote, and therefore of a finer texture, without any hesitation, till we find ourselves brought to an object, such as the nebula in Orion, when we are still inclined to remain in our own adopted idea of stars exceedingly remote and inconceivably crowded, as being the occasion of that remarkable occurrence. It seems, therefore, to require a more dissimilar object to bring us right again. A glance, like that of the naturalist, who casts his eye from the perfect vegetable to the perfect animal, is wanting to remove the veil from the mind of the astronomer."

Herschel, pervagating space, found a star of the eighth magnitude, with a faint luminous atmosphere, of a circular form; the star perfectly in the centre, and the atmosphere so diluted, faint, and equal throughout, that no surmise of its consisting of stars could be entertained. This luminous atmosphere he then shows, is the nebulous matter of which all aggregate bodies, cognizable to us, are formed, and the central starry and more luminous substance thus observed, the commencing nucleus of that which, in the progress of Creative Will, and according to unvarying law impressed by DEITY, is now—and who shall say how long has been?—forming into a system like our sun. The nebula in Orion is distinctly visible to the naked eye; but when seen through the medium of the forty-foot telescope—for the powers of which we refer to a former paper of this series—the stars composing its substance cannot be resolved into distinct systems! The nebula in the girdle of Andromeda is also visible to the naked eye, looking like a greasy spot on the firmament, yet no means have yet been attained of rendering its components resolvable. Further arguments of the existence of these luminous nebulæ extending throughout the universe are found in the composition and

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course of the cometary bodies, their nuclei even are found dissolving into a fog, under the inspection of the Herschel telescope.

It is this diffused nebulous matter which, acting according to principles impressed upon it by THE GREAT ARCHITECT and condensed in various degree, composes all the distinct portions of the universe; their general shape as they may be seen in progressive advance throughout the heavens, assumes the spherical form, and the illumination around each is found in every case to be equal at equidistance from their centres. True we do not see any particular mass of nebulous matter passing through its various gradations, from mere fluid light to intense and compressed star-like appearance; but as well may the ephemeron whose hour of life noticeth not the growth of the forest oak, deny that growth because its progress is undiscernible during its limited duration of existence, as man doubt or hesitate on this head, because the records of his brief observations have given him no comparative means of testing the changes in any of their observed masses. The illustration of Laplace will help us to reason somewhat more clearly on this subject:—

"We look among these objects," he says, "as among the trees of a forest; their change in the duration is undiscernible, yet we perceive that there are plants in all different stages; we see that these stages are probably related to each other in the order of time, and we are irresistibly led to the conclusion that the vegetable world in the one case, and the sidereal world in the other, exhibit at one instant a succession of changes requiring time, which the life of man *or the duration of a solar system* may not be sufficient to trace out in individual instances."

In the remarkable phenomenon of the zodiacal light, which consists of a long train of faint radiance of a conical form, projected on the sky from the sun after sun-set, and easily seen in tropical countries, we find one of the strongest confirmations of this nebulous theory. But these papers have already proceeded to so great a length that we have not space to demonstrate this; the reasoning, however, through which we are led to the inevitable conclusion is linked together in an unbroken and irrefragable chain. We may, however, mention a beautiful illustration which Herschel brings forward to account for the rotation of masses of thus condensed nebulosity on their own axes, viz., the fact that meeting streams form, at their point of junction, a circular, which though slow and vague at first, has the inherent power of reaching a perfect and definite condition.

[For the facts on which these papers are founded we are indebted to Professor Nicholl's volume with the same title, in which he enters into the subject at length, familiarizing to readers of less powerful mind by easy analysis and simple (untechnical) language that knowledge, the fountains of which had been previously sealed to all but the more scientific adventurers in the regions of space and glory, indicating the works of HIM who has been and will be. The volume betrays occasional Germanisms, at which we must not, perhaps, wonder, as Herschel was himself of that far-thinking people, to whom the world is so deeply indebted for much of the sublimest knowledge man conferred in these latter days. The professor is an enthusiast, and his language sometimes sounds like that of all the class; but nothing great was ever yet accomplished without the presence of this feeling on the part of the discoverer; and we should remark that what to us who only know the result without the *limæ labor* necessary in the pursuit of aught new in

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science, seems extravagant, is always the consolation and too often the only reward which recompenses the solitary and persevering student for all the trials, the disappointments and delays of nights—

"Spent not in joys and wine,"

but in the pursuit of abstracting and otherwise all but unrewarded philosophy. We must not, therefore, cavil with the enthusiasts' *ευρηκα* of triumph when he finds such labours so rewarded.

The work is embellished with illustrative diagrams, which afford clear and intelligible means of following the Professor in the progress of his announcements; and let us add, that the interests of science, knowledge, and truth, (perchance, three convertible terms), owe not a little to Mr. Nicholl for this volume.]

THE KNIGHTS TEMPLARS.

TO THE EDITOR.

DEAR SIR AND BROTHER—In reference to some remarks in a late Number, by your excellent correspondent Noachida Dalruadicus, perhaps the following extract from the History of the Knights Templars, by Dr. Burnes, K. H., will not be unacceptable, though it may shake a previous faith in the statements of Llorente, and especially of the Encyclopœdia Metropolitana, concerning "the Knights who retired into Scotland." I quote the passage with the context.

"The next authentic notice we can find on this subject, is in M. Thory's excellent Chronology of Masonry, wherein it is recorded that about 1728, Sir John Mitchell Ramsay, the well known author of Cyrus, appeared in London with a system of Scottish Masonry, up to that date perfectly unknown in the metropolis, tracing its origin from the crusades, and consisting of three degrees, the *Ecossais*, the *Novice*, and the *Knight Templar*. The English Grand Lodge rejected the system of Ramsay, who, as is well known, along with the other adherents of the Stuart family, transferred it to the Continent, where it became the corner-stone of the *hauts grades*, and the foundation of those innumerable ramifications into which an excellent and naturally simple institution has been very uselessly extended in France, Germany, and other countries abroad. In pursuing the very curious subject of the *hauts grades*, we may observe, however, that they never obtained much consideration during the lifetime of Ramsay, although they are invariably traced to him and to Scotland, the fairy land of Freemasonry,* but gathered their chief impulse from the disgraceful dissentions in the Masonic Lodges at Paris, about the middle of last century, which induced the Chevalier de Bonneville and other distinguished persons at the court of France, to form themselves into a separate institution, named, in honour of one of the princes of the blood, Louis de Bourbon, Prince de Clermont, then presiding over the Masonic fraternities, the *Chapitre de Clermont*. In this chapter they established, among other degrees, Ramsay's system of the Masonic Templars, which, along with other high grades, was soon conveyed into the northern

* There have been at least a hundred grades of continental Masonry denominated 'Ecossais.'

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kingdoms of Europe, by the officers of the French army, but especially by the Marquis de Bernez and the Baron de Hund; the latter of whom made it the ground-work of his *Templar Regime de la Stricte Observance,* which occupied for several years so prominent a place in the Secret Societies of Germany. This adventurer appeared in that country with a patent, under the sign-manual of Prince Charles Edward Stuart, appointing him Grand Master of the seventh province; but although he had invented a plausible tale in support of his title and authority—both of which he affirmed had been made over to him by the Earl Marischal on his death-bed—and of the antiquity of his Order, which he derived, of course, from Scotland, where the chief seat of the Templars was Aberdeen, the imposture was soon detected; and it was even discovered that he had himself enticed and initiated the ill-fated Pretender into his fabulous order of chivalry. The delusions on this subject, however, had taken such a hold in Germany, that they were not altogether dispelled until a deputation had actually visited Aberdeen, and found, among the worthy and astonished Brethren there, no trace either of very ancient Templars or Freemasonry."—P. 53, *et seq.**

I may add, that Dr. Burnes can produce no evidence of an Order of Masonic Templars being formed by Robert the Bruce; and as to tradition in this case, it is not to be trusted to. I fear, indeed, it is a coinage.

The account given in the Encyclopœdia Metropolitana, of the Knights who retired into Scotland, is a literal version of that of Baron Hund, as cited in that curious compilation, the "Acta Latomorum," and other works. In truth, one has only to review M. Thory's Synopsis of the History of the Masonic Sects, to turn from most of them with disgust and disapprobation.

With regard to the existent non-masonic Templars, of whom Mr. Mills gives an account in his Chivalry, and who claim to be the legitimate successors of the ancient French Knights, I will just quote a paragraph from the History of the "Secret Societies of the Middle Ages," lately published, chiefly for the purpose of correcting an error the author has fallen into, in alleging that the appointment of Larmenius by De Molay, was made by a regular, well-authenticated charter from *that chief,* and bearing the signatures of the various heads of the Order.

After adverting to the statement of Mills, with the intrusion of this mistake, the writer says: "This is, no doubt, a very plausible and circumstantial account; but on applying the Ithuriel spear of criticism to it, various ugly shapes, resembling falsehood, start up. Thus Molay, we are told, appointed his successor in 1314. He was put to death on the 18th March of that year, and the Order had been abolished nearly a year before. Why, then, did he delay so long? and why was he become so apprehensive of martyrdom at that time, especially when, as is well known, there was then no intention of putting him to death? Again, where were the chiefs of the society at that time? How many of them were living? and how could they manage to assemble in the dungeon of Molay and execute a formal instrument? Moreover, was it not repugnant to the rules and customs of the Templars, for a Master to appoint his successor? These are a few of the objections which we think may justly be made; and, on the whole, we feel strongly disposed to reject the whole story."—P. 330.

* According to authentic documents, the Aberdeen Lodge has existed since 1541.

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Now, the statement made by Mills, and by the Order at Paris, in their official "Manuel des Chevaliers de l'Ordre du Temple," is this, that there exists in their possession a charter, not by De Molay, but by his successor, John Larmenius, containing *his* signature, of course, and those of his *successors* in the Mastership, up to the present day. Thus the critic has been combating shadows of his own creation. He is a learned and able writer; but whether he believes the charter to be genuine, or feels disposed to reject it, must depend upon the evidence he may have possessed. It would certainly be desirable to convince the public, that the proofs of its authenticity should be carefully laid before them; that thus the Order may take its place as the acknowledged representative of a great historic association.

I am yours fraternally,

PILGRIM.

RENOVATION OF THE KNIGHTS OF MALTA IN ENGLAND.

FROM the cruel circumstances which attended their tragical fate, the Order of the Templars has been, perhaps, more popular, and the name more cherished, among the Masonic fraternities, than those of the other religious and military orders, which have, somehow or other, been amalgamated, in *name* at least, with Masonry. Frequent notices and memorials respecting the former, have appeared in the Freemasons' Review, to the exclusion, comparatively, of either the Ancient Hospitallers or modern Masonic Knights of Malta. The history of the Ancient Knights of the Hospital, Rhodes, or Malta, has, indeed, been so fully treated by Vertot, Boisgelin, and Sutherland, and is so well known, that little new can be looked for regarding it, unless its archives were again ransacked by some literary antiquarian, less bent on matters of fact in history, than the extraction of curiosities and minute remains, which illustrate the character of its actors in a degree greater than many perhaps imagine. Of the use to which these may be applied, the historical novels of Sir Walter Scott (making every allowance for the *licentia poetica*) will afford an example; and it is probable that, had that great scenic painter lived, his researches among the libraries and antiquities of the island of Malta, might have given birth to a more perfect and vivid portraiture of the knights than any which has yet appeared.

But the object of the present communication is not to enter into any details connected with the internal or external constitution of the ancient chivalry of St. John, but to lay before the reader a distinct plan, at this day proposed, to revive the Order of the Hospital in the British dominions. The authority upon which this announcement is made, although anonymous, bears internal marks of authentic and official origin, and is contained in a small and neat publication of 1837, entitled "Hospitallaria; or a Synopsis of the Rise, Exploits, Privileges, Insignia, &c., of the venerable and sovereign Order of Knights Hospitallers of St. John of Jerusalem; with a brief Account of the *Sixth*, or *British Branch*." Confining attention to the latter subject of the title page contents, it is hoped that the following extract from this work will not be unacceptable, as putting forth propositions prompted by high feelings.

While the altered state of European society renders it unnecessary

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that the Order of St. John should revive its ancient military objects, the independent jurisdiction which, as a knightly degree, it has maintained throughout the vicissitudes of nearly eight centuries, remains entire. Considering the moral influence which such a venerable and august Order, as a bond of fraternal union and benevolent exertion, is admirably calculated to produce in eight of the principal kingdoms of Christendom; and further, how undesirable it is in a nation so attached as is the British to its ancient institutions, that an Order which once held so distinguished a position in the United Kingdom should be allowed to remain dormant,—the present reign, as one of reformation, in which many classes are reviving ancient rights, has been considered a fitting era for reviving the Sixth Language of the Order of Knights Hospitallers. Accordingly, in compliance with the decree of the Council of London, A.D. 1126, which provides that every Grand Prior must be in priest's orders,* on the 24th of February, 1834, the present Grand Prior qualified for his office, under the charter of Philip and Mary, in the Court of King's Bench; and, on Sunday, the 2d of March following, he received the Sacrament on his installation, pursuant to the corporation laws of England, and it is now a record of the kingdom. Since that period several members have been admitted into the Sixth Language of the Order, and the Synopsis is published with a view to increase its numbers, and place its re-establishment on a basis worthy of its ancient dignity and beneficent objects.

Preparatory to the resuscitation of the Order of Knights Hospitallers in the British Empire, the necessary powers were received from the Continental authorities through the medium of the Agent-general; and since then, the acts of the Grand Prior and Council have been approved by a majority of the Languages. The Charter of Philip and Mary, re-incorporating the Order in this country after the arbitrary suppression of it by Henry VIII., as has been already observed, remains in force; but had it been otherwise, the power of the Order to revise its dormant branches cannot be questioned. * * * * Should the time ever arrive, which is not probable, in which the Order shall again entertain political views, it is certain that the Sixth Language would take no part in any such proceedings. Indeed it is distinctly to be understood, that by the revival of the British Branch no objects whatever are contemplated but those of benevolence; nor will its resources be expended except within its own bounds,—viz. the British Isles. Its external pursuits will be limited to the cultivation of brotherly relations with the members of the foreign branches of the Order, remembering that active charity has at home paramount demands. * * *

By the Statutes of the Order, the British Language and the German Language are strictly Protestant (vid. Vertot); and no man, be his rank or influence what they may, can obtain admission into the Fraternity unless his moral character be unexceptionable, and his merits otherwise of known and appreciated value. The venerable and sovereign Order of Knights Hospitallers, as has already been shown, was originally founded for promoting the great offices of humanity and universal benevolence. Upon these, subsequently, was engrafted the chivalrous object of defending and maintaining the institutions and possessions of the Christian faith. * * * *

Of the two original objects of the institution of St. John,—*Christian*

* Wilkin's Councils, Vol. I.

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Benevolence and Military Valour,—the former is permanent and obligatory, the latter temporary and spontaneous. "All who take the sword, shall perish by the sword;" but *charity* is immutable, "it never faileth." In resuscitating, then, the ancient and illustrious Fraternity of St. John in Britain, it is intended to revive its original, and not its adventitious objects. The times have happily gone by in which, under the dawn of Gospel light, the pursuits and observances of monastic life were regarded as virtuous; whilst, under the meridian influence of the Sun of Righteousness, it is now equally acknowledged and understood, that in the busy concourse of social life man can best discharge his relative duties to man. In accordance, therefore, with the sentiments and the primary purposes of the Order, it is proposed, as soon as the funds of the members will admit, to re-found an institution in the Priory of the Sixth Language, to be called THE HOSPITALLARIUM, including—

1st. *A Chapter Hall* for the meetings of the Council and the Chapter; a Chapel, a Library, and such other accommodation as may be required.

2d. A suite of apartments to be called, *The Eight Inns of the Order;* to be open at all times as a place of resort and intercourse for the Knights Hospitallers of the various European nations.

3d. *A Dispensary* for gratuitous medical advice, and the distribution of medicines to all such as the Prior and Council shall consider worthy of aid.

4. A fund for the pecuniary relief of the distressed; and to promote such other objects as the members in open Chapter shall consider as falling within the scope of the Institution.

The funds requisite for erecting the *Hospitallarium*, and for realising the various objects enumerated, will be raised by the passage-fees and annual subscriptions of the members admitted into the British Language; and by the donations and bequests of the charitable and humane. The whole funds to be administered according to the votes of the members in Chapters to be held periodically for that purpose; with the exception of such sums as may be directed by the donors to be applied to special objects.

The sixth language of the Order is composed, as originally, of three classes—Nobility, Clergy, and Sergens. The first class is divided into *Equites Justitiæ* and *Equites Gratiæ;* the former admissible only by proving four quarterings of arms, the latter by the production of testimonials of merit. The second class, the Clergy, are eligible *virtute officii*. The third class, the Sergens, do not require to produce proofs of gentilitical descent: they have a consultative, but not a decisive voice in the Chapter. To provide effectually against the introduction of ineligible persons, the statutes strictly enjoin, that if candidates (though possessing the usual gentilitical qualifications) *apply* for admission into the Order, they shall be rejected. The names and pretensions of such noblemen and gentlemen as the Prior and Council may consider it desirable to admit, are submitted in Chapter; and if approved, on payment of the fees, and subscribing the statutes, a diploma is granted under the seal of the Chapter, signed by the Prior and the Members of the Council."

Such is the somewhat interesting and important information conveyed through the medium of the work before named, which, we ought to add, is avowedly written "By order of the Right Rev. the Prior and Council of the British Order of Knights Hospitallers."

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That a Society professing principles so nearly akin to Freemasonry—nay, so identified with those practised by the Craft, should prosper must be the unaffected wish of every liberal Brother, who cannot but hail—however separated by mere name or forms—every fraternity as an ally which has the great cause of Charity and Brotherly Union in view. It is true, the Order of Freemasons is based upon an eminently broad and universal system of acceptation: nevertheless it must cordially rejoice and participate in the good done by any other body in its peculiar sphere. Many Freemasons may belong to the Knights Hospitallers. W. P.

MARCH OF THE KNIGHTS HOSPITALLERS.

A.D. 1273.

"There went from the House of St. John, in Clerkenwell, three hundred chosen Knights, preceded by their Prior, Theodoric, with the Banner of the Order unfurled before them; and as they passed over London Bridge they saluted the people who witnessed their departure, recommending themselves to their prayers." MATT. PARIS.

Air—"*Petit Tambour.*"

Hark!—'tis the trumpet's sound
While the good knights marshal round:
For the bulwark band of the Holy Land
On fresh crusade are bound.

See their banner floating high,
With its white cross to the skye;
And each bold knight in his panoply bright,
Rides forth right gallantly.

All hail the Knights of St. John!
A goodly garrison,
From London's walls their duty calls
To where high wreaths are won.

Three hundred doughty spears,
All hearts that know no fears:
May heaven them speed, and safely lead
Where Zion's hill appears.

Adieu, thrice sacred swords!
Your vengeance is the Lord's.
Brave Theodoric your Prior, shall be as a fire
To consume the Paynim hordes.

PILGRIM.

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MASONIC ANECDOTE.

(COMMUNICATED BY BROTHER C. BAUMER, ESQ.)

ABOUT fourteen years since, the ship Leven, engaged on a survey, commanded by Captain Bartholomew, having arrived off Cape Bolador, she got over the Bar, and anchored in the river Ouro, on the N.W. coast of Africa, about 23 40 N.L. The captain and some of the officers, with two boats' crews, proceeded to examine the river. The shore represented, as far as the eye could discover, one vast desert of sand. The boats proceeded, after rowing for about forty miles, to what appeared to be an island. They landed and slept there; but in the morning were awoke by the loud yells of savages, and suddenly surprised also by the appearance of a vast number of Arabs, who by experience they knew were not the most welcome of visitors. They were armed with long Spanish muskets, which were afterwards found to be loaded with balls and slugs; they had also long knives. Captain B., after making some arrangements, by causing our people to be prepared for an hostile attack, which appeared inevitable, advanced to meet their leader, and being himself a Freemason, had recourse to a Masonic Sign, which to his great astonishment, as well as that of all present, was answered by their leader, who immediately laid down his musket and embraced the captain; mutual exchanges took place, &c. Captain B. and the officers, however, kept on the alert. The Arabs expressed a desire to procure tobacco, snuff, and even the clothing of our people; but their chief checked their propensities, so common to their tribe. The captain and party left the island, exchanging tokens of friendship with their visitors, whose language they supposed to be Arabic. They were assisted to regain their ship; and their chief intimated an intention of coming on board the following day: however, Captain B. saw nothing of them afterwards. The savages were armed with bows and arrows and bone-headed spears; the chiefs with long Spanish muskets.

STATUTES MADE AT WESTMINSTER, ANNO 3 HENRY VI., AND ANNO DOM. 1424.

EX ROT. IN TURR. LOND., M. 9.

NOSTRE Seignur le Roy, par advys et assent des seignurs espirituelx et temporelx et a lespecial request des communes en ceste parlement tenuz a Westm' le darrien jour a Averill lan de son regne tierce ad ordinez et establiz certiens ordinances et estatuts a lonour de Dieu et pur le bien de son Roialme en la fourme ensuant.

Our Lord the King, by the advice and assent of the lords spiritual and temporal, and at the special request of the commons assembled in this parliament, holden at Westminster, the last day of April, the third year of his reign, hath ordained and established certain ordinances and statutes to the honour of God, and for the weal of his realm, in the form following:—

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CAP. I.—*Masons shall not confederate themselves in Chapters and Assemblies.*

En primes come par les annuelx congregations et confederacies faitz par les Masons en lour Generalx Chapitres assemblez le bon cours et effect des estatuts de laborers sont publiquement violez et disrumpez en subversion de la leye et grevouse damage de tout le commune nostre Seignur le Roy voillant en ceo cas purvoir de remedie par advys et assent suisditz et a la especial request des ditz communes ad ordinez et establiz qe tieux Chapitres et Congregations ne soient desore tenuz. Et si ascuns tielx soient faitz soient ceux qi font faire assembler et tenir cieux Chapitres et Congregations sils ent soient convictz adjuggez pur felons et qe toutz les autres Masons qi viegnent astielx Chapitres et Congregations soient puniz par emprisonement de lour corps et facent fyn et raunceon a la volonte du Roy.

In the first place, whereas, by the annual confederations and congregations made by Masons, in their General Chapters assembled, the good cause and efficiency of the statutes concerning labourers are publicly violated and broken, in subversion of the law, and to the grievous damage of the whole community—our Lord the King, willing in this case to provide a remedy, by the advise, and with the assent of the aforesaid (the lords spiritual and temporal), and at the especial request of the said commons, hath ordered and decreed, that none such Chapters or Congregations be hereafter held. And if any such shall be held, those who cause them to be assembled, and who hold such Chapters and Congregations shall, upon conviction, be adjudged to be felons; and all other Masons who visit such Chapters and Congregations, shall be punished by imprisonment of their persons, and shall pay fine and ransom, according to the pleasure of the king.

TO THE EDITOR.

PROVINCIAL VISITS.—BY A GRAND STEWARD.

(Continued from p. 456.)

DEAR SIR AND BROTHER,—It came scarcely within the verge of probability, when I last addressed you, that my next letter would be dated from bonny Dundee; for it then appeared far more likely that circumstances would warrant, and time afford, the opportunity for my giving you two or three sketches at least from English provinces. But paucity of Masonic incident, the perplexities superadded to the usual list of business peregrinations by a snow storm that seems to have been as universal as unusual in extent and continuation, and lastly, much personal suffering that I have undergone, have combined to restrain the use of my pen in your good service until this moment. Perhaps I ought rather to say, that the professional inhibitions of my friend Dr. Carruthers, of this town—under whose skilful treatment I have been fortunately placed—by keeping me within doors, and restricting me from business thoughts, afford me the only chance I could have had of communicating with the *Freemasons' Quarterly* until after my return to town.

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In Hull I found the Craft exceedingly well supported by the middle class of society—according to the local standard—but to a great extent disregarded by those whose position in life, wealth, or professional pursuits, might add greatly to the effectiveness and influence of Freemasonry. To the credit of the Freemasons of Hull they meet only under their own roof-trees; two capital halls being respectively appropriated to the Humber and the Minerva Lodges. The Humber, No. 65, is possessed of the more recently erected building; and, from the number of subscribing Members, and some excellent regulations respecting their fund of benevolence, is a Lodge calculated beyond many to maintain the truly charitable objects of our Order. I regret, exceedingly, that I have not been favoured with several interesting particulars respecting the institution, property, and charitable disbursements of the Humber Lodge, in such a form as to give them with a thorough conviction of their accuracy; and respectfully trust that this reminder of the promise made to me on that subject by its leading Members, will stimulate them to communicate with you. They must not be permitted to hide their talents under a bushel.

Among them is an excellent young Mason; a qualification which he could not have assigned to him if he were not, also, an unexceptionable member of society, possessed of more than common ability and attainments; and the Humber Lodge will not have done justice to his Masonic merits, or satisfied its own honour, until Brother Bethel Jacobs—the present *working* Master of the Lodge—shall have been invested with the insignia of actual Master. Any Lodge might feel proud of his government.

The Minerva Lodge, No. 311, is far from being so numerous, or so well stored in the treasury as the Humber; nor do I think the operative business so correctly and impressively performed as in the last named. And these deficiencies, during my visits, which were at the close of the last year, were made more disadvantageously prominent by some bickerings between the two Lodges, not creditable to either; but which, I have every reason to believe, are by this time set at rest. Such interruptions of Masonic harmony occur only when Lodges, supported by men moving in the same station in life, become competitive for candidates; and the most certain cure for the immediate evil, and at the same time, the best means for turning it to good account, will be found in the advancement of one or other of the Lodges in the scale by which society is universally measured—local rank and influence. Could I attain my humble, but sincere and well-intentioned wishes, respecting the Hull Lodges, I would have the resident gentry and professional men associated with a proficient Mason, like Brother Jacobs, and confide to them such a resuscitation of the Minerva Lodge as would render that and the Humber Lodge the two most useful Masonic bodies in the kingdom. The one more by the effect of moral impression on the non-masonic; the other more by extensive practical good. It is with a few only to work out the former—the latter can alone be done by numbers.

Thus far of the provinces. Although North and South Shields, Whitby, Scarborough, and other important towns, have received from me the personal attention and expenditure of time necessary for the commercial object of my journeys, yet I have been unable, at any of them, to suit my stay to the periodical meetings of the Craft in their localities. My brief notices, therefore, have been necessarily confined to Newcastle, eminent in other respects for her varied mineral wealth

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—her enriching manufactories—and her wonder-working architect, Grainger; who turns deformity into beauty, and dilapidation into strength, with the power and rapidity of a magician;—to Sunderland, with her surprising iron bridge, that, striding from hill to hill, admits the passage of bulky mercantile navies beneath its exalted and colossal arch—and upon the banks of whose teeming river whole forests are converted into shipping, to traverse the most distant seas;—and to Hull, with her extensive commerce, outgrowing the accommodation of her capacious docks—her political animosities exceeding even, and sometimes destroying her mercantile operations—and her whimsical statue of the excellent Wilberforce, seemingly striving to smother the unhallowed flames of party strife, as Gulliver quenched the palatial fire in Lilliput, —and by the self-same means. And intending now to be in London many days before this will issue from the press of our excellent Brother Wilcockson, I must leave to the wavering dictum of that coy damsel Uncertainty, to determine whether or not I may yet add another to these excursive epistles.

But I must not close this communication without adverting to a few of the evils that are natural consequences of the want of uniformity in the general and local discipline of Freemasons, under the separate government of the Grand Lodges of England and Scotland. In England, the qualification of mature age, the higher rates of admission fees, and the condition that every Mason shall have been a subscribing member to a Lodge for at least two years before he can have any claim on the General Fund of Benevolence, or fairly for any charitable assistance out of his Mother Lodge, together insure a better class of candidates for the honours of the Craft, and more stable and efficient members of the Fraternity. That the Scottish practice, which differs so essentially, is productive of great evil, there is scarcely a Lodge in the northern counties of England that cannot testify; more particularly with reference to the immense number of applications for relief received from professedly indigent Scottish Brethren. A comparatively easy admission fee, and the non-enforcement of further contribution either to the Mother or to the Grand Lodge, act as a sort of premium for the increase of Masonic pauperism; and, doubtless, send many a man across the Border to take his chance of subsisting, during his peregrinations, on Masonic benevolence. By this imperfect system, also, Scotland is continually extending the numbers, and yet doing nothing to consolidate the strength, of Freemasonry. It would not be going too far to say, that she is rather contributive to its weakness, in every moral point of view; and is now gradually destroying the high character which she attained in remote periods among the most powerful and chivalrous Orders throughout the world. Indeed so universally and mischievously is the principle of extension applied in Scotland, that the member who has introduced the greatest number of candidates, and not the most efficient practical Mason, has the best chance of promotion to office. And in aid of its application, the first honours or a subsequent degree in Freemasonry, is frequently conferred on half-a-dozen candidates at the same time! How much this must trench on the decorum of the proceedings —gravity is out of the question—I leave any candid reader, whether Scottish or English, to determine.

Another evil effect from the absence of proper discipline, and equally consequent on the system I venture to condemn, may be best illustrated by what occurred, under my own observation, in one

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of the Edinburgh Lodges, which I visited early in the last month. A member of that Lodge proposed the affiliation of a Brother, then present, as an honorary member, chiefly on the ground that the gentleman in question had been the means of introducing several candidates. In other respects, I believe him to have been unexceptionable; although, as a foreign Mason, I think his certificate should have been produced. This being seconded, the W.M., after observing that the intended proposition ought to have been previously intimated to him, said, he would add to it a proposal, that the Brother who sat at his left hand—whose standing in the Craft, and whose Masonic acquirements and honours were scarcely exceeded by any member of the Lodge—should also be received as an honorary member, which was seconded by the S.W. The first was duly elected; the second, after several ballottings, was declared to be rejected, by two black balls, out of twenty-two or three; whilst it was not sought to be concealed, that this gratuitous and undeserved offence was perpetrated as a punishment on the W. M., for his introductory observation! And afterwards it was discovered that, according to the by-laws, no such propositions could be legally entertained on *that* evening, and that two black balls were not sufficient to constitute a negative on the admission of an honorary member. Had there been an English *esprit de corps* in the Lodge, no such violation of good feeling, in the person of either stranger or Presiding Officer, no such dishonour to the Lodge itself could have possibly occurred.

Let us hope that, among the other benefits conferred on the Craft generally by the *Freemasons' Quarterly*, the completion and adoption of a plan may be achieved, effecting a perfect unity of system in the working of Freemasonry in the sister countries.

Yours, dear Sir and Brother, very faithfully,

S.

Dundee, March 12, 1838.

COLLECTANEA.

Authentic Narration concerning the Family of the first Viscounts Taaffe of Corren, Barons of Ballymote, and of a most interesting Ring presented by the Count Sigismond Bethlehen, then Grand Master of the High Lodge in Transylvania in the year* 1648, *to Sir Theobald Richard Taaffe, afterwards second Viscount Taaffe of Corren, Baron of Ballymote, created the* 27*th June,* 1628.

Sir John Taaffe, son of Sir William Taaffe, of Harlestone, of Ballymote, of Smarmore, and Ballybragan, was knighted in his father's lifetime, and King Charles I., as he expressed himself in his Privy Seal,† dated at Westminster, 27th June, 1628, having received special commendations of his virtues and abilities, of his father's long services in the wars of Ireland with much valour and reputation, and that he was a principal gentleman of an ancient English family, and well affected to his Majesty's interests, was pleased to advance him to the dignities of Baron of Ballymote, and Viscount Taaffe of Corren, by patent bearing

* Communicated.

† Rot. A°. 4. Car. II. 1. p. D. R. 26.

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date at Dublin, 1st August, 1628;* and the 14th July, 1634, he took his seat in the House of Peers. He departed this life before 9th January, 1642. By Anne, daughter of Theobald the first Viscount of Dillon, he had fourteen sons, and three daughters. The eldest son was

Sir Theobald Taaffe, the second Viscount and afterwards Earl of Carlingford: in 1639 he represented the county of Sligo in Parliament, and during the course of the rebellion he was constituted general of the province of Munster, of which post being deprived by the peace, concluded by the Marquess of Ormond with the Irish in 1646, he remained without employment during three years, until April, 1649, when upon the death of Sir Thomas Lucas, he was made master of the ordnance.

He improved this interval of three years, to go on a pilgrimage to Jerusalem. He came in this peregrination through Transylvania, where he joined in particular friendship with the Grand Duke Sigismond Bátory of Transylvania, and with the Count Bethlehen, Grand Master of the Freemasons' High Lodge in Transylvania, from whom he has received as remembrance a Freemason's Ring, with a prismatical diamond, which was yet considered in that time as a valuable antiquity, and always highly estimated in the family.

When Sir Theobald Taaffe had returned from his journey, he was made master of the ordnance, for which it is told that he was well qualified by his capacity and experience, and which he well deserved by his extraordinary affection and services to the Crown. In 1651, he was sent with Sir Nicholas Plunkett and Geoffrey Browne, by the Marquess of Clanricarde, King Charles II.'s deputy, to the Duke of Lorraine, to solicit his aid in favour of the (then) unhappy kingdom of Ireland, and was excepted from pardon for life and estate by Cromwell's Act of Parliament for the Settlement of Ireland. But after the Restoration, King Charles II. gave the order for restoring him in his estates, and accordingly by the Acts of Settlement, Viscount Theobald Taaffe was restored to his estates, together with those of Christopher Taaffe of Braganstown, and Theophilus Taaffe of Cookstown, which they had respectively forfeited, and Theobald Viscount Taaffe had the benefit of his proviso confirmed by patent, 16th April, 1667, and by several future patents, a discharge of the new quit rents imposed by those Acts. His Majesty having a particular esteem for his lordship, was pleased, as an especial mark of the gracious sense he had of his eminent services for him and his interests, to honour him with the dignity of Earl of Carlingford, in the county of Louth, entailing that honour on the heirs male of his body,

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* The Preamble.—Cum ad coronæ Regiæ honorem et claritatem nihil magis conducere videatur, quam ut Heroum et clariorum virorum copia in omnibus Regni partibus stabilitatur, utpote eorum consiliis, prudentia, virtutibus, et fidelitate, sollum Regis non solum firmatur, et quasi tot columnis aureis undique suffulcitur, verum etiam eorum nitore et splendore, tanquam radiis a Majestate Regia derivatis, estimatio principis apud rudes et agrestiores subditos magis veneranda efficitur, et in remotioribus Regni partibus sacra reddatur, nosque dilectum et fidelem nostrum Joannem Taaffe de Ballymote in Comitatu Sligo Militem, gratiose intuentes, in ipsoque non solum familiæ suæ antiquitatem, ex illustrissima olim in Anglia Prosapia oriundum, verum etiam possessionum amplitudinem et latefundum, necnon heroicæ virtutes tum ipsius, tum patris sui Willielmi Taaffe Militis, qui sinceram et immotam animi constantiam erga coronam nostram, tam in nuperrimis intestinis hujus Regni seditionibus, quam in acie Kinsaliensi contra Hispanos præstitit, ubi prædictus Willielmus Taaffe non solum strenui Militis, verum etiam sagacissimi Ducis gloriam reportavit, de quibus omnibus peramplium Testimonium recepimus.—Nos prædictum Johannem Taaffe Militem, non modo prædicti Willielmi filium natu maximum, sed etiam paternarum virtutum Heredem, altioribus honorum Titulis insigniendum, et in classem Nobilitatis collocandum, Ipsumque et hæredes masculos de corpore suo procreatos et procreandos, in numerum heroum et Parium hujus Regni Hiberniæ adscribendum statuimus. Sciatis igitur, &c.

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by Privy Seal, dated at Whitehall, 17th June, 1661,* and by patent† 26th June, 1662, he was accordingly advanced to that title. His lordship died the 31st December, 1677, and was buried at Ballymote. He married, first, Mary, daughter of Sir Nicholas White of Leixlip, by whom he had six sons and one daughter.

The present Count J. Ferdinand de Taaffe, the lineal descendant of the Lords de Taaffe, has been recently initiated in the Burlington Lodge, and is most anxious to make the mysteries of Masonry his peculiar study.

THE CAHIRI.—(To the Editor of the *Calcutta Englishman.*)—Sir: In your paper of the 15th instant, are some remarks, copied from the *Glasgow Herald*, regarding the ancient *Samo Ibracian* deities, the *Cahiri*, or *Dinos Potes*, 'the Mighty Ones.' With reference to those objects of idolatrous superstition whose names were *Axieros, Axiocheza, Axiocherus*, and *Cxmillus*, I beg to observe, that the letter X, in these appellations is to be pronounced *chi*; and we then discover that those vocables are transferences into Greek character of the GREAT DIVINE NAME *Ahea—Ashur—Ahea*,—which is translated into English 'I AM THAT I AM.' The first name *Axieros* is *Ahe* combined with *Ashur*. I or *Sheen*, consisting of *three rods*, was considered a type of THE TRIUNE DEITY, and being elevated hieroglyphically above the line of the other letter, the word became Ahë-or-s, the *r* being pronounced before the *s*. The second name differs from the first, by the insertions of the particle *o*, '*and*—and the final *h* pronounced *a*, which in the *third* name is dropped while *a* remains. *Camillus* is the *Hebrew Ca mi. il*, with a common nominal termination; and signifies 'Like who God,' *i.e.*, 'who is like God,' wherefore, this last name bears reference to *the Almighty*. The *Cahiri*, were also called *Technites*, or '*Artificers*,' because *Moses*, to whom the *Ahea Ashur Ahea*, became revealed, was '*the Artificer*' of the Tabernacle, and accordingly the Legislator of the Israelites, with his coadjutors in *the work*, were *the three Cahiri*; to whom was added *Camillus*, possessing an allusion to the great *Creator* of the Universe. But *the Cahiri* were idols, in the strictest sense; their history and character, therefore, affords one proof amid many that are in existence, of idolatry, whether considered as *Phœnician, Greek, Roman*, or *Hindoo*, comprising a *perverted* view of the parts recorded in the Holy Scriptures; and consequently, viewed in this Light, the *Samo-Thracian idols* cannot be allowed to have any connexion either with the origin or progress of *Free Masonry*.

Your obedient servant,

Futtehghur, August 23, 1837. R. TYTLER, M.D.

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* Rot. A°. 13. Car. II. 1 p. D.

† The Preamble.—Cum Regiam nostram Majestatem optime decet, ut qui obsequio et fidelitate nobis se libere obtulerunt, præcipuis honoribus Imperii nostri Regalis primo dignarentur, Nos regia mente commemorantes eximia merita et servitia prædilecti et perquam fidelis Consanguinei Nostri Theobaldi, Domini Vicecomitis Taaffe de Corren, Baronis de Ballymote in provincia nostra Conacia, in dicto Regno nostro Hiberniæ; nobis et antecessoribus nostris præstita et impensa, tam in remotis partibus et transmarinis, quam in Dominiis nostris et sub Regali nostra potestate, Ipsum Theobaldum in eminentiorem dignitatis titulum promovere decrevimus; non solum ut insigni Regio magis publice decoretur, sed ut quibus gratia et affectu propter indefatigata fidelitatis suæ servitia Nobis et Domi et apud exteros præstite indulgemus, universis enuntietur, æquum enim esse censemus, ut qui nobiscum in adversis publice compressus sit, in secundis etiam nobiscum publice suscitetur. Sciatis igitur, &c.

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THE PLACE OF SOLOMON'S TEMPLE.—Descending again to the ruined monastery, at the place where our Saviour, more than eighteen hundred years ago, wept over the city and predicted its eternal ruin, I sat down on a rough stone to survey and muse over the favoured and fallen Jerusalem. The whole city lay extended before me like a map. I could see and distinguish the streets, and the whole interior to the inner side of the further wall; and oh! how different from the city of our Saviour's love. Though even then but a mere appendage of Imperial Rome, it retained the magnificent wonders of its Jewish kings, and, pre-eminent even among the splendid fanes of heathen worship, rose the proud temple of the great king Solomon. Solomon and all his glory have departed; centuries ago the great temple which he built, the "glory of the whole earth," was a heap of ruins; in the prophetic words of our Saviour, not one stone was left upon another, and, in the wanton spirit of triumph, a conquering general drove his plough over its site. For years its very site lay buried in ruins, till the Saracen came with his terrible war-cry, "The Koran or the sword;" and the great mosque of Omar, the holy of holies in the eyes of all true believers, now rears its lofty dome upon the foundation of the temple of Solomon. From the place where I sat the mosque of Omar was the only object that relieved the general dulness of the city, and all the rest was dark, monotonous, and gloomy; no spires reared their tapering points to the skies, nor domes, nor minarets, the pride and ornament of other Turkish cities. All was as still as death; and the only sign of life I could see was the straggling figure of a Mussulman, with his slippers in his hand, stealing up the long courtyard to the threshold of the mosque. The mosque of Omar, like the great mosque of Mecca, the birthplace of the prophet, is regarded with far more veneration than even that of St. Sophia or any other edifice of the Mahommedan worship; and to this day the Koran or the sword is the doom of any bold intruder within its sacred precincts. At the northern extremity of the mosque is the Golden Gate, for many years closed and flanked with a tower, in which a Mussulman soldier is constantly on guard; for the Turks believe that, by that gate, the Christians will one day enter and obtain possession of the city—city of mystery and wonder, and still to be the scene of miracles! "It shall be trodden down by the Gentiles until the time of the Gentiles be fulfilled;" and the time shall come when the crescent shall no longer glitter over its battlements, nor the banner of the prophet wave over its walls.—*Travels in the Holy Land, by an American.*

DEATH AND THE FUTURE STATE.—(Extract from "Attila, King of the Huns:" an Epic Poem. By the Hon. and Rev. William Herbert.)

How oft, at midnight, have I fix'd my gaze
Upon the blue, unclouded firmament,
With thousand spheres illumin'd—each perchance
The powerful centre of revolving worlds!
Until, by strange excitement stirr'd, the mind
Hath long'd for dissolution, so it might bring
Knowledge, for which the spirit is athirst,
Open the darkling stores of hidden Time,
And show the marvel of eternal things,
Which, in the bosom of immensity,

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Wheel round the God of Nature.—Vain desire!
* * * * Enough
To work in trembling my salvation here,
Waiting thy summons, stern mysterious Power,
Who to thy silent realm hast call'd away
All those whom Nature twined around my heart
In my fond infancy, and left me here
Denuded of their love!
Where are ye gone?
And shall we wake from the long sleep of death,
To know each other, conscious of the ties
That link'd our souls together, and draw down
The secret dew-drop on my cheek, whene'er
I turn unto the past? Or will the change
That comes to all, renew the alter'd spirit
To other thoughts, making the strife of love
Of short mortality a shadow past,
Equal illusion? Father! whose strong mind
Was my support, whose kindness as the spring
Which never tarries! Mother! of all forms
That smiled upon my budding thoughts, most dear!
Brothers! and thou, mine only sister! gone
To the still grave, making the memory
Of all my earliest time a thing wiped out,
Save from the glowing spot which lives as fresh
In my heart's core as when we last in joy
Were gather'd round the blithe paternal board!
Where are ye? Must your kindred spirits sleep
For many a thousand years, till by the trump
Roused to new being? Will old affections then
Burn inwardly? or all our loves gone by
Seem but a speck upon the roll of Time,
Unworthy our regard? This is too hard
For mortals to unravel; nor has He
Vouchsafed a clue to man, who bade us trust
To Him our weakness, and we shall wake up
After his likeness, and be satisfied.

Society of Antiquaries.—A memorial is in circulation for the formation of a Museum of Antiquities, and that an assignment of suitable accommodation in Somerset House or elsewhere, should be made by Her Majesty's government. We extract from the circular the following clauses—and most sincerely trust the memorialists will be successful in their praiseworthy endeavours to aid the objects they have undertaken.

"That it appears to us that the manner in which the subjects of Antiquity which have been presented heretofore to the Soeiety are kept, not only shows a want of consideration and respect for those who have liberally presented them, but must be prejudicial to the Society by deterring others from making such donations; whereas, if a proper Museum were established for their preservation and exhibition, we cannot doubt that many Fellows of the Society, and others, would be induced to present

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many valuable and interesting Antiquities, and that in a short time an excellent collection might be formed, which would very greatly enhance the usefulness of the Society.

"That, acknowledging the high excellence of the British Museum, both for information and amusement, and the ready access afforded to the public for either purpose, we should be most unwilling to incur the appearance of interfering with so great and useful an establishment; but, amidst the splendid and multifarious collection there preserved and arranged for the information of the general Antiquary, the Naturalist, the Artist, and others, we conceive that those subjects more peculiarly illustrative of the history of our country and of our national architecture, have been in a great degree neglected, and we are satisfied that the formation of a separate Museum of British Antiquities will neither injure nor interfere with the National Institution."

The Patent Smoke-Consumer as applicable to Steam-boats, Locomotive Engines, and various other requirements.

THAT the patent which the persevering inventors have obtained is deserving the attention of the scientific world, will be readily seen upon investigation—that those who are mainly interested think so is easily discernible in the list of engineers, surveyors, and other numerous parties connected with the important object of the inventors, Messrs. Chanter and Gray. We had contemplated the propriety of devoting some space to the magnificent simplicity of this invention, but finding it impossible, we extract from the preliminary prospectus the following remarks, which will briefly explain the more especial portion which interests the public at large.

"The patents which will in part form the nucleus of this company, have been granted to John Chanter, of London, and John Gray, engineer to the Liverpool and Manchester Railway, for "Improvements in Furnaces for Locomotive Engines and other purposes." It would be impossible to describe fully the nature of this invention within the limits of a prospectus, but it may be briefly stated that its principle essentially consists in so arranging the form of the furnace and position of the bars, that the fuel is regularly advanced by gravitation, upon inclined fire-bars, without the aid of machinery, or any apparatus besides the simple instruments in common use for the management of furnaces; the carbon and various inflammable gases are set free in the process of combustion, and being more charged with the oxygen of the atmosphere and heat of the fire, proceed through and over the fire, which, increasing in heat to its termination, gradually subjects the less combustible gases to perfect combustion. Saving in fuel is thus effected; for in the present furnaces, these are not only passed off unconsumed, but by preventing the ignition of more combustible materials, necessarily waste a large portion of the burning fuel. Thus the primary effect, in the operation of the patent furnace, may be stated to be that of obtaining, at the termination of the furnace, that intense degree of heat indispensable to the entire combustion of the various substances emitted from the burning fuel. It is needless to add, that this produces extraordinary economy of fuel. This invention is exhibited in the specification in twelve different forms, shewing its application to every description of furnace. The details are somewhat varied; but the most important part of the principle, namely, the absolute combustion of the vapour, is thus effected in all of them."

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LINES WRITTEN IN ROME ON MY BIRTH DAY,

MARCH 12.

I cannot smile as once I smiled,
And pass the hours in idle mirth,
Or welcome back as when a child,
The day's return that gave me birth.

I cannot drain the flowing wine,
Or laugh to hear the song and jest,
Music and mirth seem out of time,
And wine hath lost its wonted zest.

I wander here in love's own clime,
Bright eyes around my path are beaming,
Beauty and pleasure might be mine,
Yet both are now as worthless seeming.

Oh, why have beauty, mirth, and wine,
And music pow'r to charm no more?
Why are the spells men call divine,
Life's young romance and day dream o'er?

It is not that my days are old,
Summer yet lingers on my brow;
It is not that my heart is cold—
It's pulse beat never warm as now.

It is that those who with me smiled,
Have now nor smile or thought for me;
The ties which bound me when a child,
Passion and folly have set free.

It is that those who shared my wine,
And to the song its music gave,
Whose hands were fondly pressed to mine,
Now slumber in the peaceful grave.

The eyes, whose rays beam'd through the night,
Whose glance 'twas Paradise to see,
Still brightly flash in beauty's light,
Still beam with love—but not for me.

And life is now a barren waste:
A wither'd tree that ne'er can bloom,
My heart hath not one resting place,
Or ark of refuge—but the tomb.

I cannot smile—*I'll not repine,*
Though life resumes each gift it gave,
My birth-day, like the hand of Time,
Marks my glad progress to the grave.

J. F. S.

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TO HARRIET ——.

O, Harriet, how bright is the flame of thine eye,
How vivid the lightning it beams;
O, Harriet, how sweet is thy soft balmy sigh,
When melting with pity it seems.
O, Yes, 'twas the soul-thrilling glance of thine eye,
That placed in my bosom love's dart;
Yes, 'twas the soft melting tone of thy sigh,
That conquer'd so firmly my heart.
Thy beauteous face, and expressions so kind,
Enslave me—I never can roam,
For every rapture with thee I could find,
Wert thou once the light of my home.

T.

TO THE SAME.

Farewell, dear maid, the pang of parting,
Strikes deeply in my heart;
'Tis with keenest anguish smarting,
That from thee I'm forced to part.
Wilt thou, when I am far away,
Think on him who loved so dear,
Make zephyrs bear thy sighs to me,
For only these, sweet maid, can cheer.

T.

THE SAILOR'S SONG.

Over the sea the bark we guide,
And gaily stem its foaming crest;
The sailor wooes his ocean bride,
And sinks mid waves and storms to rest,
While the sea-mew screams his lullaby.

O'er summer seas—by sun-bright isles,
When the ship is gaily dancing,
Then woman's lips and beaming smiles
Through memory's dreams are dancing,
While the soft winds breathe our lullaby.

When lightnings rend the livid sky,
And the bark a wreck is flying,
When thunders mock the sailor's cry,
And the mournful winds are sighing,
The tempest is our lullaby.

J. F. S.

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[In republishing the following extracts from the *Dundee Courier*, we have no doubt but our readers will amply share in the feelings of pleasure and gratitude which have given rise to the effusions of Brother Stevens, who seems to have adopted the very sentiment of Scottish poetry, and has rendered his thoughts still more welcome to their hospitality, by being conveyed in language sweet, fervid, and national.]

To the Editor of the Dundee Courier.

DEAR SIR.—On the eve of my departure from Dundee—fain do I hope that it is not for aye—I presume to ask the favour of your giving to the trifling effusions that accompany this, an unostentatious corner in the vestibule of the Temple of the Muses: would that they were worthy of a place beside the altar.

Why I sometimes venture to write, and seldom avoid giving way to thought in the Scottish idiom, you will easily understand when I tell you, that the matchless poems of the immortal Burns rivetted the earliest attention of my youth—awoke the first feelings of poetic fervour in my soul, weak though they be—and excited me to revel in the realms of fancy, and, above all, to wander amidst the boundless beauties of nature; not as a rival to the master-minstrel, but as a far off worshipper and humble disciple.

Carrying with me into the sunny south a vivid and indelible impression of Scottish hospitality—which makes the friendly north the warmer clime—it will be a pride to me to be held in remembrance by any here, if it were only through the medium of a simple song.

Yours, dear Sir, very truly,

J. LEE STEVENS.

Ramsay's Lodgings, foot of Union-street,
Dundee, Monday, March 12, 1838.

SONG.

Air—"*Ap Shenkin,*" or "*We may roam through this world.*"

When the child of misfortune has wandered away
From the land of his love, from the home of his joys,
And the hopes he would cherish begin to decay,
Like the flowers the withering tempest destroys,
It is sweet amid exile to meet with a friend—
In his comforts, his kindness, his sympathies share—
To be able with sorrow once more to contend—
And to turn to new hopes from the fears of despair!
Oh! there's ever a smile to succeed to a sigh,
For pain yields her to pleasure as pleasure to pain;
And 'twere folly to mourn when the moment is nigh,
In which joys may surround us and bless us again!

Such misfortune, and sorrow, and exile were mine,
There seemed nothing to live for, to trust to, to bless;
But the sun that o'ershadows may suddenly shine,
And warm up into gladness the look of distress:

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And such friendship I found, as with holy delight,
Favour promptly bestows all deserving above,—
And again pleasure's beamings, pure, cheering, and bright,
Light the home of my joys and the land of my love!
Oh! there's ever a smile to succeed to a sigh,
For pain yields her to pleasure as pleasure to pain;
And 'twere folly to mourn when the moment is nigh
In which joys may surround us and bless us again!

SONG.

INSCRIBED TO MISS AGNES C——.

Air—"*Adieu, a heartfelt long adieu.*"

Upo' thy banks, thou swellin' Tay,
How mony busy scenes we see,
But far ayont, aboon them a',
Is blythsome, bonnie, braw Dundee!
Wi' langsyne tow'r, an' sin syne kirks,
Wi' trade that spreads frae sea to sea,
An' docks that ding a' Scotland round;—
The warl's gem art thou Dundee!

Bnt 'tis na for her tow'r or kirks,
(I wish yon kirks wad just agree,)
Nae for her trade an' gainfu' docks,
That I'm sae leal to braw Dundee;
It is because her merry thrang
O' lasses bear awa' the gree;
An' mair, that 'mang them there is ane
Unrivall'd even in Dundee!

Oh! pleasant be the path o' life,
Fair maid, that 's meted out to thee,
If here about thy hame it wends,
Or far aff wanders frae Dundee!
May a' that 's good, an' kind, an' dear,
Ay' waitin' on thy wishes be;
May countless blessin's crown thy brow,
Thou bonnie queen o' braw Dundee!

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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 6TH OF FEBRUARY, 1838.

Brother	The Hon. Fox Maule, S.G.W.	No. 6	*President.*
"	Philip Hardwick, G. Sup. of Works	324	*Vice Pres.*
"	Henry Arthur Hoare	4	*Treasurer.*
"	Geo. P. Philipe, G.S.B.	2	*Secretary.*

Br.	Steph. Clark Norris, W.M. G.S.L.	Br.	John Yates, J.W. 18
"	John Geo. Graeff, J.W. No. 1	"	Rev. J. R. Major, *A.M.* Chap. 21
"	Henry Hancock, J.D. 2	"	Thomas D. Rotch 32
"	John Nokes, P.M. 8	"	Peter Mountain 108
"	Thomas Barker, S.D. 14	"	William Halton, P.M. 113

BOARD OF STEWARDS

WHO CONDUCTED THE FESTIVAL OF THE ROYAL MASONIC INSTITUTION FOR BOYS, ON THE 14TH OF MARCH.

R.W. Bro.	Col. G. Anson, *M.P.*, P.G.M. for Staffords.	No. 6	*President.*
Brother	Alexander Dobie, P.M.	1	*Vice Pres.*
"	William H. Smith	2	*Treasurer*

Br.	Thomas Frazer No. 4	Br.	Joseph Barker Benson 113
"	John Povah 11	"	Hugh Fraser 116
"	Robert Gibson, jun. P.M. 14	"	J. H. Watson, W.M. 194
"	Charles A. Amber 21	"	Peter Andre 233
"	Jose J. G. Basto 27	"	General Cleiland 324
"	Frederic T. West 37	"	Zachariah Watkins 329
"	George Moore 72		

BOARD OF GRAND STEWARDS.

Brother	John Chanter	No. 27	*President.*
"	George R. Corner	1	*Treasurer.*
"	Benjamin Brayne	37	*Secretary.*

(*For General List see page* 204, 1837.)

The Grand Festival is appointed to be held on the 25th of April.

THE BOARDS OF STEWARDS

For the Girls' School, and for the Aged Masons' Asylum are not yet complete. The Jubilee Festival for the former will take place on the 16th of May, and the Third Anniversary Festival for the latter on the 20th of June.

The excursion to the Nore in aid of the Boys' School will take place in July next.

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FREEMASONS' HALL.

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

February 6, 1838.

The annual celebration of the natal day of the illustrious Grand Master having been arranged to take place as above, instead of the 27th of January, (the exact birth-day), the event was commemorated by a vast assemblage of the Fraternity. Upon all occasions, the Craft delight to do honour to their Grand Master; and they felt also desirous to add, if possible, to the compliment, by testifying their respect to the Earl of Durham,* (who had accepted the office of Chairman), as one to whom it is well known his Royal Highness is attached, by ties not only of a Masonic nature, but also by those of friendship the most endearing and enduring. As soon as it was understood that his Royal Highness was prevented from indisposition by attending the meeting, the regret of the Brethren was general and sincere; but this regret did not prevent them from welcoming their Chairman, who, as he entered the Hall soon after six, was greeted warmly and enthusiastically.

About three hundred Masons sat down to dinner; the largest number that have met upon a similar occasion for nearly twenty years.

The Earl of Durham was supported on his right and left by Lord H. John Spencer Churchill, D.G.M. and Prov. G.M. for Oxfordshire; and by Colonel Tynte, the Prov. G.M. for Somerset. The following is the list of the Noble and other Grand Officers who were present:—

The Earl of Durham, Chairman,

Lord H. J. Churchill, D.G.M.

Provincial Grand Masters.—Hon. T. Dundas, for North Riding, Yorkshire; Right Hon. Tennyson D'Eyncourt, for Lincolnshire; J. Ramsbottom, Esq. (*M.P.*), for Berks; R. Alstone, Esq., (*M.P.*) for Essex; H. R. Lewis, Esq., for Sumatra; J. Read, Esq., for Suffolk; Colonels Tynte, Baillie, and Wildman, for Somerset, Bristol, and Notts; S. McGillivray, Esq., for Upper Canada.

Lord Frederick Gordon; J. Maitland, Esq., Grand Clerk for Scotland.

Wardens and Past.—W. H. Prescott; S. Majoribanks; L. H. Petit; D. Pollock; B. Cabbell; J. Easthope, (*M.P.*); G. Stone; R. Percival; H. Willett, Esqrs.

Grand Chaplains.—Revs. J. Vane and W. Fallofield.

Grand Registrar.—J. Henderson, Esq.

Grand Secretaries.—W. H. White and G. Harper, Esqrs.

Deacons and Past.—Rev. G. Gilbert; H. Perkins; Heath; Salomons; Keightley; Silvester; J. J. Moore; Lawrence; Mestayer; Lieven; Buckhardt; Savory; Moore; Bossy, Esqrs. and Dr. Crucefix.

Sword Bearers and Past.—G. P. Philipe; J. Laurie; and Simpson.

Grand Superintendent of Works.—P. Hardwick, Esq.

Assistant Grand Director of Ceremonies.—R. W. Jennings, Esq.

Grand Organist.—Sir George Smart.

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* The Earl of Durham holds the rank of P.D.G.M., and is also the Provincial Grand Master of the counties of Northumberland and Durham.

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Sir John Doratt; Major Meade; Mordaunt Ricketts; H. F. Stephenson; Walker; Goldsmith; and Welmar, Esqrs., with many Provincial Grand Officers.

The absence of the Hon. Fox Maule, the President of the Board of Stewards, was accounted for by his being engaged in his canvass for the Elgin District of Burghs.

On the cloth being removed, *Non Nobis Domine* was most impressively chaunted.

The first toast, "THE QUEEN," was received with great cheers, as was also the next toast, "THE QUEEN DOWAGER." Appropriate glees followed each.

The Noble Chairman then rose to propose the health of "The illustrious Grand Master of the Order. (Immense cheering.)

"Brethren,—In rising to propose this toast, (said his Lordship), I can only faintly attempt to express your feelings and my own regret at the absence of his Royal Highness. I shall better explain the circumstances by reading his letter to myself.

"'My dear Lord and worshipful Brother,—A confinement of ten weeks to my room makes it impossible for me to meet the Brethren as I had fondly hoped this day, and thus deprives me of the opportunity of thanking them in person for the kindness and affection which they have evinced towards my person for so many years. You must, therefore, my dear Lord, perform this duty for me; and into better hands I cannot entrust it, as from my long experience I well know your attachment to me, as well as your devotion to the Craft.

"'Your own feelings will prompt you to say much more than my feeble pen can express, although thus far I will venture to state, that a more sincere regard towards the Fraternity, nor a deeper sense of gratitude for past favours no one can entertain towards them than I do; and these sentiments I shall ever nourish as long as I live, and I hope that they will correspond in the same feelings towards their Grand Master and affectionate Brother.

"'In requesting your lordship to accept of my sincere thanks for the trouble you have imposed upon yourself this day, in spite of the many serious occupations which press upon you at the present moment—as likewise my deep regret at being absent on the occasion—I remain, my dear Lord and worshipful Brother,

"'Your affectionate and grateful Brother,
(Signed) "'AUGUSTUS FREDERIC.

"'Kensington Palace, Feb. 6, 1838.

"His Royal Highness has imposed upon me in that letter a very difficult task. Were he present, he would express in more eloquent language those thoughts and wishes that he feels, and which he is desirous you should know, and you will miss the delightful effect which his gracious demeanour always produces. When you remember the long period of time, now very nearly twenty-five years, that the Grand Master has presided over the Craft,—and that notwithstanding the many duties that belong to his exalted station,—and with all that desire for ease and relaxation which maturity of years entitles him to expect,—when you remember his continual anxiety for your welfare, and his unbounded zeal in your service, you would be guilty of the grossest ingratitude if you did not most cordially drink his health. Brethren, when

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that event shall happen, through which you may be called to decide upon his successor, then indeed will you think upon his many virtues—then indeed will you become truly sensible of his noble and exalted character, and of his irreparable loss. Of all the five members of the royal family of England who have taken an active part in the Order, he may be said to be the last. Their late majesties George IV. and William IV., and his royal brothers the Dukes of York and Kent, have all passed from this scene. But the daughter of one of these illustrious brothers now fills the throne, and you may feel assured that every assistance will be afforded by that august personage for the protection of Freemasonry; and I must be permitted to say that ill-advised would Her Majesty be—ill-counselled, indeed, if she did not protect the Order. I am not pledging myself too lightly in stating that she will patronize it. But I must revert to the object of the toast. Never, unless when the hand of Providence has intervened, has our Grand Master omitted his public duty; and often—too often for his state of health and his private comfort—has his devotion to the Craft been felt. You will join with me now in tendering to him the most grateful expression of our thanks, and our warmest wishes for his better health."

During the address, which was delivered in the most impressive manner, and visibly affected the Brethren, his lordship was frequently cheered, and especially at the conclusion.

Glee "Hail smiling morn." *

"The Pro-Grand Master, Lord Dundas." The toast was received with every mark of affection and respect.

The CHAIRMAN—"My noble and gallant friend on my left will please to receive the next mark of your attention. I need hardly advert to his services—you are so well acquainted with them. He received the appointment of Deputy Grand Master, as my successor, when I was compelled to resign that station. He has made himself known to you by his exemplary behaviour. His independence of conduct is akin to the firmness with which he would tread the quarter deck of his gallant frigate. Welcome him, Brethren, as he deserves. Clap on all your canvass—royals and sky-scrapers—and drink to the health of the Deputy Grand Master!"

The Toast-master here caught the idea right well; he gave the toast cheeringly. "Make ready—present—fire!" and after a pause, "Another broadside." (Great cheers.)

LORD JOHN CHURCHILL—"I beg to return my best thanks for the honour that I have received, and am very grateful to his Lordship for the kindness with which he has proposed my health, and particularly to the Brethren at that end of the Hall for the manner in which they have received it."

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* The following grand chorus was to have been sung on the conclusion of this toast, but in consequence of the announcement of the indisposition of the Royal Grand Master, it was withdrawn.

Lines written in Commemoration of the Birthday of his Royal Highness the Duke of Sussex, M.W. Grand Master. 1838.

Hail, Royal Prince! on this, thy natal day,
Thy Brethren greet thee at the Festive board;
And to HIS name their grateful thanks they pay,
To see thee thus to health and them restored.

Long may our Craft beneath thy sway be blest:
Fulfilling still meek Charity's behest,
Long live enshrined in each Masonic breast.
Hail, Royal Prince!

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Song by Brother Broadhurst—"And does not a meeting like this make amends?"

"The Grand Lodges of Scotland and Ireland."

Song—"Should auld acquaintance be forgot," by Brother Broadhurst.

Lord John Churchill—"Brethren, I feel how incompetent I am to do justice to the toast to which I claim your best attention. When I tell you that it is the health of the Noble Brother in the Chair which I am anxious to propose, you will agree with me that at least I am in order. I will not be guilty of a long speech, and shall therefore drink to the health and happiness of the Earl of Durham—a pleasant voyage to Canada, a successful issue to his mission, and a speedy return." (Heartfelt and long continued cheering.)

Lord Durham—"Brethren, I really feel at this moment unable to express the deep sense I entertain of the affectionate and enthusiastic manner in which you have received the Deputy Grand Master's toast. If 'brevity is the soul of wit,' my noble friend is indeed one of the wittiest of men, far surpassing all the wits I ever encountered; but this quality is embarrassing to me at the present moment, for I must therefore draw very largely on my imagination for all that he really feels, but which he does not utter.

"As a Mason, I certainly am not unknown to you. I have been a Mason for twenty-five years, a Provincial Grand Master for twenty years, and have also for a short time—for too short a time—acted as Deputy Grand Master. Limited as was my period of service, it would appear that it was not unacceptable to you, for I had the honour of receiving, when abroad, a vote of thanks from the Grand Lodge, which I shall value to my latest hour. Among the sacrifices which I made in leaving my native country, there was none more heavy than the retirement from a Fraternity which I so cordially esteem. In the words so exquisitely sung by Brother Broadhurst, 'Amidst all our wanderings' I am most flatteringly reminded, that a moment like this does indeed make amends. Devoted as I am to the service of my country, I must anticipate future wanderings from my native land; but wherever I may be, a remembrance of your kindness will ever cheer and encourage me.

"Your Deputy Grand Master has alluded to my expected voyage and mission. I am sensible of the duties thereby imposed upon me; but this I know, that if there are any principles which will best direct the course of my conduct, they will be found in the strictest observance of those which illustrate and adorn the Craft. When I remember that the love of justice and toleration are among the primary objects of Freemasonry, I feel that by following those principles which are the ornaments of our Order, I shall succeed in proportion as I shall observe them: thus carrying into practice the Masonic tenets of peace, forgiveness, and charity.

"I have thus far, Brethren, spoken for myself, and as it may be long ere I shall have the happiness to address you, allow me to offer a few parting words. You are increasing in respectability and numbers, including among you the most industrious and the most wealthy of my countrymen. I see around me such an attendance of Grand Officers and other intelligent Masons as probably was never exceeded. This compliment I believe proceeds not merely from respect to the Grand Master, but from an anxiety to encourage the principles of the Order, and to exhibit an attitude of propriety joined with perfect independence.

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"If such be the case, I feel confident that as the society has existed, from time immemorial, instead of being what many other societies too often are—dangerous to the state—you will continue, under the dispensation of Providence, to be its best support, by your loyalty to the throne, and by your fidelity to your own institutions.

"I am about to leave you; but, although absent, I hope some Brother will give me intelligence of the proceedings of the Fraternity to whom I am so deeply indebted and attached, and to whom I hope to return. But to my last hour, in whatever country, and in whatever clime, I shall be consoled by the recollection that I have this day received a most glorious tribute, in the spontaneous expression of your affection and approbation." (Reiterated and universal cheers were given on the conclusion of his Lordship's most eloquent and affecting address.)

THE CHAIRMAN soon after rose to propose the health of the "Provincial Grand Masters."—"I will venture to say that the provinces were never better represented than now. In our Masonic Parliament, which is composed of delegates from all Lodges and Grand Officers, a most influential and important class may be ranked—the *Provincial Grand Masters.* We have the honour to-day of the company of those of Lincolnshire, Somerset, Oxford, Cambridge, Suffolk, Herts, Bucks, Nottingham, Upper Canada, and Sumatra, and I may add, that your Chairman also represents the counties of Northumberland and Durham. You will, I am sure, cordially join me in drinking the health of the Provincial Grand Masters who surround me, and success to their several Grand Lodges."

COLONEL TYNTE then rose.—"My Lord, and Brethren,—It would ill become me (and you would not wish it) that I should make even an attempt to reply to the elegant compliment we have received; but as the Senior Provincial Grand Master, I must not flinch from the expression of our thanks. I am proud to see so many of my colleagues present; it is a proof of the interest they take in the Craft. There must be some alloy, even in pleasure; and we are certain that you all feel sincere regret at the absence of our illustrious Grand Master, and especially at the lamentable cause. What pleasure it would have given him to have witnessed the manner in which his Lordship has presided, and the cordial welcome with which yon have supported him. I offer the best thanks of the Provincial Grand Masters, in return for your compliment."

THE CHAIRMAN.—"Brethren,—In all circumstances, and at all times, I should recommend the next toast to your notice. One of the main principles of our Order is charity—*this should be put into practice in every possible way.* Wealthy as you are, a portion of that wealth should be put by for those who are poor and uneducated. I trust you will never lose sight of the friendless Mason's boy and girl. Let us transmit to posterity, not merely the secrets of our Order, but connect those ceremonies as much as possible with the visible practice of charity. I trust that you will take every opportunity of extending that principle, consistent with the efficient maintenance of those charitable institutions which you already possess, and which I am sure you will never abandon. I now remind you that the Boys' Festival is fixed for the 14th March, and the Girls' Festival for the 16th May, and propose success to the 'MASONIC CHARITIES.'"*

* The address of his Lordship was couched in the most appropriate terms; and although the Asylum for the Aged Mason was not directly mentioned, it was more than alluded to; and the *toast* itself was not as usual merely "*the Schools;*" but the MASONIC CHARITIES. The song which followed was more than allusive—it was a commentary upon the most striking point of the noble Brother's admirable address.

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Song.—"John Anderson my Joe."

THE CHAIRMAN.—"Brethren,—When you hear the toast which I am now about to propose, I am certain that you will direct your eyes towards the fair tenants of the galleries, with all that respect and admiration for the fair sex which I know you entertain. Their presence upon this interesting occasion clearly shews that they excuse you for a seeming want of gallantry in excluding them from our private meetings. I know not whether, if in this enlightened age, the march of intellect will enable us to profit by their presence; but I do feel that there can be but one valid objection; which is, that Masons might wander from their labours, if their attention had matter so much more attractive In tendering the expression of your devoted attachment to the ladies, I do but say what every brother, every father, every husband, is desirous of evincing when the Lodge closes, and he retires into the bosom of his family. Let us shew our fair friends, that however deprived of their company when performing our sterner duties, yet when we do enjoy their society, we are, of all Englishmen, their truest admirers. Brethren,—'To the health of the Ladies.'" (Loud and long-continued cheering, during which the ladies courtseyed and retired.)

"Here's a health to all good lasses."

THE CHAIRMAN.—"Brethren, I shall now, in your name, as well as on my own part, tender our best expression of gratitude to the Board of Stewards for the very admirable arrangements, and for the very hospitable entertainment they have so liberally provided. Their trouble and anxiety, I have no doubt, has been rewarded by the general harmony to which their services have contributed; and in every way they have succeeded. I propose 'the health of the Stewards.'" (Great cheering.)

BROTHER HARDWICK.—"My Lord, and Brethren,—In the absence of the President of the Board, Brother Fox Maule, it has devolved upon me, as the Vice-President, to return you our thanks, which, had Brother Maule been present, would have been offered in more eloquent words, but not more sincerely. Our thanks are eminently due to the noble Chairman, for having so readily accepted the office he has so worthily filled; as also to the Grand Officers who have accompanied him. If our exertions have aided the happy manner in which the meeting has passed off, we are thereby abundantly repaid. The only cloud that has intervened has been the absence of our royal Grand Master. Let us hope, however, that the cause of that absence may speedily be removed; and then, the cloud being dispersed, we may look to his early visit in this Hall." (Cheers.)

THE CHAIRMAN.—"Brethren,—I cannot follow the usual course of retiring, without claiming your attention to one more parting word. I am about to leave my native land. I go, wishing you all happiness and prosperity, and hope, when I return, to find the Craft, if possible, in a state of still greater honour, and claiming, because deserving, the esteem and approbation of the country. Brethren, farewell!"

His Lordship then retired, amid the most cheering demonstrations of attachment, and the Hall was deserted.

In the ladies' gallery—so writes our reporter, and so do we affirm, the attention of the Stewards appointed to superintend the courtesies of the day, was in every respect admirable; and we conclude, what those of our readers who were present may consider but a very inadequate sketch of the general proceedings, that the happiness which pervaded the assembly, both in the Hall and in the gallery, was such as to gratify the

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most fastidious. The Stewards were truly assiduous, the vocal choir* was efficient, and the selection of glees and songs highly appropriate. We feel a difficulty in alluding to the noble Chairman, who, on this occasion, earned fresh Masonic laurels; but we thought there was an intensity of feeling in every word that he uttered, which became rooted in the minds and hearts of all. He entered the Hall amid the congratulations of the Craft—there was a breathless anxiety to hear every sentence that fell from him, and the Earl of Durham retired from a scene truly Masonic, which was rendered attractive, equally by the zeal and talent which embellished, as by the noble courtesy which graced it.

MASONIC OFFERING TO THE GRAND MASTER.

The following circular has been addressed to all the parties who sent in designs for "the Offering" to the Grand Master:—

Kensington Palace, 15th January, 1838.

"Sir,—I am commanded by his Royal Highness the Duke of Sussex, before whom your drawing has been laid, to express his thanks for the trouble you have taken upon the occasion.

"His Royal Highness is pleased further to observe, that although amongst the numerous designs presented for his inspection, only one could be selected, he yet feels equally indebted to those persons who have shewn an anxiety to encourage competition among the various Artists of the metropolis, as, by so doing, they have added to the compliment which is intended to be paid him, and with which he feels much gratified.

"I am, Sir,
"Your very obedient servant,
"Wm. H. White."

The Committee have been most successful in the cause they have undertaken, and the Offering, which is executing under the skilful hands of Messrs. Garrard, will be presented at the Grand Festival in April next.

We cannot at present enter into a description of the design, understanding that the Committee have it in contemplation to circulate among the Subscribers of one guinea an account of their proceedings, to which will be attached a Lithographic Engraving of the "Offering."

Grand Officers' Club.—*March 7.*

Bro. H. J. Prescott, J.G.W., in the Chair.

The attendance was but thin; no subject of particular interest occurred.

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* The musical department (Sir G. Smart at the piano) was under the direction of Brother Hawes, assisted by Masters Genge and Chilpp (two of his pupils), and Brothers Bellamy, Broadhurst, Hawkins, and Horncastle.

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MASTERS AND PAST MASTERS' CLUB.—*March* 7.—Present:
Bro. Key, President, and several members.

Three guineas each were voted to the Boys and Girls' Schools, to be paid by the Treasurer at the respective Festivals.

Three Masters of Lodges were proposed as Members.

It was resolved, that the 9th article of resolutions of Sept. 3, 1834, as to the manner of admitting new Members be rescinded; and that in future it be competent to take the ballot at any meeting, fourteen days' previous notice being given in the summonses.

THE CHARITIES.

LODGE OF BENEVOLENCE, *Dec.*—R. Percival, Jun., as Master; Jos. Moore, *M.D.*; R. T. Crucefix, *M.D.*; C. Simpson; G. P. Philipe.

Jan.—H. R. Lewis, as Master; J. Henderson; R. T. Crucefix; G. P. Philipe.

Feb.—J. Masson, as Master; F. W. Bossy, G. Cuthbert, R. T. Crucefix, G. Philipe.

The cases during the quarter have been important in their claims, and interesting in their nature. The details of several embraced subjects of grave consideration, and served to illustrate practically the advantages that would attend an improvement in the working out the principles of the Weekly Board, and also in the contemplated extension of the objects of Freemasonry by the Asylum.

WEEKLY BOARD OF BENEVOLENCE.—Grand Officers appointed:

Jan.—W. Shadbolt; T. F. Savory; A. B. Granville, *M.D.*

Feb.—H. R. Lewis; F. Mestayer; R. T. Crucefix.

March.—B. B. Cabbell; R. W. Silvester; Dr. Moore.

The cases during the year have been but few; and some of these were referred to the Monthly Board. A report was transmitted to the Grand Master of the general proceedings.

THE GIRLS' SCHOOL.—The House Committee, the Matron, and, of course, the sixty-five objects of their solicitude, are all looking forward to the 16th of May, when the JUBILEE of this most excellent Institution will be celebrated, with more than usual demonstration of liberality. Most earnestly do we invoke the charity of all Masons upon this interesting occasion, and trust that the example of its honoured founder may so operate, that in sustaining such example, they may offer the noblest tribute to his memory. The Stewards' Board, we are credibly assured, will amount to fifty; and should the health of the Grand Master (which is most earnestly prayed for) permit, and that H.R.H. should preside, the collection will assuredly exceed any that has ever been made. —God speed the cause!

A ballot for the election of children into the School, will take place at the General Court to be held on the 12th of April next.

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THE BOYS' SCHOOL.—The Nore Committee have not finally settled the day for the excursion; but it will take place in July, under the sanction of a Committee. The following are the Officers:—Bro. Lythgoe, Pres.; Bro. Patten, Vice Pres.; Bro. Coe, Treas.; Bro. Barnes, Hon. Sec.

The general concerns of this Charity are in the most flourishing state.

THE FESTIVAL.

Present—The Hon. Col. Anson, *M.P.*, Prov. G.M. for Staffordshire, in the Chair.

Lord Monson, Prov.G.M. for Surrey; Count Jos. Ferdinand de Taaffe; B. B. Cabbell, Esq., V.P.; H. J. Prescott, Esq., P.G.W.; Rev. J. Vane, G. Chap.; E. Harper, Esq., G. Sec.; W. Sylvester, H. Mestayer, T. Moore, Esqrs., and Dr. Crucefix, P.G. Deacons; G. Philipe, J. Lawrie, J. Masson, P.G.S.B.; Sir G. Smart, G. Org.; R. Jennings, Asst. Dir. C.; and about 150 Brethren.

The vocal choir consisted of Brothers Atkins, T. Cooke, Moxley Willing, Bradbury, and the two Masters Chilpp. The musical arrangements were most excellently conducted, and met with general approbation.

The Honourable Chairman proposed a toast which he felt assured would be by Masons received with an affirmative, indeed a unanimous and cheerful assent—"Her Majesty the Queen, long may she live and gloriously may she reign." (Loud and continued cheers.)

Anthem—"God save the Queen."

"The Queen Dowager, and the Royal Family."

After which the CHAIRMAN addressing the company said—"It is now my lot to propose the health of H. R. H. the Duke of Sussex, and I am sure you will receive it with affection. I entertain for the illustrious Brother so high a respect, and you, Brethren, coincide with me, that we can indeed unite in this sentiment. It is not only in his princely, but in his public character, that we observe his excellence; you know how sincere a patron he is of the Institutions of Masonry. I am aware that some other person could have been selected to pourtray the force of the great principles of our Order; but the Grand Master has been kind enough to fix upon me, and unequal as I am to fulfil the duties in the exemplary manner you have before witnessed them, still I feel the importance of the claim upon me, and cheerfully risk my chance for your approbation. I regret being, however, quite unprepared, having received the direction only half an hour before I entered the Hall. I propose the health of that illustrious personage, whom we all regard and esteem." (Loud continued cheers.)

"Lord Dundas, the Pro.-Grand Master." "His Lordship (observed the Chairman) would have taken the Chair this day, had he not been prevented by indisposition, which we all most sincerely lament. He has so often advocated all our Institutions, and the Order is largely indebted to him; and when time shall deprive us of his truly valuable services, I hope we may find some one to carry out those views which by his Lordship's aid have proved of so much benefit." (Great applause.)

"Lord John Churchill, the Deputy Grand Master," was the next toast, in offering it the Chairman said—"That had not the Noble Lord been confined by severe indisposition he would have been present; his merits are too well known, and his worth too well appreciated, to require a lengthened address. Let us drink better health to him." (The toast was received with cheers.)

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Lord Monson then rose and addressed the Brethren. "I have received from the Chairman permission to give a toast, and you will receive it with great pleasure. It is, the R.W. individual who fills the Chair upon this occasion, and I am sure, after the declaration made this evening, that he entered upon his office at so short a notice (a declaration which, from the able manner in which he has fulfilled the duty, it is unnecessary for me to repeat), we may have some idea of what he will do when he shall be regularly called upon to preside at some future meeting. I propose 'The health of the Chairman of this day.'" (Great cheering.)

The Chairman.—"I have to thank the noble Lord and all the company for the flattering manner in which the last toast has been proposed and received. I must disclaim any credit, my office was not that in which I am now placed. I was asked to be a steward, and expressly stated, that I could be of little use to those who were associated with me, but if I could have been of any service, I must have been wanting in my duty to them, for I really could not do what my inclination prompted me. My wishes however, were with them—I have been removed from that sphere—and am sensible how inadequately I have filled the Chair. I am not apt in making excuses; and, to the shortness of the notice received, you must kindly add, the want of preparation and all the necessary information, to which you must attribute some of my apparent deficiency. I am not, however, ignorant that Charity is the basis of our Order, and that this Institution has great claims upon you; the details of its prosperity I shall leave to the able assistance of the Brother at my side—he will address you upon a subject so interesting to you all. I beg to express my personal gratification at the numbers present, and trust we shall not be exceeded in liberality by those who have preceded us in this Hall, and that this and all our institutions may prosper, and that we may be enabled to extend our numbers by the extent of our means. I thank you again for your great kindness and forbearance."—(Repeated cheers.)

"The Vice-Presidents."—"I regret, observed the Chairman, that one only is present, Brother B. B. Cabbell, he is, however, sufficiently well known to you not to require me to say one word—his name is comprehended in every object of Benevolence and Charity; we are delighted to see him here to-day in such health and spirits."—(Loud cheers.)

Brother Cabbell.—"Brethren,—I rise to acknowledge this mark of your attention, so kindly offered to the Vice Presidents of the institution, but with mingled feelings of pleasure and regret, that I am single on this occasion, whereby the Charity must suffer by the absence of my colleagues, unavoidably on their part, I am satisfied, and by my inefficiency to represent them. In giving their countenance to the Charity, and by carrying out these great principles which are the best security of the social compact; and by shewing to the Most Worshipful Grand Master the sense entertained of his excellent example; and following also the rulers and princes of our land who, ever foremost in the good works, we prove to the Grand Master that we are truly sensible of his value. I have now only to express again my personal sense of the compliment, and of the intense interest you take in the Institution."

The procession of the boys then commenced—the organ played the "Entered 'Prentice." The Treasurer headed the line, with the two youngest children; several members of the Committee equally engaged; among the former the two sons of Dr. Harrison, late of Bombay. The

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whole were marshalled on the platform, where the medal annually voted by the Nore Committee was presented to a Hebrew boy, for his superior writing, by Brother Lythgoe, in a suitable address. The boy was lifted on a chair, and addressed the Chairman and company in a most affecting manner. We endeavoured to catch his sentences, as follows:—

"Honoured Gentlemen,—I return you my grateful thanks for the liberal education I have received by your kindness; and for this reward of merit; I shall ever remain your debtor; and may every boy be stimulated by the feelings I cannot express, but which lead me to hope to deserve your approbation." The boy was much affected, but became re-assured by the kindness of Brother Vane.

The Chairman.—"The evidence of your liberality are now before you; this alone was wanting to render the object of your meeting complete; and if there could be required an inducement more powerful than another, to extend that liberality, it would be the present evidence." The gallant Brother then read some extracts from the paper before him, in relation to the Charity, and concluded a most effective and affecting address. He then proposed "the Royal Masonic Institution for Boys," which was rapturously applauded, the children joining in the cheering.

The Boys then retired, and in their way down the hall the dessert absolutely vanished into their caps, and we need not say the token was given and received with equal pleasure.

The Chairman.—"The last toast was the objects. I now propose a toast to an individual, Brother Moore. We are all interested, all anxious for his success, but must bear in mind that although we contribute by our means, yet is the credit greatly due to him who takes the trouble and endures anxiety. I shall add no more, but propose his health." (Cheers.)

Brother Moore.—"I rise with great respect; and, indeed, after the able, eloquent, and instructive addresses which have been delivered, nothing remains for me to remark upon, except, indeed, that the success of the Charity has enabled its Committee to extend the number of Boys from 55 to 60, who are indebted to your bounty, which could not be more carefully and profitably applied. Their appearance is the best corollary, and the protection you afford the best hope that they may become useful and respectable members of society. With the Chairman's permission I propose as a toast, 'the Committee of the Nore Excursion,' by whose exertions one thousand pounds have been added to your funds. Before I sit down, however, I must again repeat my obligations to your two efficient Officers, the Secretary and Collector, to whom I am personally much indebted. (Cheers.)

Brother Lythgoe, as President of the Nore Committee, replied to the compliment paid to them. Had not the excursion been so productive, this addition of five boys might probably have not been made: why not (said Bro. L.) go on year by year and add five regularly? Forty pounds additional would do this. The charge for each, including every expense of all kind, giving only the small sum of eight pounds. He hoped the circle of the female friends of the Institution would increase from three to many more by the next meeting. (Cheers.)

"The Committee of Management."—Brother Mestayer briefly replied to this toast, as did also Brother Coe, in his usual energetic manner.

The Chairman then proposed "the Royal Freemasons' School for Female Children," and made several important observations. The

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manner in which each Charity was founded, he thought best answered the purposes of both.—(Great cheering.)

The Chairman.—"Invested by more importance than any other subject this evening, is our mark of respect due to the ladies. An appeal has been made to them, and their names are recorded in the list. I wish, truly, that in this spacious Hall I had eloquence enough, and that my voice could reach to that gallery, and induce its fair inmates to enter into the views of Brother Lythgoe. In affairs of Charity our Order can be greatly aided by the ladies. Many in that gallery are, I doubt not, closely connected with many here—others may not be; but if I know the feeling of that sex, I am sure they all approve our work to-day, for in their bosoms the feelings of charity and benevolence are predominant. I give 'The Ladies.'"—(Long continued cheering.)

The Chairman.—"Were I not in my present situation I could not have offered the next toast, which is to the Stewards. I have already explained the reason. I know that their duty has been performed most efficiently. It is some satisfaction, however, that I am one; and that from my own deficiency in that character I can the more zealously express my sense of their spirit and attention—'The Stewards of the day, and thanks to them.'"—(Great applause.)

Brother Dobie.—"Brethren, by the promotion of the gallant Chairman, I, as Vice-President of the Board, have the proud honour of returning thanks. Upon no former occasion has the Festival been more efficiently presided over, and the Charity protected, than this day. We are proud in this promotion of our President, and of his acknowledgement that we have done our duty, both in the Hall and Gallery. We are amply repaid by his kindness and by your approbation."—(Applause.)

The gallant Chairman then retired from the Hall, accompanied by the Grand Officers, and visited the ladies, who received him with great pleasure. He remained some time, and expressed himself much gratified at the Concert.

The whole proceedings passed off greatly to the credit of all concerned, and the subscription reported was about 350*l.*

ABSTRACT OF ACCOUNT FOR 1837.

Receipt.	£.	*s.*	*d.*
To balance brought from last Year's Account . .	168	5	5
His Most Gracious Majesty King William IV. . .	10	10	0
Grand Lodge	103	6	3
One Year's Interest New 3½ per Cent. Stock . .	194	5	0
By Sale of four Exchequer Bills of £100 each . .	419	13	4
Dinner Club of the Officers of the Grand Chapter, per Comp. Moore, Treasurer	10	10	0
Proceeds of the Excursion to Chatham, per Brother Coe, on the 6th of July, 1837	54	13	8
The Masters' and Past Masters' Club, per Brother Key *a*	3	3	0
Freemasons' Quarterly Review	2	2	0
General Subscriptions and Donations . . .	503	15	0
	£1470	3	8

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Expenditure.	£.	s.	d.
By Amount paid for Education and Books to Christmas, 1837	195	15	5
Power of Attorney for Transferring Stock to the New Trustees	1	6	0
Apprentice Premiums	8	1	0
Clothing—Mr. Dolan, Tailor, and others	70	16	2
Messrs. Johnson and Co. for Caps	6	19	6
Messrs. White and Greenwell, for Linen	14	15	2
Freemasons' Girls' School for making Shirts	5	14	6
Messrs. T. and E. Monnerey, for Stockings	10	4	0
Mr. Hopkins, for Boots	30	10	0
Messrs. Cuff and Co. for Meetings	2	10	0
Printing and Stationery	18	1	8
Secretary—One Year's Salary to Michaelmas, 1837	40	0	0
Allowance for Office to Ditto	10	0	0
Petty Disbursements, including Advertisements	8	14	3
Collector—One Year's Commission to Lady-day, 1838	25	0	0
Allowance to ditto for delivering Ballotting Papers, &c.	4	6	6
Messenger—One Year's Salary and Allowance to Christmas, 1837	16	10	0
	469	4	2
By purchase of four Exchequer Bills of £100 each	417	9	2
By purchase of £550 New 3½ per Cents.	541	12	6
Balance in Treasurer's hands	41	17	10
	£1470	3	8

ASYLUM FOR THE AGED AND DECAYED FREEMASONS.

Jan 10.—COMMITTEE.—It was reported that the Amateur Committee had arranged their entertainments in aid of this charity to take place at New Strand Theatre, on the 17th of January, and on the 22nd of February. It was resolved to support the Amateurs in every possible manner.—The Treasurer's report was satisfactory.

Feb. 14.—The Treasurer's report, from all parts, expressed a desire to support the charity.

March 13.—The Boys' Festival being appointed for the 14th, (the usual night of the Asylum Committee), the Committee met this evening.

The Treasurer reported that the Resolution of Grand Lodge passed on the 13th December,* was UNANIMOUSLY CONFIRMED.

Accounts were read from various places, among them, from Montego Bay, Jamaica, stated that a liberal subscription might shortly be expected.

The Festival of the Institution was appointed to take place on Wednesday, the 20th of June, at Freemasons' Hall, and it was resolved that the Stewards of the last year should be requested to nominate their successors.

The Treasurer was requested to address a stringent letter to the

* See p. 492, 1837.

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holders of the Spencerean pass-books, and to impress upon them the serious inconvenience and loss which were apparent in their delay.

[We have received several letters from Brethren, announcing the pleasing information that several Lodges have come to the determination to support the recommendation of Grand Lodge, and requesting that we should give publicity to such letters; but having heard that many notices of motion are pending, and that some resolutions are awaiting confirmation, we reserve this pleasing duty until we shall be enabled to make the record more powerful by additional force. Meantime, we strenuously recommend the cause to the warm hearted and the generous, and solicit information from every quarter, that we may place the same before our readers in the next Number.

It is most gratifying to state, that at the present moment, and before the late Stewards are called upon to nominate their successors, the list of Stewards for June amounts to twenty. The Lodges at the Cape of Good Hope have remitted twenty pounds. ED.]

DRAMATIC ENTERTAINMENTS.

(Extracted from the printed accounts, the profits to be applied in aid of the Asylum funds.)

"NEW STRAND THEATRE.—By permission of the Most Honourable the Lord Chamberlain, Amateur performance. The use of the Theatre having been most liberally and gratuitously offered by Brother Hammond, the entertainments of this evening, January 17th, 1838, will commence with a Burletta, founded on a celebrated comedy, in five acts, by John O'Keefe. An Address, written for the occasion, will be delivered by a Brother of the Craft. In the course of the evening there will be Singing by Brethren who have offered their services for the occasion. After which, a Burletta, founded on a popular Farcetta. The Band will consist of Members of the Craft, who have kindly offered their services. To conclude with a Burletta founded upon Some Lovers' Quarrels.

"The entertainments of this evening, it will be understood, are founded upon O'Keefe's comedy of 'Wild Oats,' the interlude of 'Lovers' Quarrels,' and the farce of 'Where shall I dine.' And the Brethren Amateurs trust that the subjects they have selected will serve to make a few hours pass pleasantly among their friends, while at the same time that pleasure is mingled with the happier and noble feeling of promoting an object of "Benevolence and Charity"—the key-stones of the Mystic Art.

"'Wild Oats,' with all its frolic, can point the moral. In poor Rover is found a character whose illusion has inspired him with the secret means of overcoming difficulties that would overwhelm a common mind:—living in a world of his own, he considers himself a privileged man,—and it is pleasing to find that his eccentricities tend to promote what is good—his penury hath a charm to warm the heart and instruct the mind. The spirit of philanthropy which is diffused throughout the comedy is of the happiest cast,—and the honest simplicity which accompanies it, renders the wit more pungent by contrast—and the quaintness of Ephraim becomes endurable.

"The Lady Amaranth is a type of that class who are assembled on this occasion,—whose gentle bosoms, however yearning towards the man 'Rover,' will warm in the 'Mason's cause,' and prove that woman, in all her loveliness, is never so beautiful as when her smiles are in approbation of a generous sentiment.

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"'Where shall I dine?'—These are ominous words:—and as the hero of the farce will, we fear, too correctly show—not the words of consolation—but then crumbs of comfort will flow from the enquiry.

"'Lovers' Quarrels.' In this little interlude is exemplified a few of those little jealousies which nearly all of us have one time or other experienced in passing through that delightful period of our existence, when 'our hopes and fears' are most easily roused by the Green-eyed Monster.

"The Amateurs beg to express a hope that the reward of their exertions will be the approbation of their friends, and a bumper house to assist in raising the Masonic edifice.

"THE ADDRESS. (Written by Brother J. F. SMITH.)

"While pleasure ministers at mercy's shrine,
While beauty crowns it with her light divine,
E'er yet the spell dissolve, whose silken thrall,
Whose rosy fetters bind the hearts of all;
Fain would I deprecate the Critic's sneer,
The lash whose venom ROSCIUS' self might fear.
Bind him by all that can life's cares beguile,
By Woman's sovereign rule, by Woman's smile,
To break stern criticism's iron laws,
And spare us Actors, for the Masons' cause;
That cause is CHARITY,—to aid her prayer,
To cheer life's pilgrim in this vale of care,
To bid the toil-worn wanderer cease to roam,
To rear our Aged Brothers' humble home,
We venture boldly in the Thespian field,
Our lance humanity,—bright hope our shield.—
As the sworn champions of unfriended age,
Firm in our sacred cause the war we wage,
Fell poverty the foe we would subdue,
This our arena,—and our judges YOU.
We cannot fail, each fair our cause defends,
Beauty, and Charity, were ever friends.—
Rome, in her palmy days, a wreath oft gave
To him whose hand a citizen should save;
Esteem'd her civic crown, in honour far
Beyond the laurel or the victor's car;—
If the old mistress of the pagan world,
Whose banners, conquest to the wind unfurl'd,
But for ONE life preserved, a garland gave,
What shall they merit who would THOUSANDS save?
Guard them from misery, from dark despair,
The lingering death of poverty and care,
A nobler wreath than Rome could e'er bestow
Mercy shall twine to deck the builder's brow,
Its flowers refreshed by gratitude's warm tear,
Shall bloom unchanged through time's eternal year.

"The entertainments of this evening, February 27th, 1838, will commence with a burletta, founded on Mrs. Centlivre's comedy of the 'Wonder,' or, 'a Woman keeps a secret.' An Address* will be de-

* See page 371, 1837.

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livered by a Brother of the Craft. In the course of the evening there will be singing, by Brethren who have offered their services for the occasion. The band will consist of members of the Craft who have kindly tendered their assistance. To conclude with Colman's farce of the 'Review,' or, 'The Wags of Windsor.'

"The Amateur Committee trust, that in submitting the comedy of the Wonder as their next performance, it will be found to contain material both for observation and amusement to their Brethren and the ladies—from their Brethren it claims some respect, on the score of gallantry; inasmuch as it was written by a lady. The jealousy of the hero, Don Felix, may call to mind many curious circumstances even within our own recollection. And the object of our fair authoress being to prove that '*A Woman can keep a Secret*,' has an attraction in its subject, which, as Masons, would almost induce us to trust them with our own.

The farce of the Review may be said to be a compound of oddity and whim—it is indeed a mirth-moving piece, and the Amateurs trust that the eccentricity of 'Caleb Quotem,' combined with the blunders of the Irishman, and the quaintness of the Countryman, may have the effect of sending their indulgent audience home in 'right good merry vein,' at the same time convinced of the legitimacy of their happiness, by the conviction that they assisted in a great and glorious task—which conviction must last when the mimic scene of the evening shall have passed away."

The ladies who honoured the Committee by taking parts, were Miss Mordaunt, Miss Jane Mordaunt, Miss Pettifer, Miss Murray, and two or three others, whose names have not reached us. It is sufficient to say, that they brought into prominent notice, upon both occasions, those efforts which talent rendered effective. While the benevolent object in view gave increased charms to their beauty, they entered into the very spirit of Masonry, and were rewarded by the plaudits of grateful and crowded audiences.

The Amateurs distinguished themselves both on the stage, in the orchestra, and as officials to the company. The merry, cheerful Brother Hammond well observed, they beat the reg'lars hollow. Our duty is not to criticise, or they would bear the trial. Rover, Sim, Ephraim, Dory, Sponge, Felix, Colonel Briton, Gibby, and Caleb Quotum, were especially well sustained; and the whole of the entertainment passed off with the most admirable effect, and, what is of greater importance, greatly to the benefit of the treasury of the Asylum. We hear that nearly 100*l.* has been realised.

QUARTERLY CONVOCATION.—Feb. 7, 1838.

PRESENT.

E. Comps, Lord H. J. Churchill, Satterley, W. T. Hope, as Z.H.J. and a few other companions.

The minutes of the last Convocation were confirmed, after which a desultory and uninteresting conversation took place, but upon which no motion being grounded, the Grand Chapter was closed.

[A considerable delay was occasioned by the absence of several Grand Officers, until at length the chairs were filled. We should recommend that the standing orders should on no account whatever be dispensed with in the summonses. This suggestion we more especially recommend to those who are laudably engaged in the contemplated revision of the laws.]

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QUARTERLY COMMUNICATION.

PRESENT.

March 7.—R. W. Lord H. J. S. Churchill, D.G.M. as G.M.
W. W. Shadbolt, P.G.D. as D.G.M.
R.W. H. J. Prescott, J.G.W. as S.G.W.
„ H. Willett, P.G.W. as J.G.W.
„ G. Stone, P.G J.W.
V.W. W. Fallofield, Grand Chaplain
„ W. H. White and E. Harper, Grand Sec.
W. H. Perkins, Rev. G. Gilbert, Grand Deacons.
„ Bros. Mestayer, Hayward, Lawrence, Silvester, Crucefix, Past Grand Deacons.
„ P. Hardwick, Grand Sup. of Works.
„ G. P. Philipe, Grand Sword Bearer.
„ Bros. Simpson and Lawrie, Past Grand Sword Bearers.
„ Sir George Smart, Grand Organist.
„ R. W. Jennings, Assist. G.D. Cer.

Brothers Chanter, Corner, and Brayne, the President, Treasurer, and Secretary of the Board of Grand Stewards, with several of its Members, the Masters, Past-Masters, and Wardens of the Grand Stewards' and of many other Lodges, in all about two hundred and fifty.

The minutes of the last quarterly communication were UNANIMOUSLY confirmed.*

ELECTION OF THE GRAND MASTER.

Brother Moran, as the mover of the nomination of H.R.H. the Duke of Sussex (at the last Grand Lodge) to the high office of Grand Master for the ensuing year, proposed the election of that Illustrious Brother; Brother Perkins, S.G.D. seconded the proposition, which was carried with the usual demonstration of affectionate respect. The Grand Lodge simultaneously rose, and saluted the Throne, in compliment to his Royal Highness, their most Worshipful Grand Master.

The R. W. Bro. Richard Perceval, jun. was unanimously elected Grand Treasurer.

On a motion duly made, seconded, and carried by a large majority, it was resolved that the Lodges Nos. 231 and 530, at Barnard Castle, be altogether erased from the roll.

The following motions were duly made, seconded, and unanimously carried:—" That the sum of £100 be placed at the disposal of the

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* *IT THUS BECOMES A RECORD OF THE GRAND LODGE, THAT THE MOTION RECOMMENDATORY OF THE ASYLUM FOR THE WORTHY, AGED, AND DECAYED FREEMASON, WHICH WAS UNANIMOUSLY PASSED, (See Page 469, Vol. IV. 1837,) HAS BEEN AS UNANIMOUSLY CONFIRMED.*

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Committee of General Purposes, to carry into effect the formation of a Library and Museum.

"That the sum of £50 be granted to Mrs. Ann Harris, widow of the late Brother Harris, No. 108, who had been a zealous promoter of the Craft for upwards of forty years.

"That the sum of £100 be granted to Mrs. Smiedt, widow of the late Brother Smiedt, translater of languages, and whose benevolence and upright conduct when living was the admiration of all who knew him.

"That it having been found inconvenient to carry into effect the Alphabetical Index in the manner directed by Grand Lodge in 1836, that the same shall commence from Christmas 1836."

A Letter was read from the Grand Master, which, among other matter, contained intimations to remind the Brethren that the registrations of Members of Lodges should be made on or before the 25th of March; and that, in June next, the election to the Boards of General Purpose and Finance, would take place by ballot; and that the weekly Board of Benevolence should continue for three months longer.

Several notices of motions were deferred, in consequence of time not permitting their discussion.

The Grand Lodge adjourned at half-past eleven.

*** The Circular of Grand Lodge of 6th December remains due. That for the Grand Lodges held on the 18th July and 6th Sept., have been issued within this fortnight, from which the following is extracted:—

The following Answers to the Addresses presented to Her Majesty the Queen Dowager, and to His Royal Highness the Duke of Sussex, M.W. Grand Master, were read, viz.

"Sir, "Bushy House, 29th July.

"I am honoured by the commands of the Queen Dowager to convey to your Royal Highness, and through you, to the Grand Officers and Brethren of the Grand Lodge of England, Her Majesty's cordial thanks for your affectionate Address, and the deep sense her Majesty entertains of the awful calamity with which it has pleased the Almighty to afflict the Queen Dowager, and the whole British empire.

"While by the death of our late revered Sovereign, Queen Adelaide has indeed lost the best and kindest protector, and the people a patriotic, upright ruler, Freemasonry has also to deplore the removal of one, who, himself a Mason, exhibited in the performance of every kind and charitable duty, the highest features of the Masonic profession, and justly entitled himself to the lasting love and veneration of an affectionate, grateful people.

"Queen Adelaide begs your Royal Highness to believe that the kind wishes expressed in your Address for her Majesty's present comfort and future happiness, are duly and gratefully appreciated.

"I have the honour to be
"Your Royal Highness's
"Very dutiful and obedient servant,
(Signed) "Howe."

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"To the Officers and Brethren of the Grand Lodge of England.
" M.W. Pro-Grand Master, R.W. and W. .

" Brethren,

" I thank you for your affectionate and sympathising Address on the demise of our revered Monarch, now of blessed memory, our Most Gracious Sovereign, Powerful Patron, and Kind Brother.

" Contemplating His late Majesty under this threefold denomination, his loss is great indeed, and more particularly so to us as Masons, since we are thus deprived not merely of a mighty protector, but of a defender of our Order, who from his personal knowledge and immediate communication with our Society, did justice to our worth, merit, and utility.

" The gracious condescension with which our youthful and maiden Queen has been pleased to receive our loyal Address, will, I trust, afford you some confidence and consolation, and, I will add, my own personal endeavours shall not be wanting to press upon her Majesty's attention the value and loyalty of our Institution; while the assurance of your affectionate and brotherly regard is most consonant with my own attachment towards you.

" Accept of the renewal of those expressions of esteem and gratitude to which I am at all times and on all occasions most happy to give vent as well as effect.

(Signed) " Augustus F. *G.M.*"

" Kensington Palace, 6th Sept., 1837."

THE REPORTER.

Our London Brethren must be on the alert, those of the provinces are in many parts desirous to break a lance with them; and letters teem with broad hints that the country Working-Masons can turn out, any day, some choice specimens that would not disgrace Lodges in London who have held their heads high; and it is hinted that some fraternal challenges may be shortly offered. So far so good. We should like to be umpire in such case—nothing would better please us than to see the match come off. " London against all England:" and whichever should win, we should be proud of our office in awarding the palm to the Masonic victors. In fairness we must state, that these indications are confined to districts where the the executive is discernible by its regularity. How different in other districts, where the passive ruler scarcely even falters through his duty; and by his indifference sets an example too frequently followed. But we must not indulge these thoughts, our present business is to report the London Lodges to the provinces, that those in the distance may see what is going on; and, we are proud to say it, they may find mettle worthy the most fraternal competition.

The Grand Stewards' Lodge.—Various circumstances, into which we shall not at present enter, have tended to thin the ranks of this Lodge; but it would seem that no circumstances can damp the spirit and intelligence which still pervades it. " The light of other days" is not obscured; and at no period has the Masonic public evinced a more favourable opinion of the claims which the Grand Stewards' Lodge has upon its attention. We must reserve many other topics of interest for some

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other opportunity, as we have several Lodges to notice, and therefore shall merely observe, that in the recent election of their Master, Brother R.W. J. Rodgers, the Members have done him justice. and themselves honour. The prosperity of the Lodge will, if we mistake not, enable it to resume a still more important position. And if the accession of Grand Stewards to its numbers could be effected, its continued stability would thereby be ensured. The Lodge was, in 1735, especially established for the Grand Stewards, and is in fact their proper sphere of action—they should join it, and support the Lodge as the ostensible means of upholding the best interests of the Craft. The first lecture was well worked on the 21st, and the seven sections respectively apportioned to Brothers Hope, Baumer, Acklam, Savage, Key, Wilson, and Norris.

The retiring Master, Brother S. C. Norris, has received a just compliment to his zeal and industry, by a vote of thanks, to be engrossed on vellum, and to be presented to him in open Lodge.

THE GRAND MASTER'S LODGE (No. 1.)—The presidency of Brother Savage, during the past year, has been marked by the full exercise of his well-known talents, and the Brethren have been fortunate in electing as his successor a Master who, to general qualifications for the Chair, brings into action a spirit of enquiry and a love for the Craft, which will ensure them a year of happiness. Brother Corner will, if we mistake not, on his retirement, have secured himself in the esteem of every Member of one of the most numerous and most respectable metropolitan Lodges.

THE LODGE OF FIDELITY (No. 3.)—A still closer conformity to the existing mode of working is observable, and the most scrupulous martinet may find subject for criticism, but none for regret.

THE BRITISH LODGE (No. 8.)—We are hardly qualified to judge of the merits of this truly Masonic body, for when we enter its portals there are so many evidences of a family party associated in Lodge for practice of the ceremonials, and at the banquet for the exercise of hospitality, that we forget our sterner duty, and become one among the many. Brother W. Nokes will gain reputation for stoicism if he can withstand the temptations that surround him in the happy hearts and cheerful faces of his truly Masonic lieges.

THE WESTMINSTER AND KEYSTONE (No. 10.)—(Formerly the Tyrian.)—How this Lodge changed its appellation we have not yet learnt, but we have discovered that it has most wonderfully changed its *calibre*. From a dormant state, it has been roused into activity and strength. It is as yet not numerous, but promises to become so. It reckons among its members some rising members of the Bar; and it is not therefore surprising that some excellent addresses are occasionally given. Portions of the Lectures are generally worked, and the Master, Bro. Udall, not the least among the good men and true, efficiently maintains the dignity of his office.

THE TUSCAN (No. 14.)—It is some years since that several junior members of different Lodges, met at each other's houses for the purpose of mutual instruction—tyros in our "line of business." All of this party have since become Masters! On entering the Tuscan in January last, we observed among the Past Masters, Brother Alderman Thomas Wood, one of those who, like ourselves, had since become a ruler in the Craft, and the recollections of our first hopes were rendered doubly pleasant by their realization.

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The Tuscan, like other Lodges, has had its mutations, but the zeal of Brother Hall, the spirit of Brother Adamthwaite, and the industry of Brother Alderman Thomas Wood, and Brother Gibson, with the determination of the members at large to support it, will serve to maintain its present position with advantage. The installation day passed off most cheerfully.

THE CONCORD (No. 49.)—We must speak of this Lodge in anticipation. The Members are few, but they are emulous—so much so that they contemplate "coming out" with some objects of interest, which they consider will attract attention. Meantime, they are studious learners of those mysteries they hope hereafter to become perfect in. Brother E. R. Moran is the Master; Brother Jerrold the S.W; Brother Shaw (Barrister) the J.W.

PEACE AND HARMONY, (No. 72.)—Former associates, we greet you well! It is delightful to know that your title in the Craft is exemplified by your conduct—may it ever be so. Brother Parry has a most enviable duty about to devolve upon him, and he will not disappoint the expectation of his Lodge; the centenary is to be celebrated early in May next, and we understand the arrangements betoken the utmost liberality; but we must not say too much now, as our reporter will doubtless have enough to do on that occasion. We may observe that Brother Coe is a Member of this Lodge, which will explain its sturdy and unflinching support of the Boys' School—certainly not, however, to the detriment of the Girls' School, nor of the Asylum, to each of which it has lent and does lend its most efficient aid.

LODGE OF UNITY, 82.—The Members of the Lodge are now eliciting such scintillations of Masonic light, that we look forward with great pleasure to the future working of the Members. The Brethren, when not occupied by ceremonies, employ themselves in working sections; we have particularly to record the excellence of their mode of doing so on the 14th of February, when the Chair was taken by Brother R. L. Wilson, (G.S.L.)

The first Lecture was thus worked.

1st Section,	Bro. W. Thodey Smith,	(G.S.L.)
2d & 3d ditto	" The W. Master	(Westminster & Keystone.)
4th & 5th ditto	" R. L. Wilson,	(G.S.L.)
6th & 7th ditto	" Hugh P. Fuller,	(Honour and Generosity.)

The Lecture was very ably worked in accordance with the promulgation of the Grand Stewards' Lodge. The meetings of this Lodge have been altered to the last Monday.

THE BURLINGTON (No. 113.)—Brethren of this Lodge, what are we to say? In truth we know not—of you and with you, our time passes, it is true, but so happily that we lack opportunity to tell. Would that all Lodges would commit your faults, and committing them, plead guilty, to puzzle the conjurors in awarding the sentence. Your numbers are weak, but what are numbers if wanting the true spirit; and what will not the true spirit effect even with short numbers?

Brother Hodgkinson, after an exemplary career, has made way for Brother Cullington, as W.M., whose advocacy of the legitimate objects of Freemasonry—charity and protection to the aged as well as to the young—endear him to his fellows, while he lacks none of the zeal for discipline, nor of the desire to practice it, which bids fair to rank him hereafter among the worthies of the Craft. Among the newly initiated Members

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is the Count J. Ferdinand de Taaffe, who has evinced a most praiseworthy anxiety for advancement. Brother G. P. Bushe, the private secretary to the Earl of Durham, has also been passed and raised in it, previous to his departure for Canada.

There is perhaps no Lodge in the Order where Masonry is better understood, or more worthily practised.

THE TEMPLE, (No. 118.)—Brother Weichbrodt has done his duty, and his Lodge is grateful. Nothing is required but the accession of a few Members to allow a spirit of reaction, which it is clearly to be seen, is ready to burst forth, and to offer its share of "light" to the general principle. Its present Master, Brother Evans, although modest and unassuming, is not thereby deficient in other essential qualifications.

THE CALEDONIAN (No. 156.), *Jan.* 8.—The installation of Brother H. C. Sirr, as Master of the Lodge, was very ably conducted by Brother Hailes; and the Master entered upon his office by going through the full ceremonies of the three degrees, an arduous task for an experienced workman; and Brother Sirr did all this with great ability. Brother Crawford, one of the initiated, in the course of the evening delighted the Lodge by a very eloquent address, which marked his attainments to be of superior order. The Master too, on his health being proposed, deviated from the general custom in returning thanks, by entering into a detail of the history of his Lodge from its inauguration to the present time. His address would be a valuable document, and we should be happy to store it among our "Annals of Lodges." Brother Martin, *M.P.*, has been initiated; and the Caledonian promises well for its restoration to former splendour.

LODGE OF UNIONS, (No. 318.)—Whilst other Lodges have suffered by defection of Members, this Lodge has received such an accession as to make the office of Master one of onerous labour, instead of being, as had been the case for many years, a mere sinecure. The impetus which the Asylum question has given to the Lodge, aided by the natural spirit of the Brethren, has enabled the Master, Brother Whitmore, who lacks neither the will nor the ability to direct their intelligence—to earn a deserved reputation for Masonic zeal, as well as for the exercise of social duties. As far as Charity is concerned, the Lodge of Unions is proudly in her van.

BANK OF ENGLAND (No. 329.)—There are freaks in circumstance which it is not easy to account for; and, assuredly, how this Lodge should be reduced from an efficient battalion to a mere staff, will not be easily explained. The retiring Members have, *una voce*, expressed themselves most warmly in favour of the Lodge; and there is no interruption of that spirited and cordial friendship that has so long united the Brethren The Annual Ball was as numerously attended as upon any former occasion, and the installation of Brother W. L. Wright, by Brother G. Dickinson, was marked by that propriety which highly satisfied all present. There have been some initiations, so that the numbers are improving; among them Brother Walker, who will not forget his third degree; and Brother W. C. Brown, who was introduced under the auspices, and in the presence, of his respected father, Brother Brown, lately a Member. Such instances are among the highest tributes paid to Masonry. A father introducing his son to participate in its mysteries—thus redeeming, in its most sacred sense, the promise given on the altar.

(Various Lodges in our next.)

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MOUNT SINAI CHAPTER.—Companion Aarons is in the field, and, after a long and studious consideration of the Mysteries of the Holy Royal Arch, he has announced his intention to promulgate his views on this most important branch of Masonry. There is, perhaps, no person more capable of Scriptural examination, or more competent to apply its beauties in reference to the subject. We shall look to the fourth Monday in April with some interest, and hope to greet the faces of many intelligent Companions on the occasion. The place of meeting is the Gun Tavern, Pimlico.

LODGES OF INSTRUCTION.—These meetings have been unusually well attended—but our reporter must be excused, for want of space, from entering into particulars. The Master Masons Lodge of Improvement at Covent Garden, and Brother Peter Thomson's in Cornhill, continue the lead. The Mount Moriah in Ashby Street, is progressing. We hope to be more particular in our next.

ENCAMPMENT, No. 20, *Feb.* 2.—A Council of the Order of Knights of Malta and Med. P. was held to-day for the introduction of about twelve Members. The solemnities were very ably conducted by Knight Companion Goldworthy; and the Commander, Dr. Crucefix, in the course of the evening delivered a brief address, founded upon those portions of the Testament from whence the peculiar mysteries of the degree are derived: the address was listened too with marked attention. After which, he appealed to the Companions on behalf of a very aged Mason, whose petition was vouched for, and a liberal subscription rewarded his address. The kindness of the Companions, however, did not end here; for some of the company were so forcibly impressed with the merits of the case, that they undertook to canvass for the poor Brother's admission into the National Benevolent Institution, and Providence has abundantly blessed the Masonic spirit. The old Mason, late as was the canvass, has been placed on the fund; and, to use the words of the kind friends who took up his cause—"may he be spared many years to reap the benefit of it." Hail, Masonry—such are thy works—may the example be followed in all encampments and meetings of every kind.

March 16.—Knights Templars (Encampment 20.)—After the installation of a member, the subject of a conference with the Chapter of Observance was renewed, but no distinct reply to the letter addressed to the excellent Companions of that Encampment having been received, the further consideration of the matter was entrusted, for the present, to the discretion of the eminent Commander. Knight Companion G. Wackerbath volunteered to serve as Steward to the Festival of the Aged Masons' Asylum.

MASONIC CHIT CHAT.

Feb. 9.—The first Anniversary of the Stewards of the "Grand Master's Birth-day Festival" for 1837, was celebrated at Freemasons' Tavern. H. PERKINS, Esq., S.G.D., in the Chair. The party spent a very happy day, cheered by the peculiar event that led to their meeting—the restoration of His Royal Highness the Grand Master, after his long and painful retirement.

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Jan. 16, 1838.—The Queen has been pleased to appoint the Right Hon. John George Earl of Durham, G.C.B., to be Governor-General, Vice-Admiral, and Captain-General of all her Majesty's Provinces within and adjacent to the Continent of North America. The Queen has also been pleased to appoint the Right Hon. John George Earl of Durham, G.C.B., to be her Majesty's High Commissioner for the adjustment of certain important affairs affecting the Provinces of Lower and Upper Canada.

The anniversary of the Russia Company, chartered upwards of three centuries ago (in or about the year 1530, we believe), was recently celebrated in the usual fashion of English festivity, by a dinner at the London Tavern. About 100 members were present, and Mr. ASTELL, of the East India Company, was in the Chair. The Earl of Durham was the principal guest upon the occasion; he was loudly greeted upon his entrance. Mr. Astell took an early opportunity, after the removal of the cloth, to propose "The health of the Earl of Durham." He stated that the noble Earl had been invited to honour them with his presence, that the Russia Company might personally testify to his lordship their high estimate of his services at the Court of St. Petersburg. The name of Britain had never stood higher in Russia than during the ministry of the Earl of Durham in that country, and never had the British merchant been more respected, or his rights more strongly enforced. (Loud cheers.) The noble Earl's urbanity had endeared him to that class of her Majesty's subjects resident or casually present in Russia, whilst the lofty pretensions of the country whose important political interests he represented, had been rigorously maintained in the high councils of the empire. Every good subject of the realm had reason to feel proud of the mission which had been undertaken by the Earl of Durham; and although all could not appreciate its difficulties, none doubted that these would be overcome by the force of that genius which had raised his Lordship to so elevated a place in the admiration of his countrymen. (Loud cheers.)—The Earl of DURHAM, in returning thanks, observed, that although greatly misunderstood and much vilified in this country, he (the Earl of Durham) had not been able to discover any trace of hostility in the mind of the Emperor of Russia, who had, on the contrary, continually assured him of his earnest desire to cultivate the most amicable relations with this country. (Hear, hear, hear.) With respect to Canada, his object in going to that country would be to allay the passions of party, not to persecute any. For the benefit of all parties, he should stand aloof from all during his temporary administration of the government. He did not mean to share the responsibilities of his office with any sect or party in the colonies; but, as he was sent out to investigate the grievances of each, he should do so with an impartial and independent mind. (Hear, hear.) He could not, therefore, anticipate failure, although he was prepared for difficulties, and, he hoped, to conquer them. (Cheers.)

The Right Hon. the Earl of Hillsborough has enrolled his name as a subscribing member of the Cestrian Lodge, held at the Royal Hotel, in Chester.

The South Herts Yeomanry Corps lately gave a splendid entertainment to the Marquess of Salisbury, Earl Cowper, Earl de Grey, Viscount Grimston, and the Hon. Eliot Yorke, at Hertford. On the same evening the noble Marquess held his Provincial Grand Lodge at Waltham Cross,

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and appointed his officers for the ensuing year, when Mr. Lloyd Thomas was presented with a splendid Jewel for services extending over a period of several years.

Sir Andrew Leith Hay has had the honour of being presented to her Majesty by Lord Viscount Palmerston, Secretary of State for Foreign Affairs, after the levee, and kissed hands upon being appointed Governor of Bermuda.

CLERICAL DENUNCIATION.—It appears that Freemasonry has fallen into terrible disrepute throughout Belgium, but one particular proceeding of the dignitaries of the church rather astonishes and interests us. We have hitherto been induced to believe, that the clergy in general of every denomination were not averse to temporal advantages; but we find that the Belgian pastors are so pregnant with spiritual horror, that they have desired the poor not even to receive alms from a Freemason! Such self-denial as this—as we may regard it as such, since greater burthens must necessarily fall to the lot of the dignitaries—could not have been expected.—*Sunday Times, Feb.* 4.

FREEMASONS' HALL.—On removing some portion of the roof of the new Temple, the timbers were found so affected with the dry-rot as to render it necessary to take off the entire roof, and to renew it in a more substantial manner. It is the opinion of the architect, that had this examination been delayed the structure itself would not have lasted four years longer; so subtle and so destructive is the dry-rot, that from the wood-work it affects gradually the bricks and even stone, in the very heart of which it is often found. It has the character of a "mushroom" in the rapidity of its growth, with that of the "mildew" in its destructive effect. Whatever difference of opinion may exist upon the propriety of expense, necessity now must fully sanction the policy of the most complete restoration of the Temple. It is satisfactory to hear that although the dry-rot might have in time affected the Grand Hall, recent discovery, and the promptness of the measures adopted, will prevent any anxiety for the security of that elegant structure.

Daniel O'Connell has been expelled, by the Grand Lodge of Ireland, the ancient and loyal fraternity of Freemasons.—*Times.* [So much for the *professions*—may we not say for the *oaths?*—of the members of this fraternity, who loudly declare that political feeling is never permitted amongst them. The professions and the practices of this burnt-offering tribe are sadly at variance with each other in more places than Ireland. Why, what a parcel of babies and bigots this "ancient and loyal fraternity" must be composed of? If they make such fools of themselves to the public eye, in what freaks will not the rollicking raspers indulge when "close tiled?" Well, they do to laugh at, if they are fitted for no higher purposes, and that is some relief.—ED. H. IND.]—*Hampshire Independent, Jan.* 20.

[The writer of the above paragraph, in his ignorance or wilfulness—we hope the former—ascribes to political motives that which was the result of an anti-Masonic act; if he knew anything of Freemasonry, he must have been aware that one of its first inculcations is abstinence from any topic having the remotest political or religious colour.]

MASONIC PROVIDENT ASSOCIATION.—The first general meeting of this association since its origin, took place on Thursday, when the treasurer stated the capital had reached 300*l.*, which was invested, and bearing

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interest, and together with the annual subscriptions, made an income at present of 43*l.* 7*s.*, although established only eight months. Sir John Milbank, Bart., Chairman; Charles Deacon, Esq., Deputy-Chairman; and Mr. J. R. Stebbing, Treasurer, were re-elected for the ensuing year —*Hants Independent.*

Ancient Map.—M. Tastu, who visited the Balearic Isles for literary purposes, during his stay in Majorca, found a curious map in the library of the Count Montenegro. It is on vellum, of large dimensions and admirable execution, and was made in 1439, by Gabriele de Valsequa, and a note declares that it belonged to Americus Vespuccio, who bought it for 130 golden ducats. The map was taken to Florence, where it was purchased by the Cardinal d'Espuig, the uncle of the Count de Montenegro. It is not only interesting, because it furnishes evidence of the extent and degree of precision which belonged to the geographical knowledge of this period, but it throws light on some disputed points in the history of navigation. It agrees with the valuable Catalonian atlas of 1375, in proving that the invention of flat nautical charts is not due to Prince Henry of Portugal, as many writers have said, but it is of a much earlier date. There is an Arabic inscription on one of the bands by which the map is framed.

The public curiosity through Bath and its neighbourhood has been much excited by the vestiges of a Roman villa, laid bare, by the railroad excavations, near Newton St. Loe. They indicate the former residence there of an officer belonging to the Roman legion, stationed at Bath, or Aquæ Solis, seventeen or eighteen centuries ago; and display the luxurious fittings-up of such a mansion, with hypocausts, tessellated pavement, crypto-porticos, &c. But remains of much deeper antiquity, coeval with the deluge, have been recently discovered near the same spot—a tooth of an antediluvian elephant, deposited in the bed gravel (brought from afar), which spreads itself over part of the flat near Newton, and covers a portion of the declivity of Sion Hill. We understand that a *tusk* of another enormous primæval elephant was found in the same extensive deposition of gravel in Newton park some years ago.

A genuine Irishism.—A few days since an Irish applicant to a very deserving charity, was called in before the distributors of its bounty, and very closely examined as to the truth of his story; after undergoing a very severe ordeal from several of the party (he had early in the inquiry stated the loss of some document which was burned, as accounting for its non-production), he was asked by one of the committee, "*How* was it burned?" His reply, very naïvely delivered, "By the fire, sure," completely disturbed the gravity of the inquisitors.—*Feb.* 28. (Fact. Ed.)

M. Berlinghiri, who for eleven years had been the representative at Paris of the Grand Duke of Tuscany, died at Paris of an attack of apoplexy, at the age of 76. He was one of the last members of the Order of St. John of Jerusalem.

Feb. 14.—At Woodlands, near Taunton, the lady of Captain Maher, (Prov. G. Reg.) of a son.

March 1.—Mrs. Driver, wife of Edward Driver, Esq., Richmond-terrace (No. 1. G.M.L.) of a daughter. Mrs. Driver unfortunately died the next day.

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Obituary.

MASON! how ist that thou so soone art gone
Home from thy work; what was the fault the stone
Or did thy hammer fayle or didst suspect
Thy masters wages would thy work neglect
Christ was thy corner stone Christian the rest
Hammer the word—Good Life the line all blest
And yet art gone, 'twas Honor, not thy crime
With stone Hearts to work much in little time
Thy master sawt and tooke thee off from them
To the bright stones of New JERVSELEM—
Thy work (and ours) men may esteem a base on
Heaven counts it blest there—there rests a blest Free Mason.

WILLIAM MASON,
Minister of Abbotts Kerswell, Devon,
Died in 1639, aged 23 years.*

Jan. 7.—Brother JOHN WHITE, of this town, aged 70. The death of this estimable man has caused a vacuum in society which will not readily be filled up. Possessed of a powerful mind and sound judgment, his valuable life was much employed in dispensing assistance to his needy neighbours, while the more affluent often profited by his counsel. Cheerful and urbane, charitable without ostentation, and devout without parade, he was beloved and respected by all classes, and died, bequeathing to his survivors, a rich example of a good name.—*Taunton Courier*

Strictly true, writes one of our most esteemed correspondents, is the above tribute to one of the worthies of the Craft, who has been gathered to his fathers! and we should feel ourselves wanting in respect to his memory, as well as in justice to those whom he has left behind him, did we not devoutly, mentally say "*requiescat in pace.*"

Our deceased Brother was the father of Brother Eales White, in whom he successfully implanted those impressive seeds of sound Masonic example, which have abundantly brought forth its good fruit. He worked hard in his time as a faithful Craftsman—his private papers give evidence that the hour of retirement was not by him passed heedless of his great duty—while the minute books of his Lodge show that his thirst for Masonic knowledge was never slaked but in its acquirement. From the altar at which he first pledged his Masonic fidelity in 1806, he in 1808 addressed the Brethren as their Master, and when the Lodge some years since lapsed into difficulties, our Brother John White, with his spirit and example, re-animated the small band, and lived to witness its prosperity. "Good old Brother White," while living, was warm in the cause of all charity, but especially in favour of the Asylum. The heir of his virtues and of his example, has lost a father; but the hope that his reward above is great, will be a consolation, while the example of such a parent is indeed a rich inheritance.

March 2.—WALTER LINDESAY CRUCEFIX, the infant son of Brother Eales White. "Sweet cherub! thy father mourns thy loss, yet praises HIM who wings thy blessed flight."

* Copied from the tombstone in the church-yard of Abbots Kerswill, by Brother John Dunbar, 1837.

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We are deeply concerned to have to announce the demise of WILLIAM MILLS, Esq., of Old Elvet, Durham, which took place at Heath, near Wakefield, on the 20th of January, in the 42nd year of his age. Mr. Mills was the eldest son of the late Rev. H. F. Mills, and grandson of the late Archbishop of York. He entered the navy at thirteen years of age; and served with distinction during the war, in every quarter of the globe, having been in several severe engagements. A few years ago, on taking up his residence in this neighbourhood, he was placed in the commission of the peace, and proved an assiduous, intelligent, and upright magistrate. In private life, he was a warm friend, a kind landlord, and a generous benefactor. He was Master of the Granby Lodge of Freemasons for several years—an office which he filled with the highest ability, and the greatest advantage to the interests of the society. Few men in his station deserved better the good opinion and esteem of those who knew him—few were more active or more honourable in the discharge of the various duties of life—and none could leave behind him a name and a memory more justly endeared to those who had the best opportunities of judging and appreciating his character.

In our obituary of this week is recorded the death of Mr. THOMAS LONGWORTH, of May Place, Mount Pleasant, architect and surveyor, in his 39th year. The late Mr. Longworth has for many years past held several of the highest and most responsible offices in the Craft, and was at the period of his death an elected Master of a Lodge, and a nominated Principal of a Royal Arch Chapter in this town. His conduct always merited the good opinion of those with whom he acted, and in proof of the respect of the Brethren for the memory of the deceased, a numerous and respectable body of the members of the Fraternity accompanied the remains of their late Brother, on Thursday morning, to their last resting-place in St. Nicholas's church-yard. The funeral service was impressively read by the Rev. Oliver Ormerod—the Brethren round the grave performing their ancient rites, then returning to the Lodge to which the deceased belonged, mourning his early dissolution, and the loss of an efficient member, but with a firm belief that his honourable and "upright intentions in life" were such that they had "laid him down to rise again."—*From a Correspondent.*

March 17.—Brother G. P. Philipe, G.S.B., and his estimable family, have sustained a painful bereavement in the death (by consumption) of his second son, a youth of considerable talents and great promise.

March 12.—After a lingering illness, LOUISA, the amiable and beloved wife of Brother William Fell (Globe Lodge), of Friday Street.

At Glasgow, SIR DANIEL KEITH SANDFORD, Professor of Greek in the University of Glasgow. This highly accomplished scholar, the author of "Alcibiades" in Blackwood, and of various critical and classical articles in the Edinburgh Review, was, a few years ago, the elected Master of the Glasgow Kilwinning Lodge, No. 4. On one occasion at which he presided in Lodge, nearly four hundred Brethren were present, including deputations from the sister Lodges, and stranger visitors. The demise of this eminent man and Mason will leave a blank not easily filled up. His remains were attended by all the collegial and civic authorities on their way to their last depositary in the Isle of Bute.

At Edinburgh, the REV. GEORGE THOMSON, licentiate of the Church of Scotland. Brother Thomson was initiated in the ancient Lodge at

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Melrose, of which place and parish his father was pastor. He was, for a number of years, tutor in the family of Sir Walter Scott, at Abbotsford, and from some eccentricities in his manner and character has been vulgarly, but doubtless fancifully, reputed as the prototype of Dominie Sampson, in the Antiquary. He was a man of strong sense, and great acquirements in many points, and the funeral oration which we heard him deliver at Melrose on the death of his friend Scott, proved him to be a forcible and discriminating orator.

PROVINCIAL.

HERTS.—WALTHAM CROSS, *March 7.*—The Salisbury Lodge (630) was numerously attended. The Hon. Charles Lennox Butler was passed to the second degree. Brother Mott, D.C., addressed the W.M., Brother W. Loyd Thomas, to the following effect:—"W. Sir,—Being deputed by the Brethren to present you with the Jewel,* unanimously voted to you, in testimony of the very high sense they entertain for your private virtues, and general character as a friend and Brother, and to commemorate your great exertions in founding this Lodge; and for the effective discipline you have ensured, and for the rank it holds in the Craft, and for the prosperity it has attained. For these advantages we are indebted to your urbanity, zeal, and kindness; as also for the happiness we have enjoyed. Our hope is, that you may live long, and that we may very frequently see you amongst us."

The W. M. replied. "Upon no former occasion have I felt such difficulty to find words to express my feelings. The generous manner in which this Jewel was voted, and the complimentary, yet friendly address with which it has been presented, overpowers me. I am indeed proud of being the founder of the Salisbury Lodge; and it is an ample gratification and honour to observe its prosperity. Be assured, my dear friends, that my most anxious exertions will be unremittingly continued in its behalf. I shall esteem the commands of the Lodge to be a cheerful service, and offer my sincere and grateful thanks for the honour I have this day received at your hands." [The evening was then spent with due regard to social enjoyment.]

KENT.—SHEERNESS, *Dec.* 27.—St. John's day, the Brethren of Adam's Lodge (No. 184) assembled at the Fountain Inn, for the purpose of installing Brother J. S. Keddell, Surgeon, &c., as Master, for the year ensuing. After the ceremony, the Brethren sat down to a supper, furnished by Brother Clarkson. Adam's Lodge has, we are happy to state, assumed a highly flourishing aspect, and bids fair to be one of the best working Lodges in Kent. At the conclusion of the installation Brother Keddell addressed the Brethren as follows:—

"I take possession of this Chair under the liveliest emotions of pleasure, arising from the gratifying fact that I am called to occupy it by the unanimous voices of the Brethren of this Lodge. Believe me,

* The elegant Past Master's Jewel was manufactured by Brother Acklam—it gave general satisfaction to the Lodge;—it is very unique, and deserves, had we space, some description.

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then, when I say, that I feel fully sensible of the honour conferred upon me, and I trust, when the time shall arrive that I shall give place to another, you will have no reason to regret that it did not happen sooner. I take, Brethren, this opportunity of submitting to you a few observations on the nature and principles of our excellent Order. The nature of our union is communicated to the Mason very early in his course; as an Entered Apprentice, he is taught that Masonry is 'a peculiar system of morality, veiled in allegory, and illustrated by symbols.' He is further instructed that this moral edifice is supported by three stable and important pillars or principles, viz.; 'Brotherly Love, Relief, and Truth.' It is, Brethren, on these principles, I purpose to amplify on this occasion; at the same time assuring myself that you will acquit me of all arrogance in thus presuming to lay before you these remarks. First, let us consider Brotherly Love. This is one of the brightest emanations from the effulgence of the Great Architect of the Universe, and involves in itself that golden rule found in all the doctrines and creeds of religion under the sun, and therefore peculiarly adapted for one grand characteristic feature of Masonry. This golden rule is, 'Do unto others as you would they should do unto you.' This point of practice is forcibly inculcated in the volume of the Sacred Law, one of the great emblematic lights of Masonry; and we are called upon, as we value our happiness, to conduct ourselves in conformity to its dictates. In Masonry, however, we swear to act up to this principle by a vow, solemn and obligatory. Thus *we* acknowledge the purity and propriety of the principle, by calling on all candidates for the privileges of Freemasonry to swear that they will act in accordance with it.

"We will now examine this principle a little closer; the essence of it we shall find to be *Charity*. Charity is of two kinds: one kind of charity is peculiarly restricted to the second principle of Masonry; and I shall allude to it more fully when I take that principle into consideration.

"The second kind of charity is that compassionate view we ought to take of every act committed by another, which seems to be, or is, repugnant to our own sense of right and wrong. A Brother, under certain circumstances, falls into an error, one probably involving serious consequences. Before we pass sentence, and banish this Brother from our hearts, let us ask ourselves, are we free from failings? Is it not universally acknowledged that human nature is frail? Have we not high authority in the volume of the Sacred Law for the assertion? Let us then remember, Brethren, that we have not been perhaps placed in circumstances like our erring Brother; for had we, what are the chances that we should have acted similarly? What lustre does the Great Light of Masonry shed over this kind of charity, when it says, 'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.' And let us apply the directions found in the Sacred Volume with reference to such circumstances. Brethren, if a man be overtaken in a fault, restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted. By conducting ourselves after this spirit we shall adorn the institution, and shed a brilliancy over our Order that will enlighten and instruct all who range themselves under its banners.

"We now come to the second principle of Masonry,—Relief. This

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is as bright a gem in the Masonic crown as Brotherly Love. Who is there that has been afforded an opportunity of relieving the distress of a fellow creature, and has availed himself of it, whose heart has not bounded with joyful emotion that he has wiped away a tear from the eye of the distressed? In a truly Masonic mind, the pleasure of affording relief is as great, if not greater, than the pleasure imparted by his beneficent acts. It is well said that charity, like her sister mercy, is twice blessed; it blesses him that gives as well as him that receives. Who, then, will deny himself so exalted, so pure, so delightful, and so unalloyed a means of gratification? Let us then, as Masons, cherish this principle, and not suffer a narrow sordid spirit to undermine and sap so important a principle of our Order.

"The third principle serving to sustain our moral superstructure is Truth. This may be said, in this instance, to be synonymous with justice. In Masonry we are called on to relieve; but justice qualifies the demand, and, in the words of an old saying, teaches us to be just before we are generous. This saying may be rendered, in my humble opinion, more Masonic by a slight alteration:—be just when we are generous. In the demands made on our charity, let us weigh the claim well, as well as our means to meet it; thus shall we arrive at a proper mode of apportioning out those means, according to the ability with which Providence has blessed us.

"Truth, however, ends not here; it has a highly important office in Masonry. It calls on us to be true to ourselves, true to our Brethren, true to the principles of our Order. Let us bear ourselves one towards another without deceit or dissimulation, so shall we support our Order and ensure that respect from the world that it so eminently deserves.

"Now, Brethren, not one of these principles are opposed to the dictates and precepts of the volume of the Sacred Law. On the contrary, they are all inculcated on us, for our guidance and practice, by the most endearing appeals of a father to his children. Masonry binds her children to these principles by oaths and obligations. Away! then, with those slanderers! confusion to those calumniators, who assert that we are blasphemers of the Holy One. Let us convince them by our conduct that we are the followers of that law they accuse us of reviling and violating; that we are not closeted together for sinister purposes; that our hours are not wasted in rioting and drunkenness; that Masonry does not lead to these vices, nor to a neglect of our homes and our families, nor to any of those iniquities and crimes we are so unhesitatingly charged with. Now, it is only by a strict adherence to these principles of our Order that we can outlive and subdue these aspersions; and I appeal to you with confidence, to unite with me in conducting our Lodge in such conformity to these important principles, that we, the Brethren of Adam's Lodge, may at least be untainted by such follies. Having thus feebly and faintly endeavoured to illustrate the principles of our Order, allow me to say, that I shall maintain the power vested in me with the strictest jealousy; for two reasons,—first, that I may shew you the sense I entertain of their value, and of the importance I attach to them; also to convince you, that as you have thought me worthy to wield those powers, I will take care that they suffer no diminution while in my keeping, assured that you will support me in the exercise of that with which you have entrusted me. Secondly, that when I deliver up my authority to my successor, he shall find no conduct of mine has impaired the authority, nor lessened the privileges that ought to belong to the Master of a Lodge.

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"In conclusion, Brethren, let me remind you that we are about to retire for the purpose of refreshment; our table will be spread with the bounties of Providence; let us partake of them with gratitude, conducting ourselves in such a manner, that to-morrow may bring with it no regrets for the evening preceding it.

"May the Most High overshadow us with His blessing, and prosper us by His favours. May we, when summoned from this Lodge of clay, be found in the Grand Lodge above, where the world's Great Architect lives and reigneth for ever. So mote it be."

HYTHE, *Dec.* 27.—The Brethren of the Lodge of Prince Edwin (147) celebrated the festival of St. John the Evangelist, on Wednesday, after holding a Lodge of Instruction at the house of Brother Beattie, the Castle Tavern, at Sandgate; Brother Phillips Monypenny, Esq. P.G.J.W. and W.M., presiding, ably assisted by Brother T. Hallowes, Esq., P.G.R. and S.W. The banquet was enjoyed with that zest which attends refreshment after labour in this indefatigable Lodge, which, we are informed, stands high in the estimation of the Fraternity. The lectures were conducted by the W.M. and Brother Tiffin, P.M., and the progress made by the Lodge in the sacred Art, was found to be exceedingly gratifying. The monthly Lodge meetings at Hythe are regularly held on the Wednesday nearest the full moon.

CAMBRIDGE MASONIC BALL.—The annual Masonic Ball took place at the Red Lion Inn, Cambridge, on Wednesday, the 3d of January, and was fashionably attended.

OXFORD, *Feb.* 16.—A meeting of the R.A. took place, under E. C. John Lane, Z., at which several Brethren of the Apollo and Alfred Lodges were admitted to that sublime degree.

Feb. 20.—The Right Hon. and R.W. the Lord H. J. S. Churchill, D.G.M. and P.G.M. for Oxford, held his G. Lodge, and appointed the following Brethren as his Officers for the ensuing year:—

Brothers—Rev. C. J. Ridley (University College), D.P.G.M.
" Charles Sadler, S.G.W.
" Rev. C. W. Bingham (New College), J.G.W.
" J. Musgrove, S.G.D.
" J. Sowter, J.G.D.
" Rev. W. Grice (University College), Chaplain.
" William Thompson, Treasurer.
" George Hitchings, Registrar.
" Rev. W. H. Cox (Vice Principal of St. Mary Hall), Sec.
" Charles Hickman, G. Sup. Works.
" Howell Tagart, G.D. Ceremonies.
" John Lane (Queen's College), G.S.B.
" J. Vicary, Organist.
" J. Carrick, Poursuiv.

Addresses of condolence and congratulation were then unanimously voted to her Majesty the Queen, Her Majesty the Queen Dowager, and H.R.H. the Duke of Sussex.

At six o'clock the P.G.M. and Bro. W. H. White, G.S., were announced and entered the Lodge, and soon after the Brethren, among whom were many of the Alfred Lodge, and some visitors from Cheltenham, were summoned to the banquetting-room, where a splendid entertainment had been prepared by the Stewards, Brothers Burnet and Grice.

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After the cloth was removed, the usual loyal and Masonic toasts having been proposed and drunk with great applause, the Dep. P.G.M. rose, and proposed, in an eloquent speech, the health of a Brother whose name was dear to every Mason in England, but more especially to those in the province of Oxford. The R.W. Brother then, in a touching manner, alluded to the probability of that eminent Brother being removed from them, and encountering the perils of the vasty deep, of storms and tempests; and after feelingly assuring that worthy and illustrious ruler of our Order, that wherever he went or was carried by wind or water, the hearts of Oxford Masons would be with him, and their lips would breathe prayers and vows for his safety and his happy return among them, concluded by proposing the health of the R.W. the P.G. Master, Lord J. Churchill.

The health was drunk with enthusiasm. His Lordship returned thanks for the manner in which his health had been received, and after a few pithy sentences, sat down evidently much affected.

Several other toasts were drunk, and several Brethren enlivened the meeting with harmonious songs.

His Lordship being obliged to return to London early the next morning, regretted that he must leave the Brethren at an early hour, and proposed, as a final toast, one which was most warmly applauded—"The Ladies of Oxfordshire who are Masonically connected." The P.G.M. then retired amidst the loud applause of all the Brethren.

The Brethren of the Apollo Lodge celebrated their anniversary on this day. About an hour before the banquet, the Brethren of this Lodge met, and proceeded to initiate into the first degree of Masonry Sir Robert Brownrigg, *Bart.* of Ch. Ch.

Feb. 22.—A Royal A. Chapter was held this day, and Brother William Thompson, the son of the oldest and most esteemed Mason in Oxford, was duly received into the Order of the R.A.

E. C. Lane, Z.. after the impressive ceremonies were concluded, said that he could not refrain from expressing the pleasure it gave him to admit to the sublime mysteries of the R.A. the son of that worthy Bro. who had originally proposed him (Comp. Lane) as a candidate for the first degree in Masonry, and to whose great knowledge and constant kindness in imparting it, he, in common with almost every other Mason in Oxford, owed so much.

The Chapter was then closed.

Norwich.—It is to be hoped that the "Provincial Visitor" will delay his tour hither, until we shall be able to receive him with some decency. Our rulers are seemingly indifferent to our position, and unless the Board of General Purposes can help us, this province, once one of the proudest stations, will be a desert. Yet there are Masons willing and hopeful; and if the standard were once raised, they would flock around it.

Northampton, *Pomfret Lodge*, 463.—It is with pleasure we hear of the prosperity of this Lodge, as also the rapid progress Masonry appears to be making in Northamptonshire. The Meetings are punctually held, and both numerously and respectably attended. At the Meeting in September, a beautiful Silver Cup, value £20, chastely and Masonically engraved, was presented by the Lodge to Brother

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C. Gibson, P.M. as a mark of respect, fraternal regard, and gratitude for his long and meritorious exertions in affording instruction to the Members of the Lodge. Brother G., in a speech replete with feeling, acknowledged the compliment paid him, expressing his wish at all times to render assistance to his Brethren; for as he had received his instruction free, from the late Bro. P. Gilkes (who was at Northampton a considerable time for that purpose), so freely would he impart it to others.

On Dec. 21st, Bro. Phipps was duly installed W.M. for the ensuing year; and from his prudent choice of Officers, we feel confident the Lodge will be worked in an able and efficient manner.

On Saint John's Day, the Brethren met at eleven o'clock for business, and at four, upwards of fifty Brethren sat down to a banquet. Amongst the visitors were the Hon. H. Fitzroy, Brother Perkins, W.M. of the Lodge at Towcester, with several Brethren, Brother Adams, of Guy's Lodge, Leamington, Brother Birdsall, of 348, Leicester. The cloth being removed, the usual loyal and Masonic toasts were drunk with the customary honours. The health of Brother Lord Southampton, S.W. of the Towcester Lodge, and of his brother, the Hon. H. Fitzroy, were drunk with great applause. They were responded to by that gentleman in a most eloquent and truly Masonic speech, expressive of the deep regret his Brother felt at being unavoidably absent. A very handsome letter was also read by the W.M. from Brother A. Robertson, *M.D.*, lamenting that professional engagements, of the most urgent nature, prevented his attendance. The evening was spent in the most pleasant, harmonious, and convivial manner, enlivened by the delightful singing of Brother G. Robinson, of the Prince of Wales Lodge (a native of this town); his kindness on that and several previous occasions will ever be remembered and duly appreciated by the Brethren.

This province, although there are three regular Lodges, with a prospect of shortly forming one at Kettering, is, we regret to say, without a Prov. G.M. Applications have been repeatedly made to the proper quarter, but as yet without effect; but we look forward with anxious feelings for the appointment of one, who, by his station in society, talent, and superintendance, might enable the Brethren to carry out the great principles of Masonry in a more extended form. The Brethren are only waiting for this appointment to afford substantial proof that they have not forgot the calls made upon them on behalf of the Masonic Charities; and although their expenses have been very great, they would then cheerfully contribute to the Asylum for the Aged and the Schools for the Young.

Ashby-de-la-Zouch.—On Thursday, February 1st, a Grand Masonic Ball was given at the Assembly Rooms, Ivanhoe Baths, by the W.M. and Brethren of the Ivanhoe Lodge (who acted as stewards on the occasion), to the ladies of Ashby and its vicinity. The party was numerous and select, upwards of 130 ladies being present, and dancing was kept up with unusual spirit to a late hour. Mr. Quick's band, from Nottingham, attended, and the efficient manner in which they performed some of the newest quadrilles and waltzes, elicited the admiration of the company present. The greatest praise is due to the stewards for their gentlemanly attention to the visitors; and we are sure our fair readers will hear with much pleasure that it is the intention of the Brethren of the Ivanhoe Lodge, with most praiseworthy liberality, to give a like entertainment next year, about this time.

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LINCOLN.—The Brethren of the Society of Free and Accepted Masons are all on the alert to carry into effect a design which does them honour; and, if accomplished, will recommend Freemasonry to the favourable opinion of those who may hitherto have considered it, at the least, trivial and unimportant. It is no less than raising a Fund towards building and supporting a Hospital or College for the reception of Aged or Distressed Brethren of the Order, who may have been reduced by unforeseen misfortunes to penury and want. It is designed to be for the poor and worthy Mason, what Chelsea and Greenwich are to the superannuated soldier and sailor. Amongst the most active in the promotion of this laudable project, we are glad to observe the Deputy Chief of our own county. The following Address, which he has recently circulated amongst the Lodges, has been forwarded to us by a friend of the cause, and we readily insert it; not only because we have hitherto been careful to give full reports of all the proceedings of the Craft, for which, though not ourselves of the initiate, we entertain a high respect; but because the appeal to the best feelings of humanity, which is embodied in the document, can scarcely fail to conduce most effectually to the purpose which it professedly has in view.*

"Scopwick Vicarage, Jan. 11, 1838.

"Worshipful Sir and Brother,—The unanimous opinion in behalf of the projected Asylum for the Aged and Decayed Freemason, which was expressed at the late P.G. Lodge, has created a sensation, I am happy to find, amongst the Fraternity; and I have received complimentary letters from several influential Brethren who are interested in its success. I was indeed highly gratified at the outpouring of kindly sentiment and feeling which characterized that meeting; and I congratulate you most cordially on the warmth and energy of your emotions, for they are a pure emanation of the science we profess.

"The resolution of the last quarterly communication, *That this 'Grand Lodge recommend the contemplated Asylum for the worthy Aged and Decayed Freemason to the favourable consideration of the Craft,'* will form an era in Masonry. The fountains of charity thus opened will produce streams so copious and salutary, as to bring down the blessing of the grey head—sheltered from the storms of life, and nurtured in the imbecility of tottering age, and the hopefulness of irremediable infirmity. The sexagenarian Brother will now have a home. The virtuous distressed will find the protection of a roof, which he may proudly appropriate, as the triumph of principles which he has long advocated in theory; and the destitution which follows a series of misfortunes, will derive consolation amidst the heaviest pressure of adversity, from the prospect of a happy retreat, where the busy scenes of life may be closed in peace, harmony, and brotherly love.

"Under these circumstances, both duty and inclination combine to impress upon my mind the necessity of calling your particular attention to the subject.

"I look upon Freemasonry as an institution, which, with the Divine blessing, cannot fail to renovate and reform mankind, if practised according to that pure and perfect model which is prescribed in its lectures. It is the Angel of Peace—clad in unsullied WHITE and crowned with olive—stretching forth the arms of love to embrace the offspring of

* Lincoln paper.

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heaven: and proclaiming the glad tidings of 'Peace on earth—goodwill towards men.' It has already shed its benign influence over every part of this island; and its benevolence is limited only by the confines of the globe.

"Indeed the attribute of Charity forms a distinctive character of our Science; and is the GRAND SIGN and TOKEN by which we display to the world that our professions are not merely theoretical. In our own county Masonic benevolence was rooted before any of the present Lodges were established. The noble band of Brothers who planted it have long ceased to exist; but the virtue has never been extinguished. It remained indeed in a state of decadency for half a century, waiting a favourable opportunity for putting forth its glories. At the revival of Masonry in the year 1792, by the establishment of our P.G. Lodge, it was again warmed into life; and many beneficent actions are on record by which its presence amongst us has been subsequently manifested. But an occasion of more than common interest now presents itself. The sacred claims of the aged Brother have been rehearsed; and the heart of every Lincolnshire Mason cheerfully responds. At the animating call, Masonic benevolence has expanded its leaves, and displays a profusion of goodly blossoms; and, like the tree of our royal Brother David, the sweet singer of Israel, 'planted by the water side, it will bring forth its fruit in due season.'

"Instances are not uncommon, where a Brother, whose activity and usefulness have been of the most essential service to his Lodge; who has passed through the highest offices with credit to himself and advantage to the Craft; whose intelligence and urbanity have made him an especial favourite both at labour and refreshment,—has been reduced by circumstances over which he had no controul, to want and penury. For the sake of illustration, I will state the case rather high, and suppose the individual to be a successful member of the medical profession. His talents and industry make him equally beloved and esteemed; his acquaintance is courted, because he is a just and upright man; and the brightest prospects appear before him. He looks forward with confidence to the period when an honourable independency shall supersede the cares of life, and the toils of business yield to the enjoyment of a happy old age in the bosom of his family.

"Amidst all these pleasing anticipations, an attack of paralysis or other incurable complaint, renders his professional talents for ever useless. His income of course ceases; and when his finances are exhausted, he is obliged to throw himself on the liberality of his friends; and these, for a time, willingly supply his wants. But this resource is not permanent; for it can scarcely be expected that they will expend the whole of their charitable funds on a single individual, when there exist many other calls on their benevolence, which appear equally urgent. There are now only two alternatives for this worthy but unfortunate Brother. He is either supported for a few years in all the humiliation of dependence, by the uncertain supply of casual charity, and at length sinks under his misfortunes, and dies broken-hearted; or, if his constitution be too robust for such a speedy termination of his sorrows, he becomes a parish charge, and wastes the remnant of his days in an unnatural association with the inmates of the Union workhouse.

"Were the projected Asylum in operation, a case like this would find a ready admittance within its walls; and the wretched man would spend the rest of his life in comfort; cheered by the commiseration of

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the Fraternity, and supported by the benevolence of that Institution which had been his solace and delight during his happier years.

"This is not an imaginary case. It has occurred within my own experience, and will often occur again; nor is there an individual amongst us who can claim exemption from a similar reverse of fortune. It is our interest, therefore, to contribute towards the establishment of a Charity, the excellence and utility of which we may ourselves be reduced to prove.

"May I then take the liberty of requesting that you will introduce this subject to the serious consideration of your Lodge; in order that the above Resolution of the Grand Lodge may be carried into full and complete effect by your liberal co-operation. And, without wishing to prescribe a limit to your benevolence, I beg leave to suggest, that if each P.G. Officer, past and present, as well as every individual Lodge in the Province, were to make a voluntary offering of, at least, a Guinea —not excluding any private Brother who may feel desirous of uniting with us in the promotion of this noble design—a donation might be forwarded to the Treasurer of the Asylum, which would associate the name of our Province with those of the earliest Friends and Patrons of the ROYAL SUSSEX MASONIC LODGE FOR THE AGED AND DECAYED FREEMASON.

"Believe me to be, worshipful Sir, your faithful Brother,

"GEO. OLIVER, *D.D.*

"D.P.G.M. for Lincolnshire.

"P.S. I shall be most happy to receive and forward in one sum, any donations which you may do me the honour to entrust to my care."

[Our readers will join us in the sincere satisfaction we feel in giving publicity to the above interesting circular—worthy alike of the noble cause and its zealous advocate.—ED.]

WARWICK.—SHAKSPEARE LODGE, No, 356.—This Lodge celebrated St. John's day on the 27th of December, at the Bull's Head.

The W. Master was installed, and the following Officers were appointed: Bro. Heydon, W.M; Bro. Meears, S.W.; Bro. Kain, J.W.; Bro. Rosenbergh, S.D.; Bro. Dr. Loudon, J.D.; Bro. Woodward, Treasurer; Bro. Sharp, Secretary.

It is a matter of great congratulation to the Craft, that the Shakspeare Lodge presents the very rare occurrence of the same gentleman being called upon for the third successive year (of course by dispensation) to discharge the laborious and important duties of W.M. When it is remembered how much the honour and best interests of the Order; and the continual yet certain dissemination of the purest fraternal principles, upon which Masons confidently take their stand among the multiplicity of human institutions—when it is remembered, we say, that all this too frequently depends on the conduct of a single individual, we cannot believe that any participator in the "mystic tie," will regard the circumstance alluded to, but with feelings of ordinary anxiety and pleasure. Nor was the compliment undeserved on the part of Brother Heydon, whose great exertions have contributed much to the prosperity of his Mother Lodge, and have tended considerably to uphold the high character that the Fraternity has hitherto so fortunately and deservedly maintained. His endeavours have met with the success they merited, in the increasing number of candidates that have been initiated during the past year, and those who are now anxious to be received into an Institution, "which

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bases its prosperity on the surest and most solid of foundations—that of general fraternal charity, and the exemplary practice of every virtue."

It is most gratifying to reflect that Masonic exertions are rewarded with such abundant success.

After the banquet, among other toasts drunk after the health of her Majesty, accompanied by the usual Masonic honours, were the following:—H. R. H. the Duke of Sussex, G.M.; the Right Hon. Earl Ferrers, P.G.M. for Warwickshire; Right Hon. Lord Monson, P.G.M. for Surrey; Lord Viscount Combermere, P.G.M. for Cheshire; Bro. Heydon, W.M. (proposed by Bro. Major Hawkes, in an address, in which he took occasion to speak in very complimentary and deserved terms of Bro. Heydon's conduct and exertions;) the newly elected S.W., J.W., S.D., J.D., and Secretary; the visiting Brothers, &c. &c.

The following ADDRESS, written by Bro. W. Hersee (Editor of the *Warwick Advertiser,*) was delivered by Bro. J. Sharp (Editor of the *Leamington Spa Courier,*) and received with the most gratifying applause:—

Ye Brethren of the mystic tie, that binds
The hearts of all in friendship's sacred bond!
May I presume, though young, and yet unversed
In the deep mysteries of the ancient Art,
To speak, in Nature's language, as I feel?
Your smiles encourage me, and, thus cheered on,
I will, in brief and simple words, describe
The thoughts and wishes that inspire my mind.
I thank you, Brethren, from my inmost soul,
That I am one of your fraternal band—
Admitted freely to this festive board,
A Brother Mason sanctioned and approved;—
And there was one who came with me, and sought,
Like me, your favour—and you thus received
At once two Brothers of the public press.
O, how delightful, noble, and sublime,
Are those high principles, that teach the heart
To honour virtue and relieve distress,
When pining cares and sorrows overwhelm
A Brother's mind, as o'er the path of life
He treads on thorns, and sees his fellow-men,
In this cold world of selfishness and pride,
Alike regardless of his joys and woes!
O Charity! the brightest gem that beams
From angels' wings—the noblest gift to man,
By Heaven in mercy graciously ordained
To guide our footsteps through the changing scenes
Of this uncertain world! instruct my heart
To do to others, who are sorrowing here,
As I myself would have them do to me,
Were I involved in darkness and distress.
O may the wondrous Architect divine,
Whose hand designed and built a thousand worlds,
And raised a temple in the soul of man,
To teach that immortality is his,
Increase and spread the knowledge of the truth

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From pole to pole!—May every spot on earth,
Where men reside, become the dwelling place
Of faithful Brethren! May fraternal ties
Unite the universe, and all mankind
Be formed in social compact, for the good
Of all—that so the blessed light from Heav'n
May fall alike on every human heart,
And raise a glorious Lodge magnificent,
To stand through countless ages, and at last
Be crowned with glory in another world!

[It is worthy of record, that the gentleman by whom this address was written, and the one by whom it was recited, are the Editors of rival papers of opposite political principles, who were initiated on the same evening; a circumstance by no means discreditable to an Institution, from which all petty jealousies, national distinctions, and party prejudices, are studiously excluded.]

BURSLEM.—ANNIVERSARY OF ST. JOHN, *Dec.*27.—The members of the St. Martin's Lodge of Freemasons, No. 115, held their anniversary at the house of Brother Hall, White Hart Inn, when the Master and other Officers for the ensuing year were duly installed. It must be highly gratifying to the Craft, in this district of the county, to know that the St. Martin's Lodge, (nearly the oldest in the county,) is rapidly progressing in numbers and respectability, and bids fair to rank in the scale of Masonic knowledge with the most distinguished of its neighbours.—After the ordinary business of the Lodge had concluded, the Brethren, about thirty in number, sat down to an excellent dinner. The usual patriotic and Masonic toasts were given from the Chair, and warmly responded to; several Masonic songs were sung (some written for the occasion) by the Brethren, with true Masonic feeling.

GATESHEAD, *Feb.* 19.—The Borough Lodge, No. 614, of Free and Accepted Masons, held their annual meeting at their Lodge-room, Goat Inn; when Brother Thomas Cummings was installed W.M.; Brother J. S. Turner, P.M.; Brother F. W. Bewsher, Chaplain; Brother W. A. Surtees, S.W.; Brother William Coxwell, J.W.; Brother W. S. Haswell, Secretary; Brother H. Ransom, Treasurer; Brother J. Ilderton, S.D.; Brother J. V. Story, J.D.; Brother Thomas Brown, S.S.; Brother Michael Nicholson, J.S.; Brother Robert Nelson, I.G.; and Brother Henry Liddel, Tyler;—after which the Brethren partook of a dinner provided for the occasion, and the day was spent with conviviality and good feeling.

PALATINE LODGE, No. 114.—On the 14th of *Jan.*, Sir C. Sharp was installed Master of the Lodge. The ceremony was performed by P.M. Hardy, to whom not only this Lodge, but the Craft in the province, are under many obligations, not less for his zeal and intelligence than for his readiness to communicate freely the result of forty years' successful application. There was a full attendance of members, with many Brethren from the neighbouring province, who were equally instructed and gratified. The W.M. appointed the following Officers for 1838:—Brother W. H. Hardy, S.W.; Robert Spoor, J.W.; Rev. C. Grant, Chaplain; D. Jonassohn, Treas.—J. Crossby, S; George Davison, S.D.; Joseph Doxford, J.D.; Edward Smith, I.G.; and John Dykes, Tyler. This Lodge held its festival on St. John's Day, at Kay's Hotel, and the

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evening was spent with the usual cordiality and good fellowship which ever distinguish the Craft, and it was remarked by all present, that this was one of the merriest of their anniversaries.

NEWCASTLE, *Dec.* 27.—The Brethren of Newcastle-upon-Tyne Lodge of Freemasons, No. 24, held their installation, when the following appointment of Officers took place, and who were duly installed, viz.—Brother T. Thompson, W.M.; G. A. Walker, Chaplain; Jas. S. Turner, P.M.; Robert Watson, S.W.; M. Stevenson, Treasurer; Thomas Smith, Secretary; M. Forster, S.S.; I. Angus, J.S.; Thomas Hall, S.D.; Wm. Johnston, J.D.; Wm. Richardson, I.G.; Robert Nelson, Tyler. The Brethren afterwards held their festival at Brother Angus's.

On the same day, the Brethren of St. Hild's Lodge of Free and Accepted Masons, No. 292, celebrated the festival of St. John the Evangelist, in their Lodge-room, at Brother Cooke's, Golden Lion, South Shields, when the following Officers were duly installed, and obligated for the ensuing year:—G. Spurrier W.M.; R. Addison, S.W.; R. Ridly, J.W.; J. Canfor, Treasurer; J. Cummings, Secretary; W. Anderson, S.D.; J. Robb, J.D.; H. Mitchell, I.G.; G. Ord, Tyler. A more than usual large number of Brethren attended, and sat down to dinner. The utmost conviviality and brotherly feeling pervaded the entertainment.

NORTHUMBERLAND.—On the same day, the members of St. George's Lodge, No. 624, held their annual festival at the Freemasons' Tavern, North Shields, when the following Brethren were appointed and installed Officers for the ensuing year:—John Walker Mayson, Esq., W.M.; John Weatherley, S.W.; Thomas Snowdon, J.W.; Richard Medcalf, Esq., Treasurer; James Lamb Barker, Esq., Secretary; Robert Walker, S.D.; John Cunningham Trotter, J.D.; William Moffoot, I.G.; and James Sanderson, Tyler. After the ceremonies were concluded, the Brethren partook of an excellent dinner, provided by Brother Sims, and spent the remainder of the day with great conviviality and harmony.

THE Brethren of the Phœnix Masonic Lodge, Sunderland, celebrated the anniversary of the birth of the Duke of Sussex, by dining together.

STALYBRIDGE.—On Friday the 2d of *Feb.* the laying of the first stone of a new church, to be dedicated to St. Paul, was performed by the Right Hon. Lord Combermere, P.G.M. of Cheshire, assisted by a numerous and influential body of the Brethren of this and the adjoining county. A numerous procession was formed by the principal inhabitants and friendly societies of the neighbourhood, and soon after twelve o'clock the procession left the Town Hall and moved towards Thompson's Cross, and thence to the ground. The Hundredth Psalm was then sung, and the Masonic ceremony of laying the stone performed. After which a hymn was sung. The procession then moved in order as before, to the Town Hall, where the ceremony concluded by the assemblage singing—"God save the Queen."

A Provincial Lodge for Cheshire was held during the day, at which Lord Combermere presided as P.G.M., and about 240 of the Brethren assisted in the labours of the Lodge. A numerous meeting of the resident gentry also was held at the Eagle Inn, under the presidency of David Harrison, Esq., at whose house Lord Combermere was staying.

During the hours of refreshment at the provincial Lodge, the trowel

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used at the laying of the stone in the morning was, in due form, presented to Lord Combermere by Brother Croppock, on behalf of the Brethren of North Cheshire, accompanied by a suitable address. The whole proceedings commenced in good feeling, were conducted with order, and closed in harmony.

PEMBROKE.—LOYAL WELSH LODGE, 575.—The Brethren dined together on St. John's Day, at the Victoria Hotel, where they were joined by some of the Brethren of the St. David's Lodge. Before the repast, Brother Doidge was installed Master for the ensuing year, and Brothers Edwards and Barclay, Wardens.

After the cloth was removed, and the usual loyal and official toasts were drunk, a number of others followed, among which that of "Prosperity to the St. David's Lodge," (which had just been re-opened), Brother Pritchard, one of the oldest members of that Lodge, returned thanks in a speech, the warmth of which, and the feeling manner it was delivered, commanded unrivalled attention. He appealed to his past conduct as evidence of his zeal for Masonry, and an earnest of future exertions. There was a time, said he, when the St. David's Lodge lent its patronage to the Loyal Welsh Lodge—then in its infancy, now grown and become an extensive assembly—and as the St. David's Lodge has just been re-opened, I trust, said the esteemed Brother, it will afford it that fostering care it now requires. (Great cheers.)

On the health of Bro. Thomas (Chaplain) being given, as the Father and Founder of the two Lodges, he rose and spoke as follows—Brethren, I thank you, warmly and sincerely thank you, for the toast you have just pledged. I feel your kindness in its fullest extent. I know of no system of morality more pure than that of Freemasonry. Its benign influence extends over the four quarters of the globe—it binds man to his fellow-men in bonds of the strictest fraternal regard—and it unites men of all nations, varied creeds, and different pursuits. Such being the case, it necessarily follows that its prosperity must ever afford unqualified gratification to every member of the Royal Craft. In this sentiment I most fully participate, and I candidly confess few things yield me more solid satisfaction than to hear of the establishment of new Lodges, or the revival of old ones. Some years since I was mainly instrumental in founding the St. David's Lodge—I, with a chosen few, had to fight its battles in a neighbouring Lodge—"We fought and conquered," and although I would not accept the proffered office of its first Master—because I thought it right that that high office should be conferred upon the oldest Brother amongst us—yet I willingly consented to act as his deputy. Shortly afterwards, by Divine Providence, I was removed to an adjacent town, where again, even before I had established myself thoroughly in the profession by which I was afterwards to gain my livelihood, I set about forming another Lodge. From the practice I had at Milford, I quickly succeeded. The two first years I was Master—the third I did the office of Deputy—the fourth and fifth I again filled the Chair—for which, and, as the Brethren were pleased to say, the zeal I had manifested in the cause, they presented me with a Jewel—a medal, I assure you, I am as proud of wearing as any Knight of the Garter can be of his star. I trust I shall not be accused of egotism for reverting to those facts; I assure you I do it for far different reasons, namely, to corroborate the sentiment with which I commenced, that few things afford me more real satisfaction than to hear of the prosperity of Freemasonry. Nor can I imagine anything like a

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spirit of rivalry or jealousy to exist in the bosom of any honest Mason. It is true we may be particularly interested for the welfare of the Lodge to which we more immediately belong, but whether that Lodge is situated at Pembroke Dock or at Milford—in the east or in the west—in the north or in the south—we must ever recollect we are members of the Craft at large, and therefore must feel interested for the prosperity of the science in general—interested for the weal of that Royal Art, on which, as we are taught in our lectures to believe, the sun never goes down. This is our feeling at Pembroke I can freely say, and I think I may answer for the other members of the Lodge to which I belong as well as myself, we shall at all times be ready to afford the St. David's Lodge that patronage and fostering care so ably solicited by my esteemed and respected friend Brother Pritchard. (Great cheering.)

Several good songs were sung during the evening; and, as if a combination of all good had determined to make the pleasures of the day doubly interesting, every thing went off with the greatest eclat. "One bumper at parting" finished the festive scene, by which time the adjacent clocks had announced the hour of midnight.

HEREFORD.—The Brethren of the Paladian Lodge, of Free and Accepted Masons, celebrated the festival of St. John the Baptist, by dining together at the Green Dragon Hotel, in this city, on Wednesday last.

BRISTOL.—On Wednesday, Jan. 31, the Royal Sussex Lodge of Hospitality held their anniversary, at the Gloucester Hotel, Hotwells. Brother R. T. Saunders, W. M., was in the Chair, supported by the Deputy Provincial Brother Richard Smith, and the P.G.S.W. Brother D. Davis. In the west was placed Brother Paris Dick. The usual Masonic and loyal toasts were drunk with great enthusiasm, and the evening was enlivened by the vocal talents of Brothers England, Edwards, Wilcox, and G. Turner, who sung in great style several very beautiful glees. Brother Carrol also, of our theatre, sung a number of songs of the Emerald Isle, which boasts of him as her son; one, we believe, was written for the occasion, and all "set the table in a roar." Several members from other Lodges favoured the W. M. with their company. Upwards of forty Brothers sat down, and amongst them there were twenty-four Grand Lodge officers in full costume. The company departed at half-past eleven "in perfect harmony," after passing a delightful evening.

March 14.—A very interesting initiation took place in the Royal Sussex Lodge of Hospitality, Bristol—the oldest Freemason in the province, now aged 86, attended to witness the making of his grandson. The Brother was a member of the Old Jehoshaphat, which has now some time ceased to exist, the last W.M. having been the late Joshua Springer. The Brother was received by the D.P.G.M. Brother Richard Smith, the Past Deputy Husenbeth, and a large number of Grand Lodge officers, in full costume, and so introduced, in ample form, to the assembly, upwards of forty Brothers being present, when he was most cordially received. The ceremony was admirably performed by Brother D. Davies, assisted by Brother Keyser.

SHERBORNE, *Dec.* 27.—The Lodge of Benevolence held their anniversary of St. John. After the usual business of the day had been gone through, the Brethren sat down to an excellent dinner at the Antelope Inn. The day was spent with that good feeling which is the character of the Fraternity.

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DEVONPORT, *Dec.* 27.—The Brethren of Brunswick Lodge in this town, held their Masonic festival at Brother Townsend's Hotel; Brother J. P. Baldy, W.M.P.G.J.D., in the Chair. The meeting was kept up with good Masonic feeling.

CHUDLEIGH, *Jan.* 29.—The Union Lodge met to-day at their neat Lodge Room, to initiate Mr. Robert Mosse, surgeon, of Taunton, in whom we were pleased to recognise a grandson of one of Nelson's celebrated captains of that name, who fell at Copenhagen. Mr. Clench, of Exeter, also partook of the mysteries and privileges of our Order. The important ceremonies were conducted by the W.M. and D.P.G.M. Dr. Carwethen, with his accustomed ability and Masonic excellence, and we congratulate the inhabitants of the neighbourhood, especially those of the Craft, on the advantages of the worthy doctor's residence among them, since it offers an opportunity for the indulgence of Masonic science. Brother Pethierick provided refreshment at five o'clock (amply claiming the approval of the Brethren), of which a social party of Brethren partook, under the cheerful presidency of the W.M. The usual Masonic toasts were honestly given, and heartily responded to, and we avow our regret that we cannot furnish the admirable address with which Dr. Carwethen prefaced "The health of Bro. Eales White, and prosperity to the Asylum." It was a rich example to the wavering, and a just tribute to the zealous and kind hearted in this great Masonic work. A domestic calamity prevented Brother White's presence, but his eloquent representative (his snuff-box) supplied his place, and exhibited many weighty and solid proofs that his cause was not forgotten by his esteemed friends and Brethren of Chudleigh, one of whom (Bro. Capt. Powney) most ably returned thanks for the toast. The Lodge is much indebted to Captains Dickson and Powney, for their taste and industry in arranging their comfortable room, which we are glad to hear is to be solemnly consecrated about the last week in April, when we promise ourselves the pleasure of attending.

SIDMOUTH.—"We are in excellent order here, and are not a little indebted to Brother T. S. Hodge, for his great attention. His zeal and industry having called for some mark of our gratitude, we have requested him to accept the office of Master for another year, with which solicitation Brother Hodge has kindly complied. As a body, we are well-wishers to the Asylum, and trust to be enrolled as contributors in the good work."

DEVON.—Our Brethren of Devon have been indulged with a series of Masonic treats of unusual interest. A grand Conclave of R.A. Masons assembled at Tiverton, on Wednesday 3d of Jan., for the purpose of installing Companions Randolph and W. D. Moore, in the several Chief's Chairs they have respectively filled. Thursday, the 4th instant, the Provincial Grand Lodge assembled for the dispatch of business. The Lodge was opened at one o'clock, by Lord Viscount Ebrington, Provincial Grand Master, who was supported by the Rev. W. Carwithen, *D.D.*, Dep. Prov. Gr. Master; Sir George Magrath, P.G.S.W.; George W. Soltan, Esq., P.G.J.W.; the Rev. C. R. Roper, P.G., Chaplain; Rev. John Huyshe, P.P.G J.W.; Dr. Isbel, P.G.S D. elect; Brothers, H. S. Hodges, Elton, Francis Hole, Lawson, Colonel Robertson, George Hirtzel, J. Milford, W. Kennaway, and many other Past Provincial Grand Officers, and the W. Masters and representatives of several Lodges in the Province, amounting to nearly sixty

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Brethren. The P.G. Sec. Brother W. D. Moore, brought up the Report of the state of the Province, which was received with expressions of great satisfaction. The several benefactions recommended by the Committee were unanimously adopted; and the general business of the P.G. Lodge being gone through, Brother Captain Powney, *R.N.*, *K.H.*, and the Officers for the ensuing year were proclaimed and invested. A MASONIC BANQUET was afterwards held, at which Lord Ebrington presided, supported by the Provincial Grand Officers, and was attended by upwards of fifty Brethren, who passed the evening amid all the cordiality and kindly feeling so characteristic of these truly Fraternal meetings. We cannot omit to notice Brother Eales White's snuff-box, which circulated the table, jogging each Brother by the elbow, and returned to the Deputy Provincial Grand Master, freighted with a sum in furtherance of the "Aged and Decayed Mason's Asylum," such as will carry deep gratification to the benevolent heart of its truly Masonic owner. The Brethren separated at an early hour, for the purpose of attending a ball given by the Members of the "Lodge of Fidelity," which was graced by the presence of most of the beauty and fashion of Tiverton and its neighbourhood, and included many ladies from distant parts of the county. The dancing commenced at about ten o'clock, and was kept up with great enjoyment till full three in the morning. The room was most tastefully decorated with Masonic emblems—including the ensigns of the Royal Arch Chapter, and the shields and banners of the Knights Templars. The effect was singular and most striking—to the understanding of a practised Mason, pourtraying an epitome of his sacred Mysteries, and to the eye of the uninitiated presenting a beautiful series of novel and interesting embellishments. The whole evening passed off with great gratification to the founders of the entertainment, and with unqualified delight to the invited guests. On Friday the Sir Knights met in their beautiful encampment, and went through the solemn ceremonies of installing the eminent commander of it, Brother Huyshe, and knighting Brother Lieut.-Col. Cross, in a manner which drew forth the greatest admiration of the Brethren.

The Royal Sussex encampment met in their beautiful Masonic Hall, at Tiverton, on the 21st of February, when Captain C. Lennox Dickson was installed, and Brother Huyshe was solemnly installed E.C. for another year, and the Officers elect duly invested; among the latter, Brother Eales White, of the Taunton Lodge, was appointed *Almoner*. This Brother's name reminds us of the Asylum, to which great work of benevolence we are rejoiced to see the names of Sir Thomas and Lady Lethbridge, as subscribers.

OFFICERS OF THE ROYAL SUSSEX ENCAMPMENT.—Brother Huyshe, Com.; Brother Barne, P.C.; Brother Elton, Dep. Com.; Brother Hodges, Capt., Orator; Brother Bolton, Rev., Prelate; Brother Roberton, Col., 1st Captain; Brother Budell, 2d Captain; Brother Lawson, Treasurer; Brother Fisher, Registrar; Brother Eales White, Almoner; Brother How, Aide-de-Camp; Brother Moore, 1st Expert; Brother A. P. Browne, 2d Expert; Brother Hellings, 1st Standard Bearer; Brother Pye, 2d Standard Bearer; Brother Rippon, 1st Herald; Brother Boyce, 2d Herald: Brother Elford Reid, Captain Lines; Brother Potts, 1st Equerry; Brother Loosemore, 2d Equerry; Brother H. Reed, Organist; Brother Sellick, 1st Sentinel; Brother Fear, 2d Sentinel.

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SCOTLAND.

It is with unmingled feelings of thankfulness that we are called upon to acknowledge the many additional proofs of support which have reached us from the Scottish provinces. The recommendation of Grand Lodge has already effected much for the interest of this periodical; and (to use the language of our esteemed correspondents,) for the advantage of Masonry. At the request of our friends we repeat the minute of the Grand Lodge.

"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."

ODE.

By Brother Norval, A.M., Worshipful Chaplain of the Lodge, Saint Peter's, Montrose.

I sing the wonders of the Craft,
Its origin divine,
And all the virtues that conspire
To make the Brethren shine.

The first Grand Master reared the Globe,
He spread the boundless Sky;
He spoke—the Sun, the Moon arose,
And all the Worlds on high.

The children's hands erect the domes
Where sceptred kings reside;
'Tis by their art the hallowed fane
Uprears its towering pride.

Fraternal love cements each heart,
And joins each willing hand;
When Queen and country call, they rise,
The pillars of the land.

To all their Brethren of mankind
Their Charity is shown;
From misery's face it wipe's the tear,
It soothe's affliction's moan.

Their magic sign transforms fierce foes
Into the warmest friends;
It bursts the dungeon's dismal gloom,
The captive's fetters rends.

Let, then, the dreaming sophist rail,
Let ignorance deride;
The Brothers of the Craft are aye
Their country's prop and pride.

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EDINBURGH, *Jan.* 17.—The Canongate Kilwinning Lodge held a Festive Assembly, at which numerous deputations from other Lodges attended, headed by their respective Masters. The toast of the "Free-masons' Female School," furnished a grateful theme to all present; and although the R.W.M. was unfortunately absent, a more truly Masonic meeting was never witnessed, occupied as the Chair was, *pro. tem.*, by Brother Deans. Many highly respectable Members have been lately added to the roll of this influential Lodge.

THE FREEMASONS' SCHOOL.—*Feb.* 9.—At a Special Meeting of the Subscribers to the Freemasons' Female School, it was resolved that the Theatre Royal, Edinburgh, should be engaged for a benefit night in aid of the funds of the Charity. Brother Murray, the manager, cordially acceded to the proposal. A resolution was also passed in Grand Lodge to patronize the theatre on this interesting occasion, whilst all the private Lodges in this city were invited to lend their fraternal co-operation. One of the most brilliant and crowded houses of the season was the consequence; all turned out with one heart and wish. The local papers have particularized the principal civic and official dignitaries present upon the occasion. In the pages of the *Freemasons' Quarterly Review*, we presume the names of Brother R. Gilfillan, Bard to the G. Lodge of Scotland, and Brother J. Lee Stevens, a Grand Steward of England, will be warmly hailed as better known and more worthy of notice, distinguished as they are alike for the high place they hold in the world of literature and in the Craft. Besides the Grand Lodge, all the chief bodies holding of her in Edinburgh were present; and we trust long to find among the members of the Canongate Kilwinning, the Mary's Chapel, the St. David, St. Andrew, Celtic, and Journeymen Lodges, the zealous and united supporters of the Freemasons' Female School. Much certainly remains to be done; more hardly could have been accomplished as yet; and we watch with no slight interest the progress of an institution the moral results of which may be effective of so much good, both as regards the immediate object of the Charity, and as concerns the character of the Craft in this country. Already, we may venture to say, has a change, a moral revolution perceptibly commenced in the public mind, in relation to the objects and excellence of our Order. And may we not hope that the day is not far distant when Freemasonry shall every where take its stand on the same lofty elevation, side by side with those great philanthropic institutions which have for their high end and aim the physical amelioration and the spiritual enlightenment of the human race. The constitution of our society in its vital-involving principle, undoubtedly embraces and works out both these results in an extraordinary degree; and were its nature and powers still more understood and appreciated than they are, it might become a question worthy of consideration whether the efforts made to civilize and enlighten the nations lying in darkness, might not be accompanied with greater effect through the medium and operation of so humanizing a system.

Some distant prospect of an interesting Masonic spectacle begins to present itself here, the Committee of the Scott Monument having, it is said, come to the adoption of a *plan*. The *site* will probably occupy a few years more to determine.

Monsieur Phillippe, a celebrated exhibitor of dexterous manual feats, and a member of the Craft, has advertised a benefit night for the Free-

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masons' Charity School. It is for the Brotherhood to repay this generosity by their private patronage.

Feb. 16.—St. Andrew's Lodge held its first convivial meeting for the season this day, in Robertson's, Regent Tavern, Edinburgh, where they were visited by deputations from most of the Sister Lodges in Edinburgh, and from the Portobello Lodge. The R.W.M. was in the chair, and the evening was spent in a most harmonious manner. In the course of the evening the Brethren were visited by Monsieur Phillippe, of the Lodge Canongate Kilwinning, who, in addressing the Lodge, stated he would give the proceeds of an evening's performance in the Waterloo Rooms, to aid the funds of the "*Freemasons' Female School,*" and left the R.W.M. and Office-bearers to make the necessary arrangements with the Grand Lodge for this purpose.

Kelso, *Dec.* 27.—The Brethren of the Tweed Lodge convened in their Lodge Room, to celebrate the Festival of their Saint; the R.W.M. Dods in the chair. The evening was spent with that hilarity and brotherly feeling which so distinguish the Craft. We are happy to learn that the Benefit Society in connexion with this Lodge is highly prosperous, and continues steadily to add to its accumulated fund, which we understand is at present above £300.

Glasgow, *Dec.* 27.—*Kilwinning Lodge, No.* 4. *Anniversary of St. John's Day, Trades' Hall.*—After the election of Office-bearers for the current year, the Lodge was opened on what is technically called the "apprentice degree," and the "Brethren of the mystic tie" proceeded to harmonize in the light, the R.W.M. of the Lodge (William Weir, Esq. of the Argus) in the chair. The R.W.M., after delivering an eloquent and well-merited eulogium on the amiable character and private worth of Dr. James Rattray, and as an acknowledgment of the eminent services that gentleman has rendered the Masonic body in general, and the Kilwinning Lodge in particular, presented him with a massive Silver Cup, bearing the following inscription:—"Presented to Brother James Rattray, by Brother William Weir, R.W.M. of the Glasgow Kilwinning Lodge, No. 4, in name of the Office-bearers and Brethren, as a small mark of respect for his many services to that Lodge.—St. John's Day, 1837." Br. Rattray (who, by the way, was quite ignorant of the compliment that awaited him,) returned thanks in a feeling and energetic address. The cup, brimful of claret, was then handed round to the brethren assembled, who each drank to the health and long life of "the good old man." Deputations from the Sister Lodges, good speeches from the chair, and excellent songs from the Brethren, whiled away the time till the hour of "high twelve," when the Lodge was closed with the usual formalities.

The Operative Mason Lodge, Aberdeen, having obtained the sanction of the Lord Advocate for Scotland to their rules, hereby intimate that all those above two years in arrears will be *struck off* their books, agreeably to the rules.

Aberdeen Mason Lodge.—Lewis Crombie, of North Kirkhill, R.W.M.; Francis Gordon, of Lincardine, D.M.; Alexander Troup, Aberdeen, S.W.; Alexander Cromar, *Surgeon,* J.W.; John Angus, *Advocate,* Sec.; Alexander Rust, *Merchant,* Trea.; Rev. J. Leslie, Chap.; Chas. Winchester, *Advocate,* Clerk.

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Assistants—Alex. Low, Merchant; Alex. Hadden, yr. of Persley; Alex. Gorpon, Advocate; Baillie Blaikie, D. Chalmers of Wesburn; James Hunter.

Stewards—John Grant, John Smith, George Smith, jun., James Reid, Tyler and Officer.

MACHAR'S LODGE.—Alex. Cromar, *Surgeon*, R.W.M.; Lewis Crombie, Esq., of Kirkhill, D.M.; John Green, S.W.; Wm. Gray, J.W.; Ninian Kynoch, Trea.; Robert Dyce, Sec.; Rev. C. Cordiner, Chap.; James Westland, G.S., John Walker, S.S., Isaach Machray, J. S.

Committee—John Hay, Alex. Rust, Wm. Knox, Wm. Fraser, Alex. Hadden, John Sheed, Alex. Keard, Clerk.

Robert Dallas, Tyler and Officer to the Lodge.

ABERDEEN, DEC. 27.—*St. Nicholas Lodge Office Bearers.*—John Cruickshank, R.W.M.; Alex. Collie, D.M.; John Edmond, S.W.; Adam Walker, J.W.; Wm. Walker, Trea.; Simon Grant, Sec.; Alex. Davidson, G.S.; Alex. Reid, S.S.; James Gall, J.S.; George Cruickshank, John Cooper, Assessors.

Committee—Alex. Stewart, George M'Kay, John M'Hardy, James Horne, Robert Brown, James M'Hardy; George Davidson, Clerk; Edward French, Tyler and Officer.

ST. GEORGE'S LODGE OF FREEMASONS.—Alex. Duncan, R.W.M.; George Greig, D.M.; John Diack, S.W.; Thomas Ewen, J.W.; George Fowler, Trea.; Alex. Diack, Sec.; Thos. Davidson, Chaplain; Thos. Davidson, jun., G.S.; David M'Intosh, S.S.; Simon Forbes, J.S.; George Sandison, Wm. Rannie, James Dobson, George Mitchel, Councillors; John Hillmerick, Clerk; Wm. Sandison, Tyler.

ST. ANTHONY'S LODGE, INVERARY, *Jan.* 8.—John Yeats, Esq., Advocate, Aberdeen, R.W.M.; James Sherriffs, D.M.; George Bonner, S.D.M.; Wm. Donald, S.W.; Alex. Preslie, J.W.; George Shane, F.S.; James Wyness, S.S.; Andrew Walker, T.S.; John Stephen, Trea.; Robert Jackson, Sec. and Clerk.

Committee—Anthony Donald, Alex. Bonner, James Hosey, George Preslie, James Smith, Wm. Jackson, John Smith, George Stephen; Wm. Bothwell, Tyler.

DUNKELD, *Dec.* 27, 1837.—The Brethren of the Lodge at this place assembled on the Eve of St. John, to elect Office-bearers and celebrate the winter festivals, on which occasion Sir John Muir M'Kenzie, of Delvine, *Bart.*, was unanimously re-elected R.W.M. The worthy baronet, we understand, has presented the Dunkeld Lodge with a copy of the *Freemasons' Quarterly Review*, a gift at once the most valuable and appropriate. Having lately become a joining member of the Lodge Canongate Kilwinning, Edinburgh, the same excellent Brother transmitted a very acceptible addition to the cellar of that Lodge, in the shape of an anchor of "mountain dew," to which, no doubt, the Brethren have done *due* justice.

ANCIENT TEMPLARS.—The following places have been overlooked in the "Notitiæ Templariæ," among the list of Scottish Preceptories, namely, an establishment of the Temple at Mount Hoody, on the old Borough-moor, near Edinburgh, at which place it is mentioned by Maitland and other writers, that upon digging the cemetery belonging

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to it, a number of skeletons were discovered, lying cross-legged with their swords by their sides; and a house of the Order at Newstead, in Roxburghshire, which was called Red-Abbey-stead. According to Camden, the Knights Templars were here succeeded by the Freemasons.—*Vide* Gough's edit. vol. 3, p. 297.

MONTROSE, *Dec.* 27, 1837.—The Brethren of St. Peter's Lodge celebrated the festival of St. John this day. Adam Burnes, Esq., W.M., in the Chair. On this occasion the Masonic medal was presented by the Brethren to their venerable and respected Chaplain, Brother James Norval, *A.M.* The following is a portion of the worthy Brother's eloquent address, which was listened to with great interest throughout.

"Your Chaplain appreciates this honourable badge as the gift of brotherly love;—that love so beautifully illustrated, and so pathetically inculcated, by the sainted apostle whom we now commemorate;—that love, without which Masonry would be darkness, and Masons the children of darkness:—with which, Masonry is light, and Masons the sons of light;—without which the Lodge would be a club-room;—with which, it is a school of piety, morality, and the noblest virtues that adorn the human race.

"It is a school of piety. The principle emblems are the teachers. The All-seeing Eye teaches the omnipresence of the Deity. Its lessons are delightful and awful;—delightful, while we remember that we are under its guardian care; awful, when we forget that to it darkness is as the noon-day. The sun, moon, and stars demonstrate that,

'The first Grand Master reared the globe,
He spread the boundless sky;
He spoke—the sun, the moon arose,
And all the worlds on high.'

"The Holy Volume expanded, invites us to peruse its sacred pages; because in them, and in them only, are the words of eternal life. In them we learn that we are the children of Him who said, 'Let there be light, and there was light;' at whose fiat the universe arose, decked with every beauty, adorned with every perfection, proclaiming, amid the shouts of angelic hosts, its Creator's praise;—in them we learn that He is the source of all our comforts, the foundation of all our hopes;—in them we learn that we are not forgotten, nor neglected, amid the immensity of His works; but that His mercies are new to us every morning; His loving kindness every moment of our lives;—in them we learn that the time will come, when all who have walked in wisdom's way shall walk the skies, contemplate their grandeur, dive deep in their economy divine, and join the angelic choir in eternal adoration.

"The remaining symbols are instructors of morality, or of the mysteries of the Craft.

"It is a school of the noblest virtues that adorn the human race.

"It is a school of brotherly love.

'Fraternal love cements each heart
And joins each willing hand.'

"It is a school of patriotism. Not that *pseudo* patriotism which Dr. Johnson pronounced to be the last resource of every scoundrel; but that genuine *amor patriæ*, so justly admired, so highly extolled, in every

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age and every nation. For, when sovereign and country call, the Brethren rise, the *pillars* of the land."

The Lodges here are in a flourishing condition, and this season have every prospect of *work* before them, in laying the foundation-stones of three great public improvements. A House of Refuge for the poor and destitute, for the building of which the munificent sum of £10,000 has been contributed by W. Dorward, Esq., a benevolent inhabitant of this place. A splendid and commodious infirmary, and a new harbour and docks, are also to be erected.

Little is doing in the degrees of Royal Arch and Knight Templars, which is perhaps owing to the departure for India of our respected Brother Dr. Burnes, *K.H.*, whose zeal and exertion revived these Orders amongst us. We trust the Companions and Knights will rouse from their apathy.

It is pleasant to observe, through the medium of the *Freemasons' Quarterly*, the general zeal and activity of the Provincial Grand Masters in England. We much wish it would suit the convenience of our M.W.P.G.M., the Right Hon. Lord Panmure, occasionally to summon a Provincial Grand Lodge, which we are sure would tend much to advance the cause of Masonry in this district.

EAST LOTHIAN, HADDINGTON.—On the 27th Dec., 1837, the Brethren of the St. John's Kilwinning Lodge (No. 57) met in their Lodge-room, to celebrate the anniversary festival of St. John, when the following Brethren were duly elected office bearers:—Henry M. Davidson, Esq., Right Worshipful Master; Henry Shiells, Esq., Depute Master; Robert Richardson, Esq., Substitute Master; Hugh Fraser, Esq., Past Master; James Dorward, Esq., Senior Warden; Patrick Henry Fraser, Junior Warden; the Rev. James Traill, Chaplain; William Walker, Esq., Treasurer; Charles Hamilton Davidson, Esq., Secretary; Mr. Peter Harley, Bible Bearer; Messrs. E. Leckie and W. Lees, Stewards; William Haldane, Esq., Proxy Master to Grand Lodge; Brother W. Firth, Tyler.

It may be interesting to know that, among the many eminent and distinguished individuals who have been initiated into the Mysteries of the Sublime Craft, in the Haddington Lodge, the hero of Corunna, Sir John Moore, then a cornet in the first dragoons, was initiated on the 6th February, 1775; the venerable Earl Grey was also entered in this Lodge.*

The Dunbar Castle Lodge (No. 75) also met on the same day. At the banquet many appropriate toasts and sentiments were drunk, and a variety of songs were sung by the Brethren, quite in the style and spirit of ancient Masonry. It is but justice to say, that temperance and good order prevailed, and that purity and simplicity, so characteristic of the Craft, was maintained.

Same day, the Brethren of the St. Baldred's Lodge, NORTH BERWICK (No 313) held a Lodge in the New Inn, which was numerously attended. About nine o'clock they proceeded in Masonic order to the ball room, and the W.M. having, in an appropriate address, stated the object of the meeting, opened the ball, with the assistance of his Officers and the

* Robert Steuart, Esq., M.P. for the Haddington district of burghs, and one of her majesty's lords of the treasury, has, within these few years past, twice filled the office of R. W. Master.

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Committee of Management. The splendour of the rooms had a most imposing effect; the excellence of the entertainments received the most marked approbation, and that decorum and propriety with which everything was regulated, excited the admiration of all. The company, which boasted of a bright display of youth and beauty, did not separate till an early hour. Much praise is due to the Committee of Management.

The North Berwick Lodge; though constituted only a few years ago, hath already received a great addition of members, promises extensive usefulness, and it is hoped will soon triumph over bigotry and superstition, and fanaticism. Morality and benevolence are the grand principles of the Order there; all distinctions of rank are laid aside, all differences of religious sentiments are forgotten, and those petty quarrels which disturb the quiet of private life cease to agitate the mind; every one strives to give happiness to his Brother, and men seem to recollect for once that they are sprung from the same origin—that they are possessed of the same nature, and are destined for the same end.

IRELAND.

Our correspondence from the sister kingdom has been more than usually interesting. From all our friends we receive assurances that Freemasonry is advancing, and that our labours are estimated. Yet, with this pleasing result before us, there yet breathes a restlessness amongst some that would seem to intimate an opinion that we speak out too freely and at length. Now, as no charge can be so honestly met as that which is openly made, so no charge is so groundless as that which shields itself under a general observation. Let but a page—an article—a paragraph—a sentence even, in this Review be pointed out as objectionable, and the Editor will as candidly as thankfully meet it. Let this spirit be felt and acted upon. We have encouraged an independent sphere of action in others, and consciously believe without compromising our own.

THE CIRCULAR OF THE GRAND MASONIC LODGE OF IRELAND.

Most Worshipful His Grace Augustus Frederick, Duke of Leinster, Grand Master.
Right Worshipful William White, Esq., Deputy Grand Master.
Right Worshipful Sir Josias Coghill Coghill, Bart., Sen. Grand Warden.
Right Worshipful and Hon. Richard Westenra, Jun. Grand Warden.
Right Worshipful Sir J. William Hort, Bart., Grand Secretary.
Right Worshipful and Rev. Thomas Flynn, and
Right Worshipful and Rev. S. W. Fox, } Grand Chaplains.
Worshipful John Fowler, Esq., Deputy Grand Secretary and Treasurer, Office, Commercial Buildings, Dublin.
William Guy, Grand Tyler, 15, Earl Street.

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The Grand Treasurer in Account with the Grand Lodge, from 27th December, 1836, to 24th June, 1837.

Receipt.

	£	s.	d.
Balance in hand, per last account	47	19	5
Yearly Dues paid by Lodges	95	10	0
Collections in Grand Lodge	3	14	10
Forty Reports for Dublin Lodges	8	0	0
Warrant 301 revived	4	4	0
Warrant 815 exchanged for 104	1	1	0
Net proceeds of 100*l.* Stock, new 3½ per cent.	99	1	0
Net proceeds of the Play	86	16	3
	£346	6	6

Expenditure.

	£	s.	d.
Charity paid by order of the Committee	59	0	0
Brother M'Dermott's Salary	13	17	0
Brother Guy's ditto ditto ditto	7	0	0
Printing, Advertisements, &c.	27	11	0
Stationery, Postage, and petty expenses	40	9	9
Warrants 104 and 301 for Orphan School	2	2	0
Rent, &c.	55	6	6
Fitting up of Lodge Rooms, Furniture, &c.	11	13	10
Balance in hand to new account	129	6	5
	£346	6	6

Extracts.

Regulations to Petitions.
Suspension of Members.
Exclusion of Members.
Restoration of Members.
Members of cancelled Lodges restored.
List of Lodges fined for not sending Returns (in all, 234.)
Yearly Dues received from 27th Dec. 1836, to 24th June, 1837.
Orders to insert Names according to new form, in their Minute Book.
Orders from His Grace the Duke of Leinster, in relation to the Meetings of the Grand Royal Arch Chapter. Order from the same in relation to the Supreme Grand Encampment of Knights Templars.
The Freemasons' Orphan School Account, by which it appears that the Charity is indebted to the Treasurer a small balance.
General Abstract of Rules to be observed by the Craft.

DUBLIN.—A MARK MASON'S CONGREGATION was held in November last, under the R.A.W. attached to No. 100. Companion C. W. Campion, P.M., officiated *en chef;* Companions W. H. Holebrooke, S.W.; and Companions Carmichael, McDona, and Fogarty as overseers. Eleven Masters were matriculated, and the Degree of M.M.M. conferred on them respectively.

THE LODGE OF HONOUR AND GENEROSITY, No. 132, met for the first time on St. John's Day, and installed as Officers Brother John

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Brown, P.M., No. 100, as W.M.; Brother G. M. Walthew, as S. W.; Brother John Radley, J. W.; Brother George Pearson, P.M. of No. 100, Secretary and Treasurer; Doctor Shaw, S.D.; and Brother Henry Stewart, of Dame-street, J.D., whose taste as an *artiste*, and superiority in workmanship has been noticed on other occasions. We have not room for even a passing commentary on the proceedings of the day, and therefore, for the present, content ourselves with observing that to this body is attached a library, which contains a catalogue of publications on Freemasonry, including a valuable *Sanscrit* MS., and such subjects and dissertations as are deserving the perusal of the Friends of the Fraternity, all of which have been presented by P.M. Brown—

"Whose merits claim
Justly the highest badge to wear."

In their endeavours to extend the moral influence of Masonry we wish the Members every success, and

"Within their dear mansion may wayward Contention,
Or witherèd Envy ne'er enter;
May *secresy round* be the *mystical bound*,
And *brotherly love* be the *centre*."

THE LODGE OF FIDELITY AND STRICT OBSERVANCE, No. 125, has already initiated several individuals. Its Officers are—The Rev. Brother Carmichael, W. M.; Edward G. Leeson, *A.M.M.D.*, Senior Warden; and Edward Clements, *A.M*, Barrister-at-law, Junior Warden; each of whom displays skill in the construction of a Lodge, and judgment in its general arrangements. The method of discipline which prevails is favourable to the growth of Masonry; the Brethren are becoming *au fait* in working, and the jewels, tools, instruments, and their accessories are complete; but, if otherwise, there is so much of mutual goodwill and parental solicitude subsisting between "The Mother Lodge, No. 50," and its bantling, No. 125, that there could be no difficulty in supplying from the former what might be defective in the latter.

THE SUPREME GRAND ENCAMPMENT OF TEMPLARS commenced the winter's campaign on the third Wednesday of the first month, with its accustomed course of operative activity. The Duke of Leinster was necessarily absent; but about half-past eight o'clock his Depute entered the Priory, and assumed the office of *Chevalier Commander*.

Amongst the Knights who answered at roll calling, were three Grand Office Bearers—Fowler, Keeper of the *Archieves;* Keck, Sword Bearer; and Tenison, second Aide-de-camp. Mara and Benson, Trustees; Allen, Holebrooke, Strilch, Keene, Barry, Stevenson, &c. The proceedings of the Priory we of course keep *au secret* from those who are not admitted *in societatem*.

For the purpose of preserving a perfect uniformity of costume in the different encampments throughout Ireland, we would recommend that on ordinary occasions of meeting, the members should appear with the badge of the Order, a gold cross pendant to a plain black ribbon, worn sashways from left to right; also a black apron trimmed with white, and a star of seven points on the left breast, set in silver, of brilliants, having in the centre a cross, and at its base a serpent, &c. Motto—*In hoc signo vinces.*

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The distinguishing mark of the Knights of Malta, M.P., is a cross of eight points enamelled white, or in diamonds pendent to a black watered ribbon, worn at the breast. The Knight Grand Cross, or *Croix d'honneur* of Malta is attached to a triangle, and is appended to a red collar with white edges. Motto—*Mors aut victoria.*

In the history of the Crusaders we read that it was the custom to decorate the Maltese Badge, so as to distinguish the country of the wearer: viz.—Germany by an imperial crown and eagle; Spain an olive; France, the crown and *fleur-de-lis;* England, the George and Dragon, &c. On the same principle, we presume, there could be no objection to the *Chevaliers d'Irlande* decorating their badges with the national emblem—a trefoil, that

"Chosen leaf
Of bard and chief
Old Erin's native shamrock."

The manner in which the business connected with the higher degrees of Masonry is attended to in the S.G.E., reflects credit not only on the individuals composing it, but particularly on Brother William White, E.D.C. in Ireland, under whose fostering influence has Masonry been extended and philanthropy promoted.

Prince Masons Chapter.—At an investiture of this illustrious Order held by the Sovereign, Brother Thomas James Quinton, P.M. of No. 4, a High Sheriff of Dublin, was admitted, installed, and received the insignia of *Prince Rose-Croix.*

The Grand Lodge of Ireland had its regular monthly meetings on the first Thursdays in January, February, and March.

Lodge No. 2 has installed as W. M. Signor Sapio, a brother who in the musical and fashionable world is spoken of in high terms, as a Professor and Companion. Its last entertainment lacked not its usual *quantum* of good cheer and harmony, and many distinguished visitors were present.

"And songs were sung, and flowing bowls went round,
And mirth and pleasure shown in every face."

The Supreme Royal Arch Chapter of Ireland's quarterly Consistory was attended by several Principals, Sojourners, and Companions in Arch Paraphernalia, who assisted in the ancient ceremonies.

The Lodge of Instruction still continues its labours. In it is adopted an excellent system "of acquiring and communicating knowledge:" the entire under the direction of Brother Fowler. We trust that his efforts may lastingly impress on the minds of his hearers a just sense of the importance of those subjects which he so well illustrates from the research of antient and modern authorities, and which tend to elevate and adorn our characters as Christians, and to render us fit for the varied walks of social intercourse.

Lodge No. 6, we are proud to say, has progressed and is progressing. Lord Rossmore is a member. Amongst its most praiseworthy supporters are Past Masters Ward and Saunders.

Shakspeare Lodge, No. 143.—The warrant which has just been ushered forth under the above title, we have much pleasure in wel-

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coming into that community, which amid the tempests that have so fiercely and frequently beaten against it, has stood firm and united—

"As the rock which resists the billows and the sky."

This is another of the many offshoots from "Fifty," and we feel convinced when called into activity, under the energetic exertions of the Worshipful Master, J. K. Boswell, Esq., it cannot fail to add new honours to those so largely earned by the parent stock. The Wardens are, Francis Faulker, Gardiner-street, and John McCausland, Merrion-street; and the Deacons, Samuel Steele Frescati, Blackrock, and W. H. Moore, of Rutland-square.

St. Patrick's Lodge, No. 50, was opened by Past Master William Greene, Esq., of Kilmanaham Castle, on Thursday the 18th of January, at five o'clock, P.M., and soon after the officials were invested with the particular privileges assigned them by A.R. Bro. John McNally, Dominick-st., Master; Christopher Coppinger, Rutland-st., S.W.; J.W. William Green, French-street; S.D. Richard Caulfield Martin, Merrion-square; J.D., James Nixon, Gardiner-street; Treasurer and Secretary, P. M. Baldwin; Chaplain, the Rev. Brother Kelly; and Tyler, Brother Robert Lee. In the course of the evening "the Ball Committee," Past-Masters Tenison, Hercules Ellis, Fitton, Green, and Hazlett reported progress. Several of their suggestions were adopted, and ordered to be entered on the minutes. Thanks were afterwards voted to them for their exertions, accompanied by a request that they would use their utmost endeavours to get up an entertainment early in May, on a scale of unexampled splendour. At seven o'clock upwards of seventy sat down to dinner, where the wines, as Brother Baldwin would say,

"Flowed from the mast-head to the cock-pit."

The Master was supported on the right by the Reverend Chaplain, and Brother Ardagh, of No. 5, Waterford; and on the left by Captain Stritch, and Brother James Duggan, *M.D.*, Merrion-square. The effect of the scene was heightened by the appearance of some military Brethren in "their gorgeous array," and also by Messrs. T. Welsh, Clements, Ellis, Tenison, &c., who attended in *costume de la cour*, and at ten o'clock adjourned to their Excellencies the Lord Lieutenant's and Countess of Mulgrave's first drawing-room for the season, at Dublin Castle.

On the removal of the cloth the choir chaunted "Non nobis domine." The first toast was "The Queen, God bless her!" which was most loyally and gallantly cheered. The National Anthem by Past Master T. Welsh.

"The Grand Masters of England and Scotland," after which Brother Galley, of No. 2, sang "John Anderson my Joe," which was deservedly and rapturously encored.

The Worshipful Master then proposed in a brief but laudatory manner the health "Of our own Grand Master." Irish melody, "Kate Kearney," by Brother Clements, accompanied by himself on the pianoforte.

Bro. M'Nally, in proposing the health of their late Master, Bro. Stretch, said, "That of his conduct there could be but one opinion, namely, that he had by his attention, and frankness of manners, added to their hilarity and enjoyment, and discharged the onerous duties of the

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Chair with an impartiality, an assiduity, and dignity, seldom equalled, never surpassed."

Bro. Stritch in very eloquent terms returned thanks.

The Master then proposed the healths of Bros. James O'Shaughnessy, Wm. Greene, and Thomas Steele, who had received from them the honorary rank of Past Masters. This was a distinction which had only been bestowed on those whose conduct as Masons and gentlemen, both in Lodge and out of Lodge, was alike honourable to themselves and to the Order. (Cheers.)

The Brethren severally expressed their appreciation of the honour so kindly and courteously conferred.

Bros. Martin and Stack having recently adventured on the mysteries of Hymen, the Master, as is customary on the occurrence of such felicitous events, proposed the healths of those new acquisitions to the sisterhood of Masonic spouses. The hearty applause, and sincere congratulations of the Brethren, evinced the warmth of their esteem for the two youthful Benedicts, who returned thanks on the part of their better halves, with feeling, eloquence, and humour, severally beseeching their unwedded auditors to follow their gallant example, thus testifying to the utmost proof the veracity of the well known triplet—

> "No mortal can more
> The ladies adore,
> Than a Free and an Accepted Mason."

At 12 o'clock the meeting separated; the Master having previously closed the Lodge at the hour of ten. The feasting, conviviality, and musical display that attended the evening, was as usual diversified by acts of

Brotherly love, *relief*, and truth,

and the exercise of those varied talents for which "59" stands so conspicuous.

Victoria Lodge, No. 4.—The fourth Tuesday in January being the day the newly elected Master and Wardens came into office, the members met at the usual place of rendezvous. After the installation the Brotherhood, accompanied by several visitors, adjourned to dinner, at which the W.M., James Hines, *A.B.*, and Ex Scholar of Trinity College, presided, supported by his Wardens, Bros. Ruskell and Fagan, in their proper positions. The routine toasts being disposed of, Bro. N. Murray Mansfield proposed their new Master's health, who had exercised his powers in a manner at once judicious and efficient. (Applause.) The W. Bro. Hines, in returning thanks, expressed the pride he felt in presiding over such a body, and his anxiety to do all that assiduity could perform, or perseverance accomplish, to uphold not only the welfare of his Lodge, but the interests of that venerable Institution,

> "Whose sovereign statute was order."

Bros. Benson, Boswell, Mansfield, Leeson, and Rigby returned thanks for the visitors. Then followed the healths of S.W. Ruskell, proposed by P.M. Murphy, of No. 2; J.W. Fagan; Dr. Wright, proposed by P.M. O'Connor; P.M. Keene's health, from whose presidency the Brethren derived much advantage and instruction.

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"Prosperity to the Female Orphan School." This was the signal for the customary charitable collection by the Deacons.

We cannot conclude without cordially congratulating THE VICTORIA, on its having risen with far greater rapidity than would at first sight have been reasonable to anticipate, and with a regularity and satisfaction that might not appear compatible with so rapid a course. The writer of the above brief outline has only *again* and *again*, to promise himself (*deo volente*) the pleasure of repeating his visits to a Lodge, which presents to the Order a model of discipline, prudence, and peaceful enjoyment.

LEINSTER LODGE, No. 141.—On the 29th of January the Brethren elected as Master John Phillips, Esq., of Mount-street, Registrar to our distinguished Brother, the Right Hon. C. K. Bushe, Chief Justice of the Queen's Bench. The Messrs. Robinson, Russell, and some others of the musical *elite* of the metropolis, are members of this Lodge.

A ROYAL ARCH CHAPTER was held in February for the members of No. 50 exclusively. The Principals, Comps. Hazlett, Ellis, and Carmichael were inaugurated, and several skilful Master Masons of approved works elevated. The Brethren being on the *qui vive* to be entitled to wear the insignia of the higher grades of the Order previous to the ball in May.

GEORGE JAMES BALDWIN, ESQ.—Bro. Neilson has executed a half length portrait of this gentleman, dressed in full Masonic regalia, and having a richly passamented Past Master's collar round his neck. The resemblance is true, and possesses that peculiar expression of countenance which characterises the original. We have heard that this picture is intended for No. 50, to whose members it would prove an acceptable present, and a becoming ornament to their Lodge room.

TYNAN LODGE, No. 601, ARMAGHSHIRE.—Surgeon Edward Lochrane, Master Mason of this Lodge, towards which he has ever been anxious to perform his part with faultless intentions and propriety, has favoured us with the following *acrostic* and *rebus*:—

F rom ages far remote my name
R esounded on the wings of fame,
E ach brilliant star of mortal birth,
E ach good and virtuous son of earth,
M y glorious and refulgent light
A dored, and always sought aright,
S uch hallowed, mystic science found
O n every land, the world around,
N ot only praise, but love exprest,
R esounding—may the Craft be blest,
Y es, read my *next*, 'twill tell the rest.

To find thy name—first set down what the slave
Most wishes for—and what the things in air
And ocean most enjoy. The base and brave,
Deprived of being thee, would not compare,
To thee all earthly blessings, and would leave
Enjoyments great and luxurious, to share
With thee contentment on the verdant hills,
And hear the warblers sing along the murmuring rills.

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And then, the first and shortest word, exprest
By children—next a dear relation name.
And now two-thirds—a grain will tell the rest.
And oh! my name with ecstasy proclaim,
To all the world, of every land and clime,
And show my power sublime, and origin divine.
FREE-MA-SON-RY.

JOHN BOYCE, ESQ., P.M., No. 50, whose merits as a gentleman and a Mason are so well appreciated amongst the Irish Brethren, as to require no eulogium from us, has presented to Bro. Tenison a *unique* square and compass of gold and diamonds, so constructed as to answer for a brooch or Masonic jewel.

ULSTER.—We are enabled to record the fact, that many auxiliaries have been recently added to our ranks in this quarter of Ireland. An opinion appears to prevail amongst the *worthy and disinterested* members of the Craft (more particularly in the counties of Armagh, Monaghan, and Tyrone,) that the formation of Provincial Grand Lodges would be beneficial, at the head of which, of course, should be placed some active, zealous, and capable nobleman, gentleman, or clerical, of

"Unsullied rank, and piety sincere,"

and who, under the wholesome jurisdiction of the Grand Lodge of Ireland, would exercise a *correcting influence, and a strict and searching superintendence.*

KILKENNY, *Dec.* 27, 1837.—The members of our Kilkenny Masonic Lodge, (642) in full assembly, celebrated the festival of St. John, this day. The Officers Elect were installed in their respective dignitaries. After transacting business the Lodge adjourned to dinner hour, which was fixed for six o'clock, when the Master, Wardens, and Brethren of whom there was a numerous attendance, sat down.

The W. Master (Br. B. M. Prentice,) presided, and evinced, throughout the evening, much tact and ability in the several duties of the Chair. The usual Masonic toasts were given—among them

"The Queen"—three times three. "His R. H. the Duke of Sussex and Lord Ramsay, Grand Masters of England and Scotland." "The Grand Master of Ireland—His grace the Duke of Leinster." "The Past Master." "Our newly admitted Brethren." "Our visiting Brethren." "All indigent and distressed Masons round the globe—speedy relief to them." "The Female Masonic Orphan School—increase to its funds and decrease to its objects." "Brother Creighton and the 71st Highland Light Infantry"—three times three. "The memory of Brothers Tresham and Keily"—(drunk in solemn silence.) "Our Treasurer, Br. Aikenhead"—(drunk with great applause.)

The healths of the W. Master, and Senior and Junior Wardens, were proposed, severally drunk with Masonic honours, and received with hearty cheers. These officers respectively returned thanks.

The musical accompaniments to some of the toasts were given with great effect by several of the "Sons of Song" connected with this excellent and respected Lodge. The Masonic toasts were drunk with the accustomed "salutes."

The interest of the evening was still further heightened by the presentation of a beautiful silver snuff-box to the late Master of the Lodge, Br. W. H. Bracken, (Recorder of this city,) on the part of the Brethren

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of 642. The W. Master accompanied the delivery of this valuable and most gratifying tribute of Brotherly affection with a very happy address, in which he dwelt upon the services rendered to the Lodge by the Past Master, and his marked exertions, on every occasion, to promote the spirit of Masonic brotherhood in the body.

The W. Master, after reading the inscription, placed the box in the hands of Br. Bracken.

It would be quite impossible to describe the enthusiasm with which the introductory observations of the W. Master were responded to by the Brethren, and the health of the late Master was drunk with repeated cheers, and full Masonic honours.

The Past Master feelingly acknowledged the distinguished favour conferred upon him by the splendid testimony of friendship and affection with which he had been just presented, and took occasion to enlarge on several topics of high interest to every friend of Masonry, and more peculiary applicable to the present admirable state and happy prospects of Lodge 642, which he justly charactised as "one of the most respectable and respected of the provincial Masonic Institutions of the United Empire."

Several excellent speeches were delivered by the visiting Brothers, and others. The brethren separated at 12 o'clock precisely, after an evening of unbroken "love, harmony and order," highly delighted with their entertainment, and with cordial wishes for their next happy meeting.

Lodge, 163—Parsonstown.—The Craft congregated for labour, on Thursday, the 11th January, at High Meridian in their Lodge Room, Brother Dooly's Hotel, and dined together on the same evening, at six o'clock, P.M. to celebrate the festival of St. John, which was unavoidably postponed on the 26th ult.

The Governors of the Masonic Female Orphan Asylum for the Province of Munster, return their grateful thanks to the Rev. J. N. Lombard, for the readiness with which he undertook, and the zeal with which he advocated the cause of this charity last Sunday, at Christ Church, when the truly liberal contribution of 110*l.* 13*s.* 4*d.* including donations, was made, by a respectable and generous congregation.

"To the Rev. Charles Leslie, the thanks of the governors, are hereby given, for his kindness in offering the use of the church on the occasion.

"Thomas Hewitt,
"Master of Lodge No. 1.

"M. D. Nugent, *Sec.*"

Masonic Asylum, Cork, *Jan.* 12, 1838.

The Masonic body of Cork have proposed a subscription for a testimonial of their respect to the Rev. J. Lombard, the eloquent advocate of the Masonic Orphan Asylum, and the parishioners of St. Nicholas have also presented an address to their late Rector, accompanied with a beautiful pulpit suit.

Mrs. Blackman is elected Matron of the Masonic Orphan Asylum, Cork, in the place of the late Mrs. Wade.

The members of the Carlow Lodge, (No. 116,) held their annual festival on the 27th Dec. The meeting was unusually numerous, notwithstanding the inclemency of the weather; the worshipful Master, Simeon Clarke, in the chair. Press of matter prevents the possibility of our publishing the proceedings.

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FOREIGN.

JAMAICA—MONTEGO BAY FRIENDLY LODGE, (No. 539, PROV. No. 7.)—Pursuant to public advertisement, the inauguration of Officers of the above Lodge, took place at their room, Freemasons' Hall, in this town, on Wednesday, the 3d January, 1838. The Lodge having been summoned for half-past eight o'clock, A.M. the ceremonies of the day commenced by the Worshipful Asher Solomon, in a very impressive manner, and with the usual solemnities, installing the Worshipful George L. Phillips, as Master of the Lodge for the present year; and he immediately proceeded to qualify the following Brethren as his Officers:—Worshipful Michael A. Nunes, Senior Warden; George Delisser, Junior Warden; Rev. Brother Henry G. Lawson, Chaplain; Brother Samah G. Corinaldi, Treasurer; Brother John Kerr, Secretary; Brother Henry A. Alberga, Senior Deacon; Brother William O. Dunbar, Junior Deacon; Brother Joseph Phillips, Inner Guard; Brother Isaac De Pinna, Tyler.

The usual honours on this imposing ceremony having been paid, and the several Officers having made their acknowledgments on the occasion, the business in this particular degree was concluded, and an Entered Apprentices' Lodge immediately opened. The worshipful Master then gave a suitable preface on the solemnities of the occasion for which they were assembled; after which, the Brethren, to the number of sixty, proceeded in Masonic Order to the Parochial church; the band of the St. James' regiment preceding the procession. To many, this novel display of Masons clad in their rich paraphernalia and jewels of office, was a joyous and enlivening treat; but to none more so than the ladies, many of whom filled the windows of the public buildings and private houses. The pretty smiling faces of the assembled multitude, formed a striking contrast with the studied solemnity of the Craft. On entering the church porch, the line of procession became inverted; the Inner Guard leading, followed by the stewards, who ushered the Master to his seat, each Officer closing in, and forming again a continued line according to the rank: the pews having been previously selected, were regularly occupied by the Brethren. The morning service was impressively read by the Rev. John McIntyre, *M.A.* Rector of the Parish, who handsomely proffered his services on the occasion. Appropriate anthems were chanted by the choir; after which, the Chaplain of the Lodge, taking his text from Hebrews, cap. x. v. 23, 24, and part of the 25th. "Let us hold fast the profession of our faith, without wavering, for he is faithful that promised; and let us consider one another, to provoke unto love and good works, not forsaking the assembling of ourselves together,"—preached an interesting sermon on Charity, replete with elocution, piety, and brotherly feeling, in furtherance of the benevolent object of the assembled Craft, in aid of the "Asylum for aged and decayed Masons," now in progress of erection among the many Philanthrophic Institutions in London. The Rev. Gentleman divided his discourse into two parts: first, duly impressing on the congregation the truths of the union of Freemasonry,—the advantages attending the fraternal compact—and the delight derived from a Society based on virtue and benevolence.—Secondly, soliciting the assistance of his hearers in aid of the Asylum, that they might show, notwithstanding the great space between them and the intended building, that they also feelingly possessed the desire to "help their distant aged and

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decayed Brethren, by bestowing Charity, the chief of all social virtues." The Rev. Chaplain's eloquent appeal was listened to with profound interest, and as cheerfully responded to, as was evinced by a collection of nearly fifty pounds. At the conclusion of the service, the grand honours were given, and the procession quitted the church and moved on to their Lodge room, in the same precise good order. Thanks were then unanimously voted to the following gentlemen:—To the Rev. John Mc Intyre, *A.M.* for his ready compliance with the wishes of the Lodge in granting the use of his church for this day's solemnity, and for his own personal services on the occasion; to the Rev. Henry Gibbs Lawson, for his impressive sermon, and the very efficient services rendered in the cause of "our aged and decayed Brethren;" to the Worshipful George Mc Farquhar Lawson, P.M. Colonel of the St. James' regiment, for his fraternal consideration in permitting the band of the regiment to attend on the occasion; to Brother Philip Young, for presiding at the organ, and for the very efficient manner in which he performed the duties assigned him.

On the conclusion of this pleasing duty, the Lodge was duly closed, and the Brethren separated until six o'clock in the evening, when they reassembled with a select, though numerous number of guests, the heads of the various official departments, and several gentlemen of this and the sister parishes, and to the number of 150 sat down to a sumptuous dinner; the Worshipful Master presiding, assisted by his Wardens and Treasurer as Vice-Presidents. After having done ample justice to the entertainment, the cloth was removed, and the following toasts were proposed and duly responded to, the regimental band playing an appropriate tune to each:—

"The Queen, God bless her! and may her reign be long and happy."—"Our gracious Queen Dowager, and the branches of the Royal Family."—"Our Illustrious Brother, H. R. H. the Duke of Sussex, Grand Master of British Ancient Free and Accepted Masons, and may the Supreme Architect of the Universe accord to him that rich reward to which his charitable virtues so eminently entitle him."—"The Governor of the Island, with peace and prosperity to the land we live in."

The Worshipful Master, in a luminous and forcible address, proposed "Success to the Aged and Decayed Masons' Asylum," and feelingly adverted to the necessity of our co-operation and help in the old Masons' cause, which was enthusiastically responded to, the cheering lasting for some minutes. A second collection was here made on behalf of the same Institution, and donations to nearly forty pounds were received, making the combined receipts of the day amount to nearly ninety pounds, the announcement whereof was received with cheers, which afforded much gratification to the Craft.

"The Lord Bishop and Clergy of Jamaica."

The Chaplain returned thanks, and in his eloquent remarks, took occasion briefly to remark, that so far from the Mysteries of the Order militating against the orthodoxy of the church, the sons of Freemasonry —however they may differ in their religious tenets—would ever be found ready and foremost in supporting the established religion of the country in which they were domiciled.

"May Charity, Friendship, and Brotherly love be for ever the distinguishing features of this Lodge."

"His Honour the Custos and Magistrates local and special of St. James."

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His Honour John Manderson returned thanks on behalf of himself and those gentlemen with whom he had the pleasure of being associated.

"The Ladies of this beautiful Island."

The Worshipful William Stamford Grignon, P.M. suitably returned his acknowledgments on behalf of the amiable fair sex.

"The immediate Past Master of the Lodge, the Worshipful Asher Solomon, with thanks for the zeal and ability with which he discharged his duty during the past year."

That Gentleman returned thanks, and concluded by proposing "the health of the Worshipful George L. Phillips, the present Master, and may the Lodge increase in prosperity under his government."

The Worshipful Master very modestly acknowledged the honour done him, and wound up his address, by proposing "the Worshipful Past Master, Barnett Isaacs, and may he long continue his ardent exertions to extend the principles of our valuable Institution, and to promote the prosperity of this Lodge." The eminent services of this gentleman as a Member of the Lodge, his zeal for Masonry, and indefatigable conduct in connexion with the solemnities of this day on behalf of his "aged and decayed Brethren," were particularly adverted to; he having been the promoter and principal instrument in carrying into effect the whole of this day's proceedings. (Long and continued cheers.)

That Gentleman with deep emotion, feelingly acknowledged this mark of the company's favour, and sensibly expatiated on the pleasure he felt in performing so pleasing a duty: he hoped always to conduct himself so as to merit the good opinion and wishes of his Brethren, and the respectable company which he had the honour of addressing.

"The Past Masters of the Lodge, and may health and prosperity attend them."

The Worshipful C. L. Isaacs returned thanks in a concise and efficient manner.

The Worshipful Master then called on the Senior Warden for a toast, who gave—"The Mother of Masons."

The Worshipful Master then called on the Junior Warden, who gave—"Our visiting Past Masters, Brethren, and Friends, who have honoured us with their company."

The Worshipful Thomas Watson, P.M., returned thanks.

The Treasurer, being deputed by the Worshipful Master, rose, and with energy and much talent gave—"The Health of our Reverend Chaplain;" concluding his address with an emphatic allusion to the happiness of the parent in being blessed with so talented and virtuous a son.

The Rev. H. G. Lawson rose, and, after immense cheering had subsided, in an eloquent manner expressed his acknowledgments.

"The Custos of Hanover, and may our best wishes attend him."

The Hon. J. V. Purrier returned thanks.

"To all poor and indigent Masons, wheresoever dispersed, and a speedy relief to all their necessities." "The Stewards, with the best thanks of this Meeting for their exertions in furnishing so splendid and sumptuous an Entertainment."

The Worshipful Barnett Isaacs returned thanks on behalf of himself and the other Stewards, with whom he derived much pleasure in being associated.

Several other patriotic and incidental toasts were drunk, occasionally enlivened by songs, chanted in excellent style. The decorations of the

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room, the commodious arrangements, and the attention of the Stewards, were deserving of all praise. The day's entertainment, from the impressive, orderly, and correct performance, must be a convincing proof to the minds of this populous community, of the benefits arising from the Masonic Institution, in subduing the passions of men, and teaching them forcibly to bear ever in mind the necessity of relieving the distresses of others, by extending the hand of brotherly love to all.

A meeting conducted with greater decorum has seldom been witnessed, and was impossible to be surpassed; the greatest harmony prevailed; the company did not separate until a late hour, all expressing their delight in the day's proceedings, so worthy of imitation, and which will ever form a bright and lasting era in the annals of the Friendly Lodge, Montego Bay, in Her Majesty's distant colony of Jamaica.

[It is not possible to allow this interesting report from a distant colony to pass without some notice; the spirit of pure philanthropy which led to so happy a result must prove the exemplary incentive to others.—It is indeed cheering to find that whatever distance may separate Brothers, the recollection of the father-land is first and foremost in the heart, and that the worthy aged Mason's home becomes the rallying point in the distance. Our Brother Finnis of Falmouth must accept our best thanks for the spirit he has evinced in aiding in this most praiseworthy cause—we mention him by name the rather, that knowing his zeal and liberality, we also know how serious must have been his disappointment at having been prevented from personally attending upon the occasion. To all who were present, and to Brother Barnett Isaacs in particular, we respectfully offer the grateful thanks of the supporters of the Asylum.—Ed.]

Gibraltar, *Feb.* 17.—The 68th regiment, stationed in this garrison, are in an excellent state of working order.

Cape of Good Hope.—The Brethren of the two Lodges here have remitted 20*l.* to the Asylum.

INDIA.

TO CORRESPONDENTS.

We subjoin the following as bearing upon some unanswered Masonic correspondence:—

☞ Persons authorized to receive the undermentioned Letters, are requested to apply for them:—

The Master of the True Brothers Lodge, of Freemasons, Dinapore.
The Master of the Hope Lodge, of Freemasons, Meerut.
The Master of the Lodge of Independence with Philanthropy, of Freemasons, Allahabad.
The Master of the Lodge of Sincere Friendship, of Freemasons, Chunar.
The Master of the St. John's Lodge, of Freemasons, Saugor.
The Master of the Lodge of Sincerity; of Freemasons, Cawnpore and many others.

SAMUEL SMITH AND CO.

Hurkaru Library, July 24, 1837.

Bro. Major Macdonald.—We have not yet had time to reply fully to his letters, but hope to do so shortly; meantime we must entreat his forbearance, and also his future correspondence. Remember the old Mason!—Letter dated January 2d, just received.

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BROTHER DR. TYTLER.—We fear our friend has sent No. 3 by private hand; No. 4 has reached us under date Oct. 13, 1837; No. 2, Sept. 11, 1837; No. 2 includes page 6; and No. 4 commences page 10 of the M.S.

P. M. A. J.—The subscriptions for the Asylum, however small, will be gratefully accepted.

BRO. E.—Yes; the Lodges have both subscribed to the Offering to the Grand Master.

BRO. G.—The petition for a Provincial Ruler, will, we hope, be successful. The appointment of an active and spirited Mason, would speedily re-animate the Brethren.

PETITION TO THE GRAND MASTER.

"To His Royal Highness Prince Augustus Frederick Duke of Sussex, Most Worshipful Grand Master of the United Fraternity of Antient Free and Accepted Masons of England.

"The Petition of the Master, Wardens, and the undermentioned Brethren of the Sussex Lodge, No. 629, working at Neemuch, in the North-West Provinces of Bengal,

"Humbly Sheweth,

"That the Petitioners are located in that part of the British possessions in India forming the jurisdiction of the late government of Agra, and now subordinate to the Lieutenant-Governor of the North-Western Provinces, which territory contains several Warranted Lodges, working under the authority of the United Grand Lodge, and also some which assemble under dispensations, pending the receipt of regular warrants.

"2. That this Lodge, as one of the number alluded to, has long considered the appointment of a District Grand Master for these Provinces a desideratum, as an authorized head, to whom all subjects of Masonic complaint or irregularity respecting Lodges, or individual Masons, could be referred and speedily determined.

"3. That it is of opinion the establishment of a District Grand Lodge for the North-Western Provinces, would add greater dignity to the Craft in this part of India, afford incalculable advantages to the several Lodges within its jurisdiction, and at the same time relieve the United Grand Lodge from attention to details of minor importance, which at present must of necessity be submitted to it from this distant quarter of the globe.

"4. That deeply impressed with the great importance of the measure, and of the benefit to the Craft, which would result from it, the undersigned earnestly entreat their Most Worshipful Grand Master to nominate a District Grand Master for the North-Western Provinces of India; and that considering the great distances at which Lodges are separated from each other, it would give greater efficiency to the measure suggested, if the District Grand Master, in addition to his authorized Deputy, be empowered, as occasion shall require, to appoint Special Deputies for the remote Provinces; and further that, with regard to the liability to removal, to which every official person, either civil or military, is subject in this country, it be incumbent on the District Grand Master, his Deputies, and all District Grand Officers, to vacate their offices on quitting the Province in which they can no longer act with benefit; but to retain, on account of their services, the honours of the past ranks.

"5. That they also beg with submission to suggest, that with a view to obviate the evil which would arise from the District Grand Lodge ceasing to exist, during a reference to England, the District Grand

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Master be authorized, on permanently quitting the Province, to nominate a successor, until the pleasure of the Most Worshipful Grand Master be known; and in the event of his death, his Deputy be empowered to exercise the functions of the office until a successor be appointed by the Most Worshipful Grand Master.

"Finally—That the Petitioners respectfully submit, that advantage would result from limiting the number of Officers required to carry on the duties of a District Grand Lodge in this country, and that such rules, either in modification of, or in addition to the Constitutions, as the circumstances of the Provincial Grand Lodges in India may seem to require, may be enacted.

"And your Petitioners, as in duty bound, shall ever pray.

"Signed by the W.M. and all the Brethren of the Sussex Lodge, No. 629, and also by several Brothers at Neemuch."

"Neemuch, 11th August, 1837."

The deep anxiety which pervades the working Masons in the East, the wishes they entertain that the Craft should be now roused from the apathetic indifference in which it has for so many years been permitted to slumber away, from causes not necessary to explain, leads us to enter fully into their earnest hopes; for the time has now arrived when the infusion of fresh vigour, the accession of much talent and great respectability, give an earnest that the immediate appointment of a Provincial or District Grand Master will be productive of the happiest effects. We observe in the petition from Neemuch, that no names are mentioned in reference to granting of its prayer. This, on the part of the petitioners, is perfectly correct; nor shall we take upon ourselves to supply such deficiency. It is, however, only due to the petitioners to bring into prominent notice the names of three eminent Masons of high station, in order to show that there is no want of evidence that the appointment may be safely conferred upon Brethren of talent and merit, and either of whom would cheerfully accept and honourably discharge the duties of the office. We allude to Colonel Alexander Lindsay, C.B., of the Bengal Artillery, Mayor Henderson, and to Alexander John Colvin, Esq., senior judge at Allahabad. The line of boundary between the north western provinces and those of Bengal, and all the stations to the west of Ghazeepoor, Gorrukpoor, and Mizzapoor, forms a most extensive range for the exercise of Masonic advancement. We sincerely hope the prayer of our Brethren may be granted, and that we may be shortly called upon to record their activity, both in labour and profit.

The dauntless Major Macdonald, is, we are happy to learn, in good health, and untiring in his Masonic duties. To him a journey of two hundred miles is looked upon as a pastime; he is ever on the alert, and surprises even the most zealous. There is scarcely a Lodge in India that does not most thankfully acknowledge the services derived from his instruction.

MADRAS, *Sept.* 15.—A requisition or memorial has been forwarded to England, requesting that Bro. Eneas M'Donnell may be appointed D.P.G.M. for the Coast of Coromandel.

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REVIEW OF LITERATURE.

History of the Trinity Guild, at Sleaford. By the Rev. G. Oliver, D.D., M.A.S.E., &c. &c. Edward Bell Drury, Lincoln.—Our excellent Brother, on whose Masonic virtues and attainments we need not here descant, so aptly and concisely declares his views with reference to the work before us, that we cannot do better than place them before the reader in his own words:—

"I despair of seeing the antiquities of Lincolnshire become the subject of deliberate investigation in a copious historical work; for it would demand a greater extent of patronage than, I am afraid, the county would be willing to produce; and, therefore, I have endeavoured to place on record, in the present form, a portion of the antiquities and traditions which abound in the north and east parts of Kesteven, as adjuncts to such a history, should we ever have the good fortune to witness its completion; and I embrace this method of announcing, for the information of any future antiquary, who may be desirous of investigating the works of our remote forefathers within the county (now rapidly passing away,) that I have made copious collections towards illustrating the Wapentakes of Yarborough, Bradley, Haverstowe, and Welscloft, in Lindsey; Langoe, Flaxwell, and Aswardhurn, in the parts of Kesteven; and almost the entire division of Holland."

The modesty of the reverend author, in proposing that the matured fruits of his deep research and antiquarian lore, should form a mere adjunct to the after labours of others, is another striking proof of the humble position with which real merit is satisfied. That it ought to form an imperishable nucleus, around which succeeding writers might deferentially place their contributions, whoever reads will declare with us—that it may so fructify we most earnestly hope. Lincolnshire will minister to her own degradation, if this challenge to the wealthy so to apply their superfluous means, and to the learned so to devote their leisure, be not responded to amply and without loss of time. To us it has ever appeared most unaccountable, that some general plan has not been fostered or promoted by the Government, to publish in one common form, at the common cost, the antiquities, traditions, and local histories of the entire kingdom. The thousands uselessly squandered by the Record Commission would, in a work like this, have been most advantageously applied. Some such zealous antiquary as Dr. Oliver might be doubtless found, in every county, to lend the requisite aid. Funds should never be wanting for such a desirable purpose.

The little volume now issued, contains as much information as the usual practice of our modern writers would have diffused over ten times the surface; and, what is of equal import, thoroughly and succinctly disposes of the entire subject.

Colloquies. Imaginary Conversations between a Phrenologist and the Shade of Dugald Stewart. By J. Slade, M.D., F.G.S., M.P.S.L. Parbury, Leadenhall Street.—The author proposes that this volume, if fairly encouraged, shall be followed by a second; and so well has he laboured for this advantage, that such a result will not thoroughly satisfy his deserts. Assuming that the forthcoming will be equally erudite, imaginative, and at the same time argumentative as the present, we set down more than a second edition to his credit. To every disciple, and to every opponent of phrenology, we recommend a patient perusal, satisfied that their thanks to us must follow.

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Men of Character. By Douglas Jerrold. 3 Vols. Colburn.—Brother Douglas Jerrold!—in a language thou knowest and likest, "we greet thee well," with the (Masonic number of) three volumes, emblematic of something, *not all*, that is in thee. In thy manifold presentments of Brother, bard, and dramatist, we have long known and admired thee, and admitted to thy personal acquaintance in and out of the Craft, hail thee in thy new capacity with renewed pleasure.

Thus far our own hailing sign—now comes the sterner duty of the critic. Thou knowest that dictum which has been so long stereotyped on the cover of the blue and yellow Edinburgh—"Judex damnatur cum nocens absolvitur"—on that we mean to act, omitting altogether but as a faint reminiscence, the claims of brotherhood—well then—

We have our favourites among the stories, the principal of which are Jack Runnymede and John Applejohn.

All the writings of Mr. Jerrold have this advantage over the mass of novels and works of fiction of the day, that in addition to a keen perception of their style of character, and the shades which are required to complete it, they are highly moral lessons in the conduct of life, while beneath his sarcastic pen, runs an under-current of deep and thoughtful ability. For often, when he seems to sneer, he does so from the promptings of a mind desirous for the improvement of its species; it may be said of him that his satire "*circum præcordia ludit,*" and if it stings it is not without a consolatory balm.

Mr. Jerrold here makes his first way among the fictionists of the day, and by this work alone has entitled himself to a high place among them. His style of writing is, no doubt, known to the majority of our readers, from the articles which have appeared in this Review and in other contemporary periodicals; a few of the stories thus collected together have appeared in Blackwood and the New Monthly; but the greater part (and let us add the better) make their first appearance in their present shape. A simple incident may from circumstance give rise to the loftiest conceptions, and from one of the simplest occurring to the author, the public are indebted to the "character of John Applejohn."

Memoirs of Joseph Grimaldi. 3 Vols. Bentley.—Boz, in so many respects the inimitable Boz, has undertaken a fearful task in editing these memoirs; we do not hesitate to say that he has failed in giving to us, the contemporaries of Joe, that which we expected. Alas! how could he—Boz and Joe never met; had they been acquainted they would have been worthy of each other. Grimaldi was, it is true, a clown, by profession; but he was a gentleman in private; we knew him well, and could many "a tale unfold." In the volumes before us, we have too much of the "ills to which flesh is heir to;" with too little of the frolic, humour, and raciness which was expected, and which could have embellished the memoirs of our departed friend.

Private Correspondence of Sarah Duchess of Marlborough. In 2 vols. Henry Colburn, London.—To those who are fond of peeping behind the scenes, albeit the play may have been of bye-gone years, and the actors now no more, this pleasant, gossipping, and withal amply particular work, will be most welcome. Many a dry and musty record must have been pored over, before this living essence, this emanation of many minds, could have been extracted from that which pertained to the physically dead; and the anonymous author has accomplished

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what we receive, undoubtingly, as a fair illustration of the opinions, motives, and actions of the great and the little, out of which were composed the court of Queen Anne.

Parbury's Oriental Herald. Parbury & Co. Leadenhall-street.—The importance, increasing in rapid ratio, of our eastern possessions, has long called for additions to our periodical literature, to which those might turn who desire more accurate, detailed, and frequent information, respecting events that are passing there. This deficiency "Parbury's Oriental Herald," promises, and has thus far provided, in a cheap and useful form, by a publication that issues twice a month. Varied, intelligent, and serviceable, it cannot fail of being successful.

The History of Taunton. Originally written by the late Joshua Toulmin, D.D., brought down to the present time by James Savage. Poole, and Savage, Taunton; and Baldwin and Craddock, London. Mr. Savage has here continued the standard history of Taunton, by the addition of the most remarkable events that have occurred there within thirty years of the date of publication. We could wish to see this interesting record completed; so that the title might strictly apply to 1838. The author deserves every encouragement.

Waldenberg. A Poem in Six Cantos, by M. E. M. J. Greeves.—As the production of a youthful aspirant, a young lady scarcely 14 years of age, this poem will be read with favour; the talent it displays will ensure for her a higher testimonial, she will win approbation: some poets of the day will, if we mistake not, find in her a rival worthy of their muses.

The Confessions of an Elderly Lady. By the Countess of Blessington. Longman & Co.—In this volume, her ladyship has even exceeded her "Confessions of an Elderly Gentleman." There is in it such a sweetness and delicacy, as to charm the reader; and the interest advances by such a moral force, as to lead us to doubt the fiction of her beautifully told story. In the more serious passages, the female heart may be said to be under the inspection of a stern moral philosopher, but that the lighter sketches relieve the effect with equal promptitude and delicacy.

The Musical World.—This pretty little weekly visitor continues its welcome calls, after culling all that is pungent or agreeable from the world of music. Who is there that would be excluded from its harmonious range? Who is there to whom the Opera, the Theatres, and their artistes should be as sealed letters? Or to whom song can be unseasonable, or melody unseemly? If such there be, let him specially avoid "the Musical World," or he will become a proselyte, *per force,* of numbers, notes, and all that is musically notable.

Holmes on Consumption, &c. Holdsworth. — As a treatise written expressly for the popular world, Mr. Holmes has, we think, succeeded in directing attention to his subject; the testimonials in favour of his practise appear to be disinterested, and being himself a general practitioner of many years standing, some reliance may be placed upon his statements.

Eccles on Ulcers, &c. E. Wilson.—This is but a third edition of a well-written *brochure* we formerly noticed; it is, however, improved in the style, and contains some appended observations on scrofulous affections.

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TO CORRESPONDENTS.

☞ If the "Master Mason" and "a Subscriber" will interest themselves respectively with the Grand Secretaries of the Grand Lodges of Scotland and Ireland, that we may receive the printed circulars without intermission, we should be much obliged.

IRELAND

HONESTAS—P. M.—A TEMPLAR—VERITAS—A TRUE FRIEND TO MASONRY—Q IN THE CORNER—are all very urgent in their enquiries as to the reason why the election of Bro. Hercules Ellis to the office of P.G M. Co. Monagan, still remains *sub judice*. From what we have seen and heard of Bro. Ellis, we are at a loss to know why the honour is not permanently conferred; it would be a popular act, and would be hailed with great satisfaction by the Co. Monagan Lodges.

BRO. OGLE—Thanks for his considerate kindness.

MAT O' THE MINT.—Yes, when we *die;* but at present the Asylum keeps us in spirits.

BRO. FOWLER.—Dr. Crucefix requests to know if his subscription to the Girls' School is in arrear.

BRO. TENISON—We request you to peruse some observations at the commencement of the Irish department, and, if possible, to discover the objectionable passages. It is true our correspondents on this subject are anonymous, and therefore not deserving our attention; yet we will, if in our power, endeavour to please even them.

SCOTLAND.

BRO. SHIELLS.—Intelligence is always welcome.

BRO. DEUCHAR.—We have with pleasure attended to the request.

PILGRIM.—All the communications have come to us. Our own delay has allowed our esteemed friend to be in good time.

BRO. CHALMERS.—The request has been cheerfully attended to.

BRO. GILFILLAN.—We have been anxiously awaiting the promised aid.

ANGLO-SCOTUS.—If we have not acknowledged the kindest services, we are deeply sensible of their value. Will our friend report from Dr. Crucefix his desire to subscribe one guinea annually to the Scottish Masons' Girls' School? Mr. Sutherland will pay it.

GENERAL.

M.M. (Jamaica.)—The new or revised Book of Constitutions is *in statu quo*.

AMERICANUS.—Yes; we have seen a prospectus of a "History of Freemasonry," about to be published in New York, by J. T. B.

BRO. TYTLER.—We greet thee well, worthy Brother. See India Correspondence.

BRO. SLADE—Will greatly oblige us by returning proofs to the printer.

BRO. THOMAS (525)—The particulars furnished will hereafter appear as "Lodge Annals."

E. R. M.—Masonic Thoughts in our next.

BRO. PRICE.—We have to thank our friend for his kind attention.

BRO. TORRE.—Thebes in our next.

BRO. ASTOR.—It is pleasant to be understood.

BRO. J. F. SMITH.—Several communications came too late. Many enquiries are made for his articles

BRO. BAUMER.—The obliging communication appears in the present number.

BRO. PHIPPS—And many others, should address all letters and papers to the *Editor*, to the care of the publishers.

BRO MANSEL.—We are ready to co-operate in aiding the case.

COMMON SENSE.—We have read the two letters in the paper alluded to, and have nothing to state in regard to them, but our belief that they have proved as profitless to the writers as they are pointless in their venom. Bad men writhe under the infliction of punishment, which it is clear has been sufficiently severe that the "brand" cannot be concealed. The signature to the letter is a misnomer, for the writer cannot attempt the simplest examination. The second signature is a sad attempt to veil, under a tirade of falsehood, a desire to injure what the witless writer has not the remotest hope of attaining, until he shall have renounced his evil ways. Verily, the railers against Freemasonry are bold men; but, as antagonists, are beneath the notice of "Common Sense."

A WIDOW—MRS. HARRISON—A LADY—in our next.

A WIDOW.—If a Mason die before he has been raised to the third degree, we are of opinion that his widow is entitled to the "favourable consideration" of the Board of Benevolence, (unless, indeed, the Brother, when living, had neglected to attend his Lodge). We come to this conclusion very readily, inasmuch as our Institution is essentially charitable; next, because "*Death*," and not the "*Mason*," intercepted the fulfilment of the law. Further, it is the Mason's duty to put the most charitable construction upon the case.

J. B. G.—The puzzle is going the round; if guessed, we shall make honourable mention.

C. C.—The paper did not start. The "New Bell's Messenger" is, we believe, the only one that professes to notice Masonic matters; it has, however, lately been egregiously hoaxed.

BRO. JOE MILLER.—The story of the Dean and the Magician was not stolen from your ancestor's album, but translated from the *Feuilliton* of "Le Commerce," (Paris journal) of August last, where it purported to be by a Spanish Romancer of considerable reputation.

A WARNING FROM THE SPIRIT OF PETER GILKES.—"Rest, perturbed spirit." Few respect thy memory equal to ourselves.

ANTI-HUMBUG.—We are almost ashamed of the name which our polite and classical correspondent has assumed, and consciously believe he is by this time equally ashamed of himself. The "point or points" are neither quaint or striking;—"God save the mark," "Odd Fellowship," "Leather and prunella," &c. &c. &c. Our correspondent preserves a spice of

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prudence; for while he pretty freely belabours others by name, he carefully withholds his own; notwithstanding his long standing in the Craft, could be set down "in the twinkling of a bed-post."

SURPRISE.—There was equally a want of decision and tact. The vote should have been opposed. Silence gives consent; *Remember the charge.* The other party has always managed to *appear* in the right. An amendment for a "Bronze Medal" would have created some fun, and in *reality* would have *proved* quite as much *gratitude.*—*Ohe jam satis.*

A GRAND STEWARD.—See Art. 7, p. 44.

BRO. LANE.—Thanks for untiring kindness.

REPORTER.—2, 324.—The references are reserved for "the Annals."

P.M.—We do not enter into the views. The parties having retired from the direction does not alter the case. We refer P. M. to our observations in page 227, 1837. Circumstances have rendered the present moment inopportune. This second circular is not, in our opinion, so clear as the former. The third project is altogether an assumption, against which the thinking Masons are self-warned.

BRO. GEO. AARONS.—We have inadvertently mislaid the "Errata," and have discovered this too late. Bro. A. will be kind enough to repeat the corrections. We hope shortly to greet him well at his change of residence, No. 1, Newcastle-street, Strand.

BRO. W. HERSEE.—Old acquaintance, all hail! Keep your promise and we shall more than respect you. Support Masonry; and, as you have the opportunity, insert all articles, and send us up "marked papers" and letters. Remember "White Surrey." Brother Jerrold is at our elbow.

BRO. T. BRUTTON.—Thanks, good friend.

BRO. J. SHARP, jun.—We hope to deserve future correspondence.

BRO. PAUL PRY, jun.—The advices from "Little Pedlington" may amuse some; but wanting point as well as Masonic character, we decline to insert them; yet there is some fun in the article.

W. D. MOORE.—We look with pleasure to the future interview, and to past kindness with gratitude.

BRO. STARLING.—We hope the next report will be on a happier subject.

BRO. HOPE.—(Mar. 24.)—Good friend. After all, too late.

BRO. LYTHGOE—Is also too late for a general notice; we have, however, done our best with the subject elsewhere.

ARCH MATTERS.

Z.—The notice of motion will probably be given next time. There is no fear of forestalling.

S.S.S.—All goes on well. Matters will soon mend. The present parties are the best to bring about a crisis if they are let alone; the more so because they are innocent of their own intentions.

P. H.—But for the signature we should have set down the complaint to the account of the waiters. What matters it to us that the decanters are drained? It merely shows the wine is good enough to detain the *guests* from their public duty.

DISCIPLINE AND PRACTICE.

SUBSCRIBING W.M.—We cannot find room to insert the by-laws of Lodges; and those of 324 do not apply to Provincial Grand Stewards, who, it is considered, are not entitled to wear the red apron in Grand Lodge, such badge being confined to Present and Past Grand Stewards. See Art. 9, p. 44.

A Master cannot appoint a Deputy (the Royal Lodges excepted). Absence, and, indeed, all circumstances, are provided for. See Art. 7, p. 79.

W.M.P.M. (Norwich.)—Yes; the Board of General Purposes has the power. (See Art. 5, p. 47.

TEMPLARS, &c.

A TEMPLAR.—The words are, *Vive Dieu—Saint Amour—Pro Deo et Patria.*

K T.—The Chapter of Observance as yet have taken no step in the matter of conference.

A PROVINCIAL K.T.—We decline to enter at present into a public explanation; but with much pleasure will reply in private to all the points in question, as "*private and confidential.*"

ASYLUM.

☞ It is expected that a Sermon will shortly be preached on behalf of this Institution.

BRO. JOHNSON, and our Western Friends, are requested to be under no apprehension relative to the misinformation in a public print. The resolution of the Grand Lodge was *unanimously confirmed.*

BRO. BARNETT ISAACS (Montego Bay), and BRO. R. FINNIS (Falmouth).—We are deeply indebted for the marked attention, and still more for the exertions so successfully made in favour of the Asylum.

BRO. CLERKE BURTON (Cape of Good Hope).—The communication appears in the present number; besides which, we are directed to acknowledge the liberal contribution of the Lodges in South Africa, in aid of the Asylum funds.

BRO. GEO. OLIVER, *D.D.*—Our debt becomes large; but a draft on the gratitude of the Committee is our best mode of payment.

K. (Towcester.)—The Treasurer will pay attention, and give every information.

AUTOGRAPH (19th Feb).—Is a frolicksome tea-totaller. The list is sufficiently curious to warrant a *sovereign* fee of inspection. As the late respected Jonathan Wild would phrase it, "this smacks of the highwayman;" but what of that? he had an object in view; and so have we, with a reservation, which is, to get money by all fair means.

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THE

FREEMASONS' QUARTERLY REVIEW.

JUNE 27, 1838.

THE CORONATION.

THE solemn consummation of the enthronement of our Sovereign Lady, Her Most Gracious Majesty, Queen Victoria, will take place to-morrow; may the Great Architect of the Universe bless her with health and happiness to rule in the hearts of her subjects for many and many a year; and may her people enjoy, under her rule, the blessings of contentment, prosperity, and peace!

On this, a general holiday, we of the press must "call off from labour," and hasten to the banquet of public rejoicing. All who are engaged in aiding us have found it necessary to anticipate the publication by several days, that there may be no alloy to the happiness of the day, which, as good subjects and zealous Masons, we pray may be the advent of a Golden Age.

Our readers will be prepared to reflect, that, as Journalists, our position, since we last addressed them, has been rendered somewhat peculiar; and that the value of the Freemason's Quarterly Review, as an organ of utility and information, must be honestly and fairly considered.

It has either failed in carrying out the high and honourable intentions originally expressed in its Prospectus; it has acted unworthily, by becoming an unskilful observer of

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the important events which for more than four years have been evolving, during a period of unexampled interest to the Mason, and has thereby justly incurred the displeasure of the Craft, and ought therefore to be denounced;—or, as we would fain hope, it has, with unflinching determination, abided by its bond—a bond ratified by the implied consent of ALL parties, looking neither to the right nor to the left—taking no devious path, but steadily advancing in the straight course,—no matter the impediment.

If we mistake not, it has endeavoured to advocate all the principles of Freemasonry, however diffusive their range; it has, with whatever spirit and intelligence were possessed by its Contributors, been unceasingly occupied in collecting from the whole civilised world, a means of social intercourse and Masonic con-fraternity previously unknown in the memory of man; and which, if before unfelt, becomes now, by possession, the more needful.

If we err not, it has laboured to establish a principle of healthful a ctionin place of a listlessness that was becoming but too apparent; and the consequence has been a greater demand for the exercise of the great principles. As a proof that an extensive change—and that change for the better—has taken place, we ask, has not the Fraternity, in the triple kingdoms, become nearly tripled in numbers and respectability. Have not whole provinces arisen, as it were, with gigantic strength? and have not communities of Masons assumed a proud attitude in the Colonies, and in East and Western India! and thereby disseminating over boundless space the blessings of that civil code which enjoins the observance of the benevolent affections of humanity, based upon adoration to God, and peace and good-will to man?

Such have been the aim and the hope of those who have toiled for many years, and hence the conviction that they have not toiled in vain—hence the assurance, that among

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the thinking Brethren their services are acknowledged: and thus their task, even such as it is at the present moment, remains neither unpleasing nor difficult. To speak the plain language of truth has become a practice—that practice Freemasonry enjoins—and they will continue it without the apprehension of fear, or the intention of offence.

In our humble opinion, Masonry does not admit of any of those operations in strategy which are considered admissible in general polity; and the Mason, however elevated in rank, however distinguished by his talents, must, in his character as a Mason, prove his moral worth by his knowledge of the most scrupulous value of the strictest moral discipline; not that discipline which grows out of the legal quibblings of a code of laws, but out of that equitable and honourable construction of the spirit of the law which is equally intended, as it is calculated, to shed a holy influence over the world.

The Mason, as such, may not assume a knowledge of worldly wisdom, and make it manifest as binding in our conceptions and combinations of thought. No: the cement which binds us together—the spirit which enshrines our mystery, will not permit new readings to disturb our moral rights, nor the creation of any views to exchange the moral rule for a dispensation of a power that is not confessedly acknowledged.

Equity and honour are gifts from Heaven—they are attributes of our Order—not to be swerved from upon any pretext whatever; and whoever scorns or neglects them, be he who he may, descends in the scale of humanity.

It is with masses of men as with individuals; give them mental cultivation, and engender a disposition to moral improvement, and instead of being desirous of pulling down existing institutions, where such are good, they will render themselves worthy of enjoying what by their intelligence they

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will be enabled to perceive and to understand. But if this natural and goodly view is obscured by placing men in a false position—if they are to be taught that no good can come from themselves, and that all they have to do with the co-existent and co-ordinate grandeur of moral opinion, is but to follow a custom, or to observe a law, to the one of which they have been no party in the practice, and, in the second, to what they have been no party in the framing—and if when in the awakening mind there shall dawn a wish to improve even what is good, by a wholesome examination into its excellence, and to reject what may be of the lesser value, what must result? why, that mental cultivation and moral improvement will of themselves take their natural lead, and burst forth with all the splendour of re-animated vigour; and so far from our Order sustaining an injury thereby, it will hold its firmer tenure upon the fidelity of mankind, by the renewed impulse which it will derive from its moral greatness.

It is to be hoped that no endangerment of this sublime truth shall be permitted by the faithless importunacy of any who, thinking merely for themselves, may be unmindful of the good of a community.

Freemasonry NEVER, *in its most halcyon days, was in such a state of moral influence as now; and, therefore, never required greater caution in the examination and protection of its landmarks.*

IN LONDON,—The last quarter presents a record of the most gratifying results. The Grand Festival, at which our illustrious Grand Master presided, was attended by the greatest concourse of Masons ever assembled in their Hall, to greet upon the conclusion of his twenty-fifth year of service to the principles, and of protection to the Order of Freemasonry, the presence of a Prince and a Brother—whose conduct for such a period can hardly be sufficiently

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appreciated—and whose example in coming time, it can scarcely be hoped will be approached by any successor, however gifted. It is cheering to know that his Royal Highness is in excellent health, and never more devoted to the fraternity than at the present moment, when so many and such important additional public matters press upon his attention.

THE JUBILEE of the Girls' School was celebrated with all those attributes of Masonic benevolence, which never fail to be developed when the moral lever is judiciously applied—a crowded hall—a gallery of fashionable ladies, among them Lady Worsley—a brilliant concert, Lord Worsley, as Chairman, surrounded by the *élite* of the Craft, with fifty-seven Stewards, could not fail to record upon the tablets of the Order a Subscription of *one thousand* pounds. Brother Hope, the retiring Secretary of the Institution, inscribed therein a donation of fifty pounds.

THE ASYLUM, too, has felt its share of Masonic interest. Generous ideas, benevolent affections, and above all, the patronage of the fair-sex, have brought it into such a prominent state of success, that proves it is not undeserving the recommendatory resolution passed by the Grand Lodge in its favour.

Brother Alderman T. Wood, the Chairman at the Festival, threw himself unreservedly into the cause, grappled with the objectors, and came out brilliantly with his arguments in favour of the Asylum, with a power as resistless as the advocacy was illustrative.

To the ladies, in particular, is the Institution indebted for that chivalric spirit which sheds a lustre around it, and enlivened by which its friends will continue unabated their service and their support. We hope that Lodge votes in London, the provinces, and in the remotest parts, will

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follow the excellent example set by the Brethren in Jamaica and elsewhere.

Our limits will not permit us to give a full statement as to the fact that the Asylum, so far from injuring, actually, by a *secret* operation, tends to aid the School; but we as honestly, as cheerfully, give the result.

In the year 1832, the funded stock of the Girls' School was 16,000*l.*, and it remains the same now.

The register fees, in 1832, amounted to 88*l.* 19*s.*; in 1833, to 95*l.* 0*s.* 9*d.*; 1834, 96*l.*; 1835, 103*l.* 13*s.* 6*d.*; 1836, 117*l.* 8*s.* 9*d.*; 1837, to 107*l.* 6*s.* 3*d.*

The repair account stands thus:—

	£.	s.	d.		£.	s.	d.
Due to Grand Lodge	1,000	0	0	Paid for repairs	2629	6	10
——— Treasurer	511	4	8				
	1,511	4	8				
Balance	1,118	2	2				
	£2,629	6	10				

Which balance has been realized; and be it observed, that the repairs' account is owing to *a* casualty, and not to the course of common circumstance.

But the Boys' School is still better. In 1830, the funded stock amounted to 3,000*l.* It is now upwards of FIVE thousand, and the number of children admitted is increased.

The register fees are of course in equal proportion to the Girls', differing only as the account is made out as to exact time.

THE BOARDS OF GENERAL PURPOSES AND FINANCE.—A change has taken place in the mode of election to these Boards by Grand Lodge, in which the ballot was used for the first time. Our own opinion is in favour of the old course, which never worked ill. However, experience will prove whether the change shall be for the better.

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In the appointments by the Grand Master, the names of the late President and Vice-President for two past years, have been retired; and this we may presume to be honourable to them—as an acknowledgment that their services have been appreciated, and that therefore further claims upon their time would be too severe an exaction. They have both received the thanks of the Board, and some idea may be formed of their regularity by the following statement. The former has been *five* years on the Board, and has attended forty-two times; the latter has served for *six* years, and given seventy-four attendances. We shall not advert to the past, but we shall be pleased to record, on the part of their successors, equal vigilance, should the concerns of the Board require the exercise of equal care and attention.

THE APPOINTMENT of the Grand Officers of the year presents, on the whole, a satisfactory view. The Wardens are Lord Worsley and Robert Stewart, Esq., both members of Parliament. The Chaplains continue, as does the excellent Treasurer, elected by the Grand Lodge. The Grand Registership has been accepted by Brother D. Pollock, P.S.G.W., a gentleman who, doubtless, possesses all necessary qualification; and we most sincerely trust that he will find time to carry out those extensive practical improvements, which are so essential, and which his excellent predecessor had hoped to have accomplished, and in which he had made such good beginning. The Deacons are taken from the Antiquity and Grand Master's Lodges; the other Brethren continue in office.

THE PROVINCES have bestirred themselves. New Lodges have been enrolled, and we can ensample the provinces of Herts and Surrey as prospering under their chiefs; Northampton and others are advancing, it is true, but pleading hard for their provincial authorities.

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In the distant hemispheres, the extent of Freemasonry calls for the protection of resident Provincial Grand Masters; and it is not too much to hope, that while some Provincial Grand Masters hold a rank without the opportunity to exercise their powers over a constituency, that where constituencies are respectfully offering their memorial, their prayer may be heard. This observation more especially refers to the East and West Indies.

SCOTLAND especially marks the erection of her public buildings by a Masonic ceremonial, giving thereby a record of her estimation of the Craft.

In the Western Provinces of India, and in Grenada, her Brethren are planting the Masonic banner amid the approbation of the general community.

IRELAND is not behind hand. The Vice-regal guests, the Earl and Countess Mulgrave, have borne testimony to the courtesy which presided, and to the splendour which prevailed, at a magnificent entertainment, which comprised upwards of one thousand of the fashion of Dublin, and gave evidence that the objects of Freemasons could be equally shown by gallantry to the ladies, as by their moral example to the community.

From Dublin and the provinces the reports are highly favourable.

Having now concluded our Quarterly Remarks, we shall, in imitation of our betters, take our leave with the heartfelt expression of our best wishes for the welfare of all our readers, and sincerely hoping, that as we have not intended to offend any, so we shall be acquitted of having given to any expression a motive or an aim that is not strictly included in our bond.

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ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

(No. IV.)

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

In every modification of true religion, mysterious doctrines have been proposed by the Divine Author for the exercise of faith, and as a condition of existence. At the Fall, it was propounded as a motive for consolation, under the pressure of that misery and humiliation with which disobedience to the Divine command had plunged the first created pair, that the seed of the woman should bruise the serpent's head. This covenant was included in the Freemasonry of Adam, and illustrated by its symbol, a serpent, and a series of expressive signs and tokens which are still preserved amongst us. The type of this consoling promise—viz., animal sacrifices, was the primary mystery or sacrament which demanded implicit belief; and it was the moving principle which prompted the antediluvian patriarchs to worship God in purity, under the lively hope of profiting by the merits of the promised seed, who should thus atone for Adam's sin, and open to them the gates of heaven.

After the Flood and the renewed apostacy of the idolatrous race of Ham, another mystery or sacrament was enjoined on the patriarchs which was equally incomprehensible, and demanded the tacit acquiescence of the pious worshipper: this was circumcision. In the Mosaic dispensation, the mystery of atonement by blood was more fully developed; and the type was made perfect by the institution of daily and annual sacrifices—the sin and trespass offerings, and more particularly by the scape goat; the offering of Abraham on Mount Moriah having intervened, that the promise and its type might be kept alive in the memory and comprehension of those who adhered to the true worship, and with it to the practice of pure Freemasonry.

Now, it would be known to the Cuthite occupiers of the plain of Shinar, that the true religion was imperfect without the presence of symbol and mystery. In the formation of a new system, therefore, the idea was carried out to an extent

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never contemplated in the pure times of simple and natural devotion. Instead of adopting the mystery (Μυστηριου, *Sacramentum*, an inward grace illustrated by symbols,) as a matter for the exercise of faith, which is the substance of things hoped for, the evidence of things not seen; they embraced the more literal meaning of the word (*res abscondita*), and instituted secret rites and ceremonies (απορρητα) to conceal certain facts and doctrines from the people, and with a view of perpetuating, amidst darkness and seclusion, the knowledge of important circumstances, which they considered might be usefully transmitted to posterity. Still there was a remarkable rite in the orgies of Mithras, from which it would seem that they retained, amidst all their errors, some indistinct idea of the original purport of the mystery. And this was a kind of sacrament which the hierophant administered to the candidate at his initiation. We have the information from Tertullian, who was well versed in all the mysteries of Paganism; but he erroneously ascribes the origin of the ceremony to Christianity. "A Diabolo scilicet, cujus sunt partes intervertendi veritatem. Qui ipsas quoque res sacramentorum divinorum idolorum mysteriis æmulatur. Tingit et ipse quosdam, utique credentes, et fideles suos: expositionem delictorum de lavacro promittit et si adhuc memini, Mithra signat illic in frontibus milites suos, celebrat et panis oblationem, et imaginem resurrectionis inducit, et sub gladio redimit coronam."

The first retrograde step in the departure from truth was taken on the plain of Shinar, by the Cuthite descendants of Ham; although Epiphanius seems to think that the individual guilt of it lies with Serug, the son Reu in the posterity of Shem, who possessed some authority amongst them. First, the Invisible Deity was worshipped; but soon a perverted ingenuity substituted an emblem, and it was not long before credulity and superstition esteemed the symbol to be divine, and had honours offered at its altar. The primitive object of adoration used to represent the deity was a rough stone, whether a cube or a pyramid. Maximus Tyrius says, that the Arabians worshipped a square stone, and the Paphians a white pyramid. Herodian reports that the Phenicians paid their devotions to a conical pillar. Sometimes these emblems were applied indiscriminately to the same deity. Thus Pausanias affirms, that Jupiter Μειλιχιος at Argos and Sicyon was represented in one place by a pyramid, and in the other by a rough stone. And the

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upright stones consecrated by our Druidical forefathers are still extant in many parts of Britain; but their shapes are so various that they appear to have been determined by accident.

All the migratory tribes, however, who peopled distant countries, did not at once depart from the simplicity of the patriarchal worship. The Greeks were first led astray by the poets Orpheus, Homer, and Hesiod, who applied names and attributed actions to certain individuals whom they elevated to the rank of deities; for before their time the mythological worship of this people was directed to an invisible God. The Noachidæ, by the influence of primitive Freemasonry, succeeded for a time in stemming the torrent of idolatrous innovation, and were hence subsequently distinguished by the name of sages, "wise men, philosophers, masters in Israel, &c, and were ever venerated as sacred persons. They consisted of men of the brightest parts and genius, who exerted their utmost abilities in discovering and investigating the various mysteries of nature, from whence to draw improvements and inventions of the most useful consequences. Men whose talents were not only employed in speculation, or in private acts of beneficence, but who were also public blessings to the age and country in which they lived, possessed with moderate desires, who knew how to conquer their passions, practisers and teachers of the purest morality, and ever exerting themselves to promote the harmony and felicity of society. They were, therefore, consulted from all parts, and venerated with that sincere homage which is never paid but to real merit; and the greatest and wisest potentates on earth esteemed it an addition to their imperial dignities to be enrolled among such bright ornaments of human nature."*

Hence the religion of Freemasonry had not wholly degenerated in the time of Abraham. Melchizedek, king of Salem, is mentioned as a righteous man, as are also Abimelech the Philistine, and his people. Potipherah, the father-in-law of Joseph, Job, Balaam, and Jethro. Speaking of the latter, Calvin said that he was doubtless a worshipper of the true God; but adds, "Mihi videtur vitiatum fuisse aliqua exparte illius sacerdotium." All these men were hierophants of the mysteries, and therefore Procopius

* Calcott, page 21.

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says, "Nec tamen interim abstinebant ab idolatria." Bishop Horsley affirms, that, "in Egypt, idolatry was in its infancy, if it had at all gotten ground, in the days of Joseph, for when he was brought to Pharaoh to interpret his dream, the holy Patriarch and the Egyptian King speak of God in much the same language, and with the same acknowledgment of his overruling providence." This assertion must be received with the above allowance. The base alloy was already visible in their superstitious rites and ceremonies; for the mysteries were certainly practised in Egypt long before this period. Indeed, idolatry must have made considerable progress in all the nations of the East before the Exodus, or the directions to avoid it in the Mosaic law would not have been so abundant, nor the denunciations against it so appalling.

The Sun, by its name of Luc or Lux,* appears to have been the first object of idolatrous worship; but *fire* was its acknowledged emblem; and hence that element soon came in for its share of the devotion in Persia and Peru; while, in the Delta, the symbol was a scarabæus or beetle, which hence was ranked amongst the Egyptian deities. In Gaul and Britain, it was an unhewn stone placed erect. The person represented was soon obliged in all these cases to succumb to the substitute, and thus objects of worship were multiplied, till a present deity was seen in every work of nature.

Thus by the influence of spurious Freemasonry, the human race, in successive ages, sank from one extravagance to another, till they worshipped as mediators not only the stars and planets, but also their various symbols and representatives, animals and reptiles, trees and vegetables, stocks and stones, and even the most loathsome insect was not without its devotees. The serpent became one of the greatest deities; and the besotted people fell down by thousands in devout adoration of a filthy beetle or an insignificant fly. To such an extent of degradation had even the wise and

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* Hence Gr. λυκαβας, *a year, or a revolution of Luc,* λυκειος, *an epithet of Apollo.* λυκαβητος, *a name of Mount Parnassus,* equivalent to Luca.—Bet, *the Temple of the Sun.* λυκοφως, *the morning light.* λυκνος, *a lantern.* λευκος, *white or shining.* λυκος, *a wolf,* from its being sacred to Luc or Apollo.—Lat. Lux, *light.* Lucus, *a grove,* from its being usually planted round the high places of Luc. Lucerna, *a lantern.* Luceo, *to shine.*—Eng. Luck, from the usual metaphor of prosperity being represented by light, and adversity by darkness.—(Fab. Mys. Cab., Vol. I., p. 29.)

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learned Greeks degenerated, that it is said they worshipped one statue of Jupiter covered with horse-dung, and another, called Jupiter Apomyos, in the shape of a fly!

And yet amidst all this abomination, it is remarkable how truly they propagated the externals of the Order, and with what fidelity they adhered to the ceremonies and symbolical machinery of the system which inculcated virtue by precept, but failed to enforce it by example. Thus, I quote from Brother Laurie's History of Freemasonry in Scotland:—"Those who were initiated into the Mysteries, were bound by the most awful engagements to conceal the instructions they received, and the ceremonies that were performed. None were admitted as candidates till they arrived at a certain age; and particular persons were appointed to examine and prepare them for the rites of initiation. Those whose conduct was found irregular, or who had been guilty of atrocious crimes, were rejected as unworthy; while the successful candidates were instructed, by significant symbols, in the principles of religion; were exhorted to quell every turbulent appetite and passion, and to merit, by the improvement of their minds and the purity of their hearts, those ineffable benefits which they were still to receive. Significant words were communicated to the members; grand officers presided over their assemblies; their emblems were exactly similar to those of Freemasonry, and the candidate advanced from one degree to another, till he received all the lessons of wisdom and virtue which the priests could impart. But besides these circumstances of resemblance, there are two facts transmitted to us by ancient authors, which have an astonishing similarity to the ceremonies of the third degree of Freemasonry."

In the succession of schools instituted by the philosophers of Greece, every new system laboured to defeat its predecessor; and the great variety of speculations which have reached our times only tend to shew the vast superiority of revelation over the vague conclusions of unassisted reason; and all unite to fix the conviction more firmly on our minds, that there exists in the world one only source of truth, whose credibility no argument has been able to shake; and that the Scriptures of the Old and New Testament, like their Divine Author, are the same yesterday, to-day, and for ever.

The true explication of the complicated system of hieroglyphics which had been imbedded in the Mysteries was

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believed to be attainable by initiation only. The acquisition of this knowledge was reputed to convey a high degree of satisfaction and delight; and the initiated were accustomed to boast that on them the LIGHT shone abundantly and exclusively; that they only were entitled to exclaim, Εφυγον κακον, ευρον αμεινον; that all learning and knowledge, and every other acquirement were theirs alone; that the Mysteries were the only things of any value in this life; and that in the next, the initiated were certain of admission into the happy gardens of Elysium. In a word, to say nothing of the fact that no person was capable of holding any office of trust without a previous knowledge of these orgies, initiation was reputed to convey absolute perfection; and it was implicitly believed that the poor forlorn wretches who were not entitled to a participation of its privileges, were sure to lead αβιωτον βιον, a life of extreme misery and privation, and at last be condemned to eternal torment in the dark shades of Tartarus.

Warburton gathers, from a remark of Origen against Celsus, that nothing absurd was *taught* in the Mysteries; thus drawing a clear line of distinction between doctrine and practice. It is quite certain that the latter was extremely defective; for these institutions contained much vice and abomination. Like the true Freemasonry, indeed, they encouraged the cultivation of science, which was hence practised with great success in those countries where initiation was most in request; and the high degree of perfection which the fine arts attained in the heathen world was owing, in a great measure, to the patronage and example of the chief officers of the mysteries. And such a principle of fraternal union appears to have subsisted amongst the initiated of every clime, that the Mysteries of vanquished nations were ever respected, and in all public treaties were specially exempted from desecration.

When such was the veneration for these Rites, it may be easily conceived that initiation would be in great request. And accordingly we find that all who had any regard for their personal reputation or future happiness were anxious to acquire a competent knowledge of the Mysteries through that legitimate medium. This was a Freemasonry which penetrated through all ranks of mankind except the very lowest; because the requisites for initiation were, that a man should be a *free born* denizen of the country, of mature age, sound judgment, and strict morality. Hence, neither

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slaves nor foreigners could be admitted; because the doctrines therein revealed were considered of too much value to be entrusted to the keeping of those who had no interest in the general welfare of the community. St. Austin, quoting Varro, says that such a communication might have been prejudicial to the state; for slaves were not unfrequently plotters of mischief, and fomenters of sedition; and a suspicion whispered against the truth of the popular religion would have constituted a fearful engine in the hands of an artful and enterprising conspirator, by which the people might have been moved at pleasure. The vulgar were therefore kept in awe by the supposition of some hidden mystery, which it would be fatal to penetrate.

By requiring virtue in every candidate, it was intended to prevent the commission of *public* crime; for it is well known that, unlike the Freemasonry of which they vainly imagined themselves to be possessed, the indulgence of private vices was at least connived at in these institutions, if not openly encouraged.

The Lesser Mysteries were accessible to all ranks and descriptions of people—even women and children were not rejected. "Influunt turbæ," says Apuleius, "sacris divinis initiatæ, viri fœminæque, omnis ætatis, et omnis dignitatis." But these inferior celebrations consisted merely of a few simple Rites, which constituted the ceremony of admission to the practice of their religious duties, like Jewish circumcision, or Christian baptism; and all the information communicated at that solemnity was limited to a few mythological facts respecting the principal deities, which might tend to confirm the aspirant in his belief of the virtues which would arise from a steady conformity to the current system of polytheism.

> Discite justitiam moniti, et non temnere Divos.
> ÆN. vi. 620.

But the Greater Mysteries, which contained the doctrines so clearly revealed in the Mosaic history, and which appertain to the designs of Providence in the salvation of man—veiled indeed, and often misunderstood—were of too serious a nature to be thus freely exposed. They were communicated only to a select few, and even to them under the most awful sanctions. This will account for the silence of the early historians on most of these subjects. Cuvier

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concludes, most unphilosophically, that all remembrance of the Deluge was lost, because it is not mentioned by Sanchoniatho, neither "are any traces of it to be found in Egypt in ancient records." The fact is, that this knowledge was preserved by the Mysteries in the Anaglyph, or sacred character of the priests; and to whomsoever it might be revealed, its publication was prohibited under heavy penalties. As in the genuine Freemasonry, secrecy was recommended and enforced by every possible expedient. The Egyptians set up a statue of Harpocrates, with his right hand on his heart, and his left pendant by his side, and full of eyes and ears, but without a tongue—to intimate that whatever may be seen and heard in the mysterious celebrations ought never to be spoken. The Greeks, in like manner, erected a statue of brass at Athens without a tongue, to enjoin secrecy; and the Romans had a goddess of Silence, who was represented with her forefinger on her lips.

These practical lessons made such an impression on the people, that from a simple suspicion that Eschylus had introduced into one of his plays some reference to the mysterious doctrines, the poet preserved his life only by taking sanctuary at the altar of Bacchus, until he had an opportunity of appealing to the Areopagus. Pausanias, in his History of Greece, assigns to the Mysteries such a venerable sanctity that he is obliged to pass over them in silence. And, in another place, he excuses himself from making a revelation of their secrets by a very ingenious device. "I intended," he says, "to have entered on a particular description of the Eleusinian temple at Athens, and all its services; but my design was prevented by a prohibition *communicated to me in a dream.*" And he accuses Homer of boldness for the insertion of certain particulars in his poem *respecting the souls in Hades*, or, in other words, respecting the initiations. Indeed, the priests of all nations were so chary in the revelation of their sacred Mysteries, that it constituted their chief boast that no one was able "to lift up their veil."

To make the impression still more affecting, the Greater Mysteries were celebrated at dead of night, in the deep recesses of caverns, amidst darkness and seclusion, attended with horrible representations of the sufferings which departed souls endured who had died without regeneration,

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or, which is the same thing, who had incurred the displeasure of those in whose custody these institutions were placed.

> And many a godlike form there met his eye,
> And many an emblem dark of mystery.
> SOUTHEY. *Kehama,* xvi. 2.

And the open sanction of the civil magistrate was added, if it be true that the Senate assembled after each celebration, to inquire whether it had been conducted according to the prescribed formula, without irregularity or profanation.

When the mind had been subdued by these scenes to the requisite point of implicit submission and unreserved faith and obedience, the ineffable doctrines, on which the whole fabric of true religion rests, were gradually unfolded as profound secrets, the very whisper of any one of which could only be atoned for with life. "Si quis arcanæ mysteria Cereris sacra vulgâsset, lege morti addicebatur." These were the Unity and Trinity of the Godhead, including the startling fact, that the popular deities of their mythology were only dead men, who had been canonized by their ancestors for benefits rendered to mankind; the creation and institution of a Sabbath; the fall of man by means of a serpent tempter, and his restoration through the voluntary obedience of a Mediator, who should bruise the serpent's head; the universal deluge; and a future state, with its necessary concomitant, the immortality of the soul.

These are doctrines which were essential to the true Freemasonry in all ages of the world; and still remain to invigorate our Order with the vivifying principle of religion, without which Freemasonry would be a skeleton of dry bones, and unworthy the attention of a rational being. That they formed part of the imitative systems of antiquity there is no lack of proof. On all the above points the evidence is full and clear; not consisting in detached and solitary allusions, and dark hints thinly dispersed throughout the writings of antiquity, but broadly declared in language which cannot admit of cavil or doubt.

And there is nothing in the admission of this fact which is inconsistent with the attributes of the Deity. If the Governor of the Universe thought proper to permit such an universal defection from truth, it was intended not only to conduce to some further purposes of his providence, but as a means of contributing to the perfection of those secret

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purposes which were designed for the ultimate benefit of all his creatures. King, in the "Origin of Evil," maintains the principle, that if God had been inclined to have removed this evil, it would have been at the sacrifice of a certain portion of good. On a full inquiry into this intricate subject we shall find that, as St. Paul assures us,* he did permit idolatry and its attendant mysteries to exist amongst mankind, for the purpose of conveying throughout the whole world the sublime truths connected with his gracious purposes respecting our salvation, although human perversity studiously endeavoured to throw them into shade.

It is a remarkable fact that though the early Christian Fathers, who were witnesses to the abominations which had been interpolated into an institution that originally had much purity of intention to recommend it, inveighed with great vehemence and wrath against the Mysteries; yet they had no sooner succeeded in effecting their entire abolition, than they tacitly displayed a belief that, in their purity, they had been a vehicle for the transmission of truth throughout the heathen world, by actually transferring "the terms, phrases, formularies, rites, ceremonies, and discipline of these odious Mysteries into our holy religion; and thereby very early vitiated and depraved what a Pagan writer could see and acknowledge was *absoluta et simplex*, as it came out of the hands of its Divine Author. Sure then it was some more than ordinary veneration the people had for these Mysteries, that could incline the Fathers of the Church to so fatal a counsel. However, the fact is notorious, and the effects are but too visible." †

In my next paper I shall proceed to show that the Cosmogonies which formed a part of the legend of initiation into the Mysteries, were derived from a tradition of the actual creation of the world, as recorded by Moses; which always constituted a legitimate subject of discussion in our beautiful and interesting science.

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* Acts, xiv. 16.

† Warb. Div. Leg., Book ii. s. 4.

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MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

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

No. XVII.—PROSPERITY COMPARED WITH ADVERSITY: A DISTINCTION NOT PECULIAR TO THE MODERNS.

Donec eris felix, multos numerabis amicos;
Tempora si fuerint nubila, solus eris.—*Ovid.*

When Fortune smiles, your friends abound;
But let her frown, they shift their ground.—*Author.*

THE burthen of the poet's song may, by " Fortune's favorites," be stigmatised as satirical and misanthropic ; but, take a peep into society as its circles revolve in giddy whirl, and the just moral mentor shall be impelled to say, that its state of conventional feeling on such cases as the theme alludes to is *rather more depraved* at present than it was in Ovid's time. There is a mass of demonstration in the experience and observation of individuals which, combined with the commentaries and essays of the most profoundly learned, and equally practical men, in all ages of the world, leaves the subject barren of contradiction. It is a vernacular proverb, that " Prosperity gains friends," but that " Adversity *tries* them." Now the chief object of the moralist is to prove, or essay to explain, the *rational* origin of such aphorisms, a task which we will test our ability to perform.

Perhaps the following simile may do it succinctly, if not perfectly. As creeping insects, venomous reptiles, with myriads of animalculæ are attracted, and engendered into life, by the effulgent and vivifying rays of a genial summer's sun, whilst riding in the meridian of his splendours, and are equally repelled to fly for warmth and shelter to their mouldy holes and moss retreats, when the damp-chilling vapours of twilight descend, and the lengthening evening shade obscures his departing glory ; so that animal, man, generally speaking, (for *there are* the noblest exceptions to every dry and rigid rule,) joins himself, apparently with the most cordial sincerity, proffering an eternal friendship, to the circle of the social evolution of some wealthy compeer — the rising sun of molten gold, carved and engraven with man's device ; revelling in the convivial enjoyments of his banquet board, sharing perhaps in the dearest and most sacred penetralia of his household gods, commending his prodigality, and probably inciting him to grandeur, deeds of luxury, and profusion, going with him where he goes, dwelling with him where he dwells, and, in one word, making himself the *double* of his friend. But,

Oh! what a falling off is there;—

when his fortune is wrecked upon the rocks of unforeseen mischance, his influence declines—his income gradually grows less—first one, and then another prop of human vanity is thrown down ; *where* are his fulsome loving friends to mend his shattered means, to rescue him from a jail, perhaps the tomb of his mortal existence, or the sepulchre of his hopes, his prospects, and his *honour*, — where are those vermin that

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basked in the noon-tide glow of his affluence and fame? Alas! for the integrity and holiness of the human character! The "multi amici" of his happier hours have *forsaken* and left him to the "merciless pelting of the pitiless storm" of adverse circumstances, and, *unless God be with him*, he *is* left *alone!* And in return for the many favours and acts of charity done to others, the world derides his *want of discrimination — his imprudence*, perhaps his extravagance, and dares to *justify* its own cold-heartedness, duplicity, and dissimulation, by ungratefully exposing its victim's foibles, and fiendishly ridiculing that *generous and ingenuous confidence in human nature*, which was the *real* and *primary* origin of his misfortunes—

He that's ungrateful has no crime but one.
All other crimes may pass for virtues in him.

Ovid winds up this melancholy tale of mortal sorrow, and mortal fickleness, with a sententious fact as true as his thesis, and as unpalateable:—

Cum Fortuna manet, vultum servatis amici,
Cum ccidit, turpi vertitur ora fugâ.

No. XVIII.—TYRANNY THE SHORTEST AND WORST RULE OF GOVERNMENT.

"Violenta nemo imperia continuit."—*Seneca.*

The Despot's sway is brief in ev'ry sphere:
He earns not love, but fills each heart with fear.—*Author.*

Tyranny may be defined to mean the exercise of that absolute and arbitrary power, whatever its sphere of action, which one human being arrogantly and unnaturally usurps over another. In morals, such an irresponsible puissance may be styled a *vice*, because it is dangerous to that *order* which is the fundamental constitution observable throughout the created universe. God only can be supreme in power, because He only is supreme in that wisdom necessary to direct it. Man is finite in wisdom, therefore ought his power always to be controllable and responsible.

This moral disease is not confined in its operations to particular classes or particular persons, though history exhibits it most prominently developing itself in the regal capacity, whether the sovereign magistrate was elected by the suffrages of his fellow-citizens, the most primitive and orthodox method, or placed himself in dominion over them by conquest or by birth-right. Private persons undoubtedly, in their several degrees and stations, are equally under the baneful influence of this vice, and where they *can* practice it, the greatest social evils and domestic mischiefs are its consequent effects. But these are infinitely less deplorable when compared with the magnitude of misery occasioned by its exercise among states and empires.

The maintaining of sole and absolute authority is purely an *animal* attribute, deriving its domineering quality either from brute force, artful cunning, or improperly acquired supereminence. For it is observable that both ancient and modern tyrants have only been able to sustain their power or execute their arbitrary decrees either under the protection of large and numerous armies, or through some fox-like stratagem of state policy. The experiment, however, is always fraught with great danger both to the governor and the *governed*. A tyrannical monarch may be compared, as to his ultimate fate, with the fable of the tyrant

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huntsman, who kept a pack of fox-hounds half-starved in their kennel, in order to render them more furious and eager in the chase, lashing them every day severely that they might be disciplined into the strictest observance of his looks and commands. But let all great tyrants take a lesson from this petty tyrant's end. It happened one day that he entered the kennel *without his whip.* The dogs quickly observed his defenceless state, and being unawed by the absence of the usual ensign of authority, and exasperated by the instinctive remembrance of his cruelties, they fell upon him and tore their wretched tyrant piecemeal, at once satiating their thirst for his blood, and gratifying a long and deeply-felt desire of revenge. History likewise teaches us that, so far from tyrants enjoying any real happiness, they are continually living under the torturing apprehension of some unforeseen peril. This was vividly exemplified in the example of Damocles, one of the flattering courtiers of Dionysius, the tyrant. Damocles, descanting upon his master's grandeur, his power, and his riches: Dionysius one day said to him:—"These things seem to delight you; make a trial of my place by way of experiment." Damocles with glee instantly assented, and arrayed in the regal purple and attended by the king's body-guards, every one bowed the knee to him, and he was in every respect treated as the king. But in the midst of this pomp and while sitting at the banquet, Dionysius ordered a naked sword to be suspended from the ceiling by a horse-hair, the point being directly over the head of Damocles. From that moment Damocles lost his appetite, his pleasure vanished, and he earnestly craved to be restored to the security and ease of his former less exalted condition.

By that device Dionysius tacitly acknowledged to his courtier that his supposed happiness was poisoned by a constant terror of the punishment hanging over him for his frequent cruelty and injustice.

Such remarkable instances clearly demonstrate that the principle of freedom, which stands on *equal laws, equal rights,* and the *moderate administration* of them, is the only good basis of a wise government, perpetuating popular obedience by reigning in the *hearts* of its subjects.

> O! Liberty! thou power supremely bright!
> Profu-e of bliss, and pregnant with delight;
> Perpetual pleasures in thy presence reign,
> And smiling Plenty leads thy wanton train."

ON THE MYSTIC NUMBERS, 9 AND 15.

(*From* p. 30, 1838.)

TO THE EDITOR.

Dear Sir and Brother.—Having attentively read the objections again made by Brother J. S. Keddell, I am still of opinion that I cannot do him more justice than by referring him to my former explanations of the word יומם, and the authorities I there quoted. That the learned Brother has not succeeded in satisfying himself from the authorities he has been enabled to consult, is no proof that my expositions of the subject are incorrect.

Without disparagement to the profound learning of both Buxtorf and Parkhurst, quoted by Brother Keddell, it has ever been acknowledged that the Hebrews in all ages were the great masters of the sacred lan-

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guage, more particularly it having been at one period their vernacular tongue (as described by Nehemiah, who complains of the introduction of a foreign language by which the beauty of the Hebrew became corrupted; consequently we find the writings of the most approved expounders of holy writ in the original Hebrew, and but few of them have ever been rendered into any other language, and therefore they remain the peculiar treasure of the learned Hebraist.

Desirous, however, of affording your readers a fair opportunity of judging as to the correctness of the argument before us, I herewith subjoin the following extracts:—

The learned and eminent grammarian Aben Ezra, in his celebrated commentary on the Pentateuch, observes in Exodus xiii. 22. "The pillar of cloud shall not depart, יומם. The word יומם is used throughout holy writ, to signify that portion of time when the sun sheds its rays upon our earth, whereas the word יום is very frequently used to imply both night and day, and sometimes *night only*. For example, Numbers viii. 17. 'ביום, On the day that I smote every first born,' when actually the event occurred in the night. Again, in the 2 Kings vii. xix. 'היום, This day is a day of good tidings,' this was also night; for it follows, 'If we tarry till the morning light,'" &c.

Again, in a work entitled "Perfectio Pulchritudinis, Seu Commentarius in loca Selecta Vocesque et res difficiliores. S. Scriptural. A. R. Selemone Ben Melech:" we find the following explicit exposition, viz.: "יומם with double מ, signifies particularly that period of time when the sun shines its light on our earth."

The celebrated grammarian and lexicographer, Ben Seeb, in his famous dictionary, entitled, "Treasure of the Roots," gives the same definition as above, and in corroboration of which he refers to Nehemiah ix. 19.—"The pillar of the cloud departed not from them, ביומם, by day," thus clearly proving that יומם must be a primitive and not a compound word, by its having the preposition ב prefixed to it.

I beg further to observe to the learned Brother, that the מ is used in various forms as a servile, but no rule has ever been laid down by Hebrew grammarians pointing it out to be the characteristic of the adverb, the example quoted by Brother Keddell is no proof, as we find the word אֶמְנָה bearing the same signification, vide Genesis xx. 12, in the Hebrew, and Joshua vii. 20.

Respecting the objection made to ימינו I must again repeat, that when illustrating *reminiscenses*, if I may be allowed the term, we are not bound to confine ourselves to the very words of the text, nor does it at all lessen the value of the quotation, while the true spirit of the word is preserved.

In reply to the words quoted from the first of Psalms, I must refer the learned Brother to the translations of the learned Mendelssohn, annexed to the Hebrew Psalms, which is considered and acknowledged to be the most orthodox, viz. "and in his law doth he meditate, Tag und Nacht, day and night."

I hope I have not been prolix.—I shall feel happy to know that my little labours have at all contributed to the information of your readers.

I am, Sir, yours fraternally,

GEORGE AARONS.

No. 1, *Newcastle Street, Strand,*
May 14th, 1838.

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THE DESERTER.

In one of the dungeons of Potsdam were seated three persons: the first, a young soldier scarce eighteen, whose jacket, stripped of its facings, told that the sentence of the court-martial had already passed—a sentence which, for his offence (that of desertion) Frederick the Great seldom inclined to mercy.

Beside him was seated a female, her hands clasped in convulsive firmness; her lips quivering with suppressed emotion; the tears streaming unconsciously from her eyes, which were rivetted, with mournful tenderness, upon the prisoner, soon to be led forth to death. The third inmate of that dreary cell was the chaplain of the prison, whose self-possessed yet mild demeanour, told that long familiarity with scenes of wretchedness, while it had enabled him to suppress all outward demonstration of sorrow, had not blunted his heart to the miseries of his fellow-creatures.

"Fritz!" exclaimed the heart-broken mother, "this is not the spirit in which a Christian should meet death: listen to the exhortation of God's minister."

"Mother, I am innocent," replied the youth. "My captain gave me permission to absent myself two days, the very night before he fell, but my judges would not believe me."

"I believe you," sobbed the heart-broken parent; "but is the injustice of man an excuse for neglect of Heaven. Though guiltless of this one fault, how many thousands are unatoned—are unrepented of? and you would die in this hardened spirit?—the sense of human injury is stronger than the sense of human sinfulness. Hear, Fritz," she continued, "bend thy stubborn knees. When your poor father died you were an infant, helpless and sickly—I forgot myself, hushed my own griefs to remember you. I commanded back my tears, stifled my sighs, divorced my grief from your father's grave, and lived through many a grievous hour because thou didst live. 'Twas a bitter grief; but, oh! 'twas happiness to this. My boy, my thoughts grow frantic when I behold thee blotted from the book of life! Bend, bend thy stubborn knees and ask for mercy."

"Mother!" exclaimed the young soldier, his frame writhing with emotion, "spare me."

"Spare me, and save thyself," answered the unhappy woman; "humble thy haughty spirit; nor deem, that because an unjust sentence has been pronounced against thee, thou mayest unprepared stand before the judgment seat of the Most High."

Fritz, whose face was covered with his hands, wept bitterly—his sobs were audible.

"Blest tears!" exclaimed the priest, "they are the harbingers of contrition—the penitential waters of the soul, which cleanse it from impurities."

The rest of the night was passed in prayer and religious exercise. The unhappy youth was brought to feel that earthly injustice was no expiation for his offences against Heaven, and that ere he could look for pardon from his offended Creator, he must endeavour to merit it by penitence and prayer.

"Mother," said the youth, after his feelings had been soothed by the hope which so lately was a stranger to his breast, "I thank thee—thou

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hast given me life, nurtured me, expended on my years all the rich treasure of a parent's love;—as cares, as watchfulness, as tenderness thou hast done more, thou hast taught me how to die—to quit the world in peace."

"And to pardon it," interrupted the minister, "to extend Christian forgiveness to your enemies, if such thou hast."

"What!" exclaimed the young man—the infirmity of human passion for a moment subduing the dictates of religion—"forgive my enemies! forgive Hubert and Carle, whose lies condemned me!—never, father, never!"

"How else wilt thou hope to be forgiven?" demanded the good old man. "Shall man dare to ask forgiveness of his Maker, and yet refuse it to his fellow worm?"

"But, Hubert and Carle, father"——

"Have injured thee, my son," said his mother, calmly; "had they not, where would be the merit of forgiving them? Hast thou forgot the first prayer I taught thee to pronounce: 'Dimitte nobis debita nostra: sicut et nos dimittimus debitoribus nostris.' Forgive them, my child, as thou hopest to be forgiven."

"Mother, the last feeling is rooted from my heart, I do forgive them."

"Thanks! thanks!" exclaimed the now happy parent; "the bitterness of losing thee is past; our separation will be short, Fritz. I am already bowed more by sorrow than by years. The grave now waiting to receive thee will not be long without a second tenant."

"The hour will soon arrive, mother, when we must part, let me fulfil my last earthly duty." The captive reached from the shelf above his rude hard couch, a military knapsack, and began arranging its contents. Here, dear mother, is my bible; keep it for my sake; it was my father's; and you will not prize it less that it has been your unhappy son's. Would," he added, turning to the priest, "I had aught worthy of your acceptance, but the captive's prayers must be your only guerdon; unless," he continued, "this trinket, which seems marked in curious characters and Hebrew letters, be worthy of your attention." He placed in the old man's hands a small medallion of silver gilt, as he spoke.

"Where got you this?" demanded the priest, eyeing it with surprise and curiosity.

"It was my father's—it has his name upon it."

"Fritz Kineberg," said the inquirer, reading the legend engraven on the rim—the speaker paused for a moment and then resumed—"my son, I have a duty to attend to; another wretched prisoner awaits my ministry; but at the hour of the last trial of your firmness, I will be with you."

"Leave us not, holy priest," exclaimed the mother, "Heaven knows we have need of consolation and support."

"'Tis the sacrifice of duty, daughter," answered the old man, "and must be made."

The inmates of the prison bowed in resignation, and again were deep in prayer, as the good priest left the cell.

* * * * * * *

Morn at length broke, and all was prepared for the execution of Fritz —still the priest returned not—his arms were pinioned, and the guard about to conduct him from his cell, when the door was gently opened, and the chaplain entered.

"You are late," said the young man, "but duty, doubtless, detained

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you. Unloose my mother's arms from about my neck, father, and give me your blessing—comfort her when I am gone."

"Fritz," said the old man, solemnly, "you stand upon the verge of eternity. Is thy mind subjected to the will of God?"

"I am content to die. God's will be done."

The sobs of the wretched mother, whose fortitude had quite forsaken her, were irrepressible.

"Unsearchable are His ways, my child; inscrutable are His decrees. Lost and wretched as you stand, were it well, He still could save you."

"I am hopeless, father, of all earthly mercy," replied the young man."

"Hope," answered the priest, with a tone approaching to cheerfulness, "should never leave us. Should it please Providence to spare thy life"——

"Priest!" exclaimed the mother, who had been listening to his words, "Is there hope? Thou art a holy man, and would'st not trifle with a soul upon the verge of time. Shall I not be left a childless mother? Has Heaven, in mercy to my prayer, spared me my age's prop—my boy—my only one?"

"It has," replied the priest, producing the pardon; "he is free."

In an instant, mother and son were folded in each other's arms, while the messenger of mercy bestowed on them his benediction.

The father of Fritz and Frederick of Prussia were Freemasons.

The above was related to the writer by one of the young soldier's descendants whom he met in a Lodge in Suabia.

NOTITIÆ TEMPLARIÆ, No. 6.

POSSESSIONS OF THE ORDER IN SCOTLAND.

"The Knights of the Temple," says the Chevalier Burnes, in his elegant history of the Order lately published, "were introduced into Scotland before 1153, by King David the First, who established them at Temple on the South Esk, and who was so attached to the Brotherhood, that we are told by an old historian, 'Sanctus David de præclara militia Templi optimos fratres secum retinens, eos diebus et noctibus morum suorum fecit esse custodes.' Malcolm, the grandson of David, conferred on the Brethren 'unum plenarium toftum in quolibet burgo totius terræ,' which foundation was enlarged by his successors, William the Lion and Alexander the Second. The charter of the latter is still in the possession of Lord Torpichen, whereby he grants and confirms, 'Deo et fratribus Templi Salomonis de Jerusalem omnes illas rectitudines, libertates, et consuetudines quos Rex David et Rex Malcolm et decessus pater meus Rex Willielmus dederunt et concesserunt, sicut scripta eorum authentica attestant.'"

The House of the Temple on the South Esk, in Mid-Lothian, as it was the first, so it is generally considered to have been the principal residence of the Knights Templars in Scotland. The anonymous author of an interesting account of the Templars, recently published by the Society for diffusing Useful Knowledge, states that "the chief seat of the Order in Scotland appears to have been Balancradox;" and he somewhat unadvisedly adds, "its possessions were not extensive in that poor and

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turbulent country." In this latter averment he is however mistaken, for poor and turbulent as Caledonia was, there were yet precious pickings, even for the most fastidious or avaricious of the monkish or military Orders. If the Templars, indeed, had been somewhat anticipated in their chance of obtaining the choicest portions of the land by the early foundation and liberal endowment of so many monasteries by the good King David, they nevertheless contrived by their deserts or address to secure a goodly heritage from the Borders to the Orkneys—"per totum regnum Scotiæ, a limitibus versus Angliam, et sic descendo, per totum regnum usque ad Orcades."

We are told in the old popular ballad, that

> "The monks of Melrose made gude kale
> On Fridays when they fasted;
> Nor wanted they gude beef and ale
> As long as their neighbour's lasted,"

and we cannot reasonably suppose that the military monks of the Temple would care to fare much worse; nay, we may even venture to suspect that, as the Order possessed ample rights of fishing and of venison, the noble and gallant cavaliers might frequently forage for their fast days, of a fine summer's morn, by hooking a few stone-weight of the delicious salmon that sport in the Tweed or the Tay, and their tributary streams, and even let fly a sly bolt at a "fallow deer," if he chanced to break in upon their musings "on a shiny night, in the season of the year." Doubtless the Knights well "knew a hawk from a heron-schaw," and were much too knowing to be found where the good things of this life were altogether awanting. But this "*par parenthèse.*"

The site of the Temple establishment on the South Esk was in a sheltered glen, embowered amidst orchards and corn-fields, well watered by the river, and surrounded by gentle hills, whose summits were crowned with woods, while extensive forests then filled up the back ground. All that now remains is the conventual chapel, a plain enough gothic building, which till within these two years has served as the parish kirk. The minister's manse, or parsonage house, with its attached grounds and garden, now occupies the site of the convent and cloisters of the preceptory, the foundations of which were discovered upwards of a century ago, presenting evidence of a very extensive building. The pedestals of several large pillars were dug up. The precise date of the existing chapel is not apparent, but as the preceptory was undoubtedly established and endowed in the reign of David the First, we may reasonably refer the building of the church or chapel to the same period.

Nearly under the belfrey, is to be seen an ancient inscription, of which the following is a copy, so far as it may be made out:

V Æ S A C
M T . H . M

The interpretation of these letters has baffled the ingenuity of the most learned antiquaries—Dr. Jamieson among the rest, the erudite author of the History of the Culdees of Iona. The bell-rope has worn away a part of the stone, just at the beginning of this inscription, so that possibly there were more letters. We profess not to be able to aid in decyphering them. The phrases "Militiæ Templi Hierosolymæ Magister," and "Militiæ Templi Humilis Magister," frequently occur in Templar documents, and correspond in their initials with the letters of the second line. As to the first line, it seems difficult to throw even an oblique ray upon it. Perhaps the diphthong Æ might have reference to "ædes," or some of its derivatives. An antiquarian amateur has

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suggested as a simple version of the whole, "Vitæ Sacrum Militiæ Templi Hierosolymæ." But the question is still open.

In the inside of the Temple church a heap of human bones was some time since accidentally discovered. No memorials of the Knights are apparent among the rustic monuments that crumble around. The old slating has recently been (sacrilegiously) removed, to serve some purpose in the erection of the new church hard by! It is to be hoped that the parish heritors will not allow this venerable relic of the Order in Scotland to go to ruin in consequence. We observed the ancient stone cross, which formerly stood upon the western pinnacle of the edifice, carelessly placed upon one of the pillars of the church-yard gate. Had it not been somewhat ponderous, we should have felt tempted to have transferred the sacred emblem to the Hall of the Canongate Kilwinning Priory, there to be guarded and regarded by *the Knights*.

At no great distance from the above Temple was situated the Preceptory of Balantradochs or Blentodoch, at a place now called Arniston. Mention is made of "Magister et fratres Templi de Blentodoch" in the chartular of the Abbey of Newbattle; and in the inquisitorial process against the Order, instituted at Edinburgh in 1309, the Grand Preceptor, Walter of Clifton, depones that, among other places, he resided three years at Blancradochs (for so the orthography is varied). The fine meadow grounds and groves of Arniston show that the Knights had there judiciously established themselves. They held also sundry possessions at Corstorphin, Langton, and Kirk-Newton, in the same county.

At St. Germains, in East Lothian, there was an establishment of the Temple, situated in the midst of a fertile district. "Barthelemeu Mestre de la Maison de Seint Germain," swore fealty to Edward I. in 1296, as his signature in Ragman's Roll testifies. The revenues of this Preceptory, which fell to the Hospitallers, were bestowed at the Reformation upon King's College, Aberdeen.

In the county of Renfrew, the Order possessed a small priory at Inchinnan, the parish church of which belonged to them. "The church of Inchinnan," says Chalmers in his Caledonia, "with all its pertinents, was granted to the Knights of the Temple by David the First, and it continued to belong to them till their suppression in 1312, when this church, with all their property in Scotland, was transferred to the Knights of St. John, who held it till the Reformation. The Johannites enjoyed the rectorial tithes and revenues, and the cure was served by a vicar. At the Reformation the revenues were reported at sixty pounds per annum. The parish church of Inchinnan is a very ancient edifice, said to have been built so far back as 1100."

The Templars possessed valuable properties in Denny, the Carse of Falkirk, and other parts of the county of Stirling. In the list of religious houses annexed to Keith's Catalogue of Scotch Bishops, a place called Oggerstone is specified, where the Templars are said to have had a house and castle.

In the shire of Aberdeen they had churches and lands at Tulloch and Aboyne. There is a charter of Alexander the Third of Scotland, confirming to the Knights the church of "Obeyne."

In Dumfrieshire, the Order possessed the chapelry of Dinwoodie, with the adjacent lands, in the parish of Applegarth, besides a vast number of small and detached properties. In 1296 the Master of the Temple having submitted to Edward the First, he was rewarded by a

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royal precept from that prince to the sheriff of Dumfries, ordering the Templar property in that county to be restored to him.

The lands of Derville, in the district of Loudon, county of Ayr, appertained to the Knights.

The Order also possessed a preceptory endowed with lands at Mary-Culter, in Kincardineshire.

The manor of Kirk-liston, formerly called Temple-liston, in the county of Linlithgow, appears to have been granted to the Templars in the twelfth century. All places bearing the name of Temple belonged to them.

But it would be tedious, if it were possible, to enumerate in detail the various possessions of the Order in Scotland, unless indeed some very interesting historical particulars were connected with the catalogue, illustrative of the Order or the events of the times. Suffice it here to say, that in almost every county the Templars held property, and were invested with all the privileges and powers of lords superiors of the soil, "cum secta sacca, thol et theme, cum infang-thief et outfang-thief, girth-brekin et bludwite, flein-girth et murthur, latrociis et forcement, infra tempus et extra tempus, et in omnibus locis et cum omnibus causis quæ sunt vel esse possunt."

A complete and authentic roll of the Scottish Temple lands is, however, in course of being procured, we understand, from the records of the Knights of Malta, who erst inherited the Templar domains. Many interesting documents must yet lie hid among the ancient archives of that now dormant Order.

In conclusion we may notice, that it was the custom of old to have iron crosses affixed to the walls of the tenements belonging to the Templars; and several of these rusty relics yet remain in Edinburgh and other towns or burghs; while the system of vassalage is still kept up by the possessors of such buildings paying an annual feu-duty to the Temple-superior. In a number of cases, however, this right of levying the feu has been resisted; the practice having frequently fallen into desuetude.

PILGRIM.

MASONIC LEGENDS.

THE antiquarian Mason will be delighted at our having accidentally been the happy means of rescuing from oblivion some valuable and important documentary evidences. In these legendary papers will be found the clearest illustrations of the polity, and the general usages of our ancient fraternity in times of yore;—indeed, it is somewhat remarkable that they should be as important and interesting now as when they were first written,—perhaps this circumstance will startle the straightlaced, who may pause to inquire, whether the statement that several manuscripts were destroyed by conscientious Masons * be really true, or whether some cunning rogue did not substitute for some, a bundle of trash, and, after secreting the MSS. for a long time, died without betraying their hiding place; certain it is, that the present secrets have been revealed to us, not in a dream, as was accorded to our late venerated

* Masonic Records, 1720, vide Almanack.—*Caleb Quotem.*

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Brother, Larry Dermot, but while we were wide awake. The fairy imps absolutely gambolled and revelled with delight at our astonishment, when, with mystic devilry, they told us, gentle reader, "there was nothing new under the sun;" and observing that our astonishment was increasing into something between awe and stupidity, they reminded us that we were their successors in the preservation of these papers, and thereby doomed to certain penalties; that one of the legends must be given to the Brethren at least every three months; and that unless we did so, those who wrote them, aided by the spirit of Larry Dermot, would "tickle our tobies," with a bill of attainder, according to the *present* Constitutions, a copy of which had been presented to them by Brother Peter Gilkes, and which identical copy, it appeared, had been accidentally deposited with his remains in St. James's Churchyard, in 1834.

The merry imps told us many other matters, and have promised to decypher all the MSS.; and further, to skip about from pole to pole, over land and over sea, and from the palace to the cottage; and, like bees, with honeyed wing, to bring their stores to the hive of industry for our readers. For this (the future) we have promised to be grateful, and as they are to have the benefit—we could do no less. We hope in all this we give no offence to any Brother, high or low, rich or poor.

AN EVVENTTE.*

(VVEYLEDE YN ALLEGORYE, ANDE YLLUSTRATED BYE SYMBOLLES.)

AP.:—25°† A.L. 4238, A.D. 238.

ARGUMENT.—*A place of meeting having been required for mystic purposes, the Craft met in "a new temple:" exordium, explanation, peroration, proclamation, investiture of officials, lecture, points of lecture, various allusions (not, however, important,) anticipations of the future in relation to the education of children,‡ some passing hints upon the danger of recording even matters that involve no mystery of the Order, and some observations upon the difficulty in providing shelter for the aged men.*

Heptarchical summons.—To wit: Kent—Northumberland, East Anglia—Mercia, Essex—Sussex, Wessex—together with Cornwall and Wales.

Presentes—Magister Maximus—Magistri secundi.

1. East Anglia.§ L.Y.S. 2. Mercia. O.N.S.B. 3. Essex. 4. From Stranger Land. A.C: P.S:

Cum multis aliis, in ordine, videlicet.

Wardens, 8; Priests, 2; Treasurer, 1; Secretaries, 2; Deacons, 21; Superintendent of Works, 1; Organist, 1; Assistant Director of Ceremonies, 1; Sword Bearers, 3.

M. M. loquitur.—I now again declare my *Alter-Ego*, and am happy to

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* An event, we presume, refers to something "especial," for in the Legends there is a pointed reference to periodical meetings or assemblies of Masons.

† This must have been in the time of St. Alban, and of course some centuries before the new style; we do not allude to the Bissextile or Leap Year.

‡ The reader will observe, that in 238 there were no public schools for children, so that the argument was the more recondite.

§ We might in our time assume these to be—

1.—Lincolnshire. Yorkshire. Suffolk.
2.—Oxford. Notts. Stafford. Berks.
3.—Essex.
4.—American Canada. Penang and Sumatra.

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know that my excellent friend enjoys so largely the good opinion of the Grand Lodge; but I regret that indisposition prevents his attendance.

I re-invest my *Magister secundus.*

I appoint my *Custodes*—the senior I believe to be a zealous Mason, and anxious to acquire Masonic knowledge. I derive additional pleasure from knowing that his father is a Provincial Grand Master,* and that he comes from a good stock, and I feel, therefore, much confidence in appointing him.

In the appointment of the Second Custos, I feel the pleasure enhanced by the fact, that he has held a responsible office in a sister Grand Lodge, and he will now have an opportunity of seeing the excellent working in this country.

The Sacri † were continued in office.

The Thesaurarius was kindly complimented as an old friend, who having been elected by the Grand Lodge, the Grand Master fully coincided in the propriety of the vote.

The Custos actorum,‡ I appoint you to an office of no small importance, and am particularly thankful to you for accepting it, because I know the importance and value of your time, and am satisfied there will be that unanimity between us which ought to exist, and that you will maintain order and regularity.

Scribæ, as before.

Diaconi.

Architectus, as before.

Ceremoniarum rector as before.

Ibid. secundus, this officer was directed to take better care of the jewels.

Ensifer as before.

Organicus, as before.

Anteambulo,——§ you are true and faithful, I can bear testimony to your good conduct.

M. M. then rose. (the members standing.) He intended, he said, to have addressed the Lodge at some length had time permitted, however he could not close Grand Lodge without a few words. It was a subject of much importance, and he was glad that they were thus assembled in a regular dedicated temple, because he could now enforce that regularity and Masonic propriety which ought always to be observed in a Grand Lodge. The Brother who constructed that temple was now no more, he should therefore merely state, that it was originally intended to make it its present size. This intention was nearest his own heart, as it was his anxious wish that all Brethren who desired to attend, might do so without detriment to their own personal comfort.

M. M. next proceeded to speak of the necessity of observing forms and ceremonies, it was as important, he said, that they should be attended to in Grand Lodge as in every other Lodge.

The Brethren were desired to recollect that the Lodge was not a place for unnecessary debate, but for subjects connected with Masonic matters only. He would also observe, that no Brother should put upon papyrus, or cause to be recorded,‖ an account of any proceeding which

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* In the MS. it is rendered, *Magister Secundus.*
† In the MS, the office is *Priest.*
‡ Not a reappointment.
§ A very kind and familiar expression was used.
‖ The reader will observe this singular anticipation of futurity, in A.D. 238

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might take place whilst in Lodge; it was contrary to their Masonic engagement, and in violation of the obligation they had taken.* He would now review the proceedings of the Grand Lodge for the past year, and it was to him a matter for deep and painful thought, that some of their proceedings had been exceedingly irregular. Brethren were not to suppose because he was not always present at their meetings, that he was unmindful of his duty; every subject connected with Grand Lodge had received its proper share of attention—some† thought they knew the law, but they did not.

He then referred to the * * *,‡ this, he said was unconstitutional, as no body of Masons could hold intercourse in Masonic matters with any but Masons; and connected with this affair was one of those acts of irregularity of which he complained. He next alluded to the subject of the * * *,§ here, he observed, that a communication which he had sent to the Grand Lodge on that subject, was not only not attended to, but had not been received with that respect with which his communications were formerly treated. It used to be the custom for Grand Lodge to rise on receiving a report from the Grand Master, and to thank him for that communication, which on the occasion alluded to they had omitted to do.

M. M. next adverted to the * * *||. This was the second instance in which Grand Lodge had not treated his communication with the respect which it was entitled to; in that communication he had given his reasons why he withheld his support and sanction from that Institution; it was not that he was unfriendly to the principle, but he felt it could not be matured without injury to the existing charities. Here the M. M. entered into some minute detail of the various claims already made upon the Fraternity, and assumed as a probable circumstance, that advocacy of this new charity would entail on them very considerable additional expense.¶ The M. M. enlarged upon the irregularity which was gaining ascendance in Grand Lodge, and he warned the Brethren that, as he should determinedly do his duty, any infringement of the laws and constitutions would subject any Brother so offending to the full penalty required; formerly the fullest penalty had been recorded, but mercy was extended, upon a promise that the offence should not be repeated.

He felt towards every Brother perfect good will, and there was not one present who did not share in his good wishes, but he was determined to enforce the observance of Masonic discipline, and he trusted that he never again should have occasion to refer to any irregular or unconstitutional acts in Grand Lodge.

After a few other observations from the M. M., the Grand Lodge was closed.

[Ytt apeerede from somme traddytyonaree recordes, yt * * * afterwardes regretedde having spokenne soe strongglye, ande thtte ye G. Lo. werre notte ye lesse affectedde to hys personne ande to hys dignytte—soe motte ytt bee.]**

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* In St. Alban's time this might be very proper, but at present it is otherwise.—*Printer's Devil.*

† A hard word occurs here which some modern pedagogues advise should be skipped—but we dare not—so render it as literally as we can, viz. *lawyers.*

‡ This word is not decypherable in the MS, it appears to allude to "life assurance"

§ Also indecypherable, but alludes to some improvement in a building or place of meeting.

‖ This word is very old Saxon, and seems to allude to an asylum for the aged.

¶ In fact, computing in the money of the present day, EIGHT HUNDRED POUNDS per head!!

** This in the legend is a marginal note.

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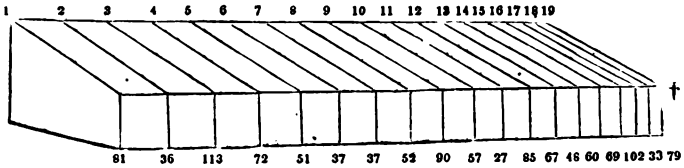
DIE MERCURII 6° JUNII A.L. 4238, A.D. 238.

PRESENTES.—M.M. (Hept.) and M.M. (* * *.)* M. secundi 2; Custodes; Sacr. Cust: act; Diaconi, 8; Architectus; Ensiferi, 2; Organicus; Anteambulo, &c. &c.

ORDO NEGOTII.—*Capita rerum* (confirmed,) *Suffragiorum immissio in cistam.*

Exemplum:

Pro concilio legislativo—canditat: (*Magistri*) 19.



Electi, No. 3 17 9 18 1 12 19 4 16 13

P. Magister Candidat 8.

1	2	3	4	5	6	7	8
101	43	80	59	52	80	97	57.

Pro consilio auditorum—Cand. Magistr. 19, ut supra.

Electi 17 3 9 12 18 19.

P. Magistr. Candidat. 8.

1	2	3	4	5	6	7	8
96	42	80	30	63	52	101	69.

Electi 7 1 3 8

TO BROTHER GEORGE AARONS.

(In reference to No. XIII. Freemasons' Quarterly Review.)

The NAME I AM, is *not* in Hebrew expressed by יה, it is expressed by אהיה (Exod. c. iii. v. 14.) It is remarkable, that I A M contains the initials of JEHOVAH, ALEIM, MALIK. For the *first* time יה is communicated in (Exod. c. xv.) mind (ver. 2.) the chapter and verse corresponding with the number, and the number of Letters in the *two* Lettered name; and there יה is expressly declared to be JESUS, the NAME *above every name;* because *Moses* declares, עזי וזמרת יה ויהי לי לישועה.—"JAH is my strength and my song, and shall be to me JESUS." This was fulfilled when *the three fourteen* generations, which terminated in the birth of CHRIST, were accomplished; because (1 Matt. c. i. v. 17,) by *the Musufer Kotan,* or short reckoning, *three fourteens* contain 15, in this manner, $1 + 4 = 5$, $5 \times 3 = 15 = יה$. JAH then appeared in JESUS CHRIST.

Yours on the ⌊ R. TYTLER, M.D.

Futteghur, Nov. 2, 1837.

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* From Stranger Land.

† This plan of ballot would not be amiss at the present day.

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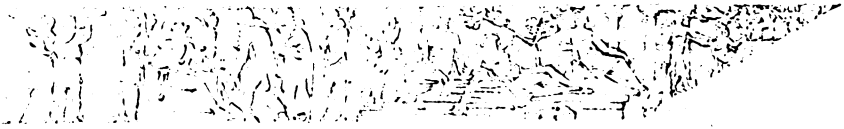
The Celebration of the Union in 1813.

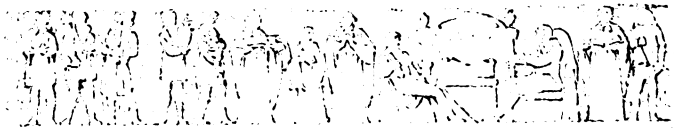


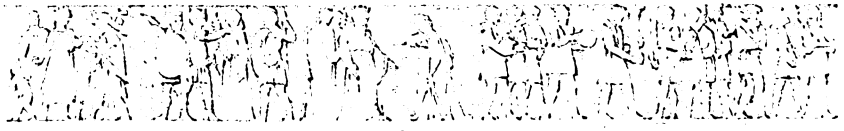
K. Darius ... Master the Temple ... Solomon

Boo. Harris Delt. Wilkes

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MASONIC OFFERING TO THE GRAND MASTER.

(*With Engravings.*)

THIS memorial of loyalty, respect, and affection for the distinguished Brother, whose Masonic services it is intended to commemorate, having been completed, it was presented by the Committee to His Royal Highness the Duke of Sussex on Wednesday, the 27th of April; and, in order to give our readers an opportunity of judging how far the object has been attained, we, without regard to expense, place for their acceptance lithographic engravings of the "Offering," together with an explanatory extract from the pamphlet presented to the Grand Master, and to the Subscribers. The Offering itself is from the model approved by His Royal Highness, and was manufactured by Messrs. Garrard, of the Haymarket. The present engraving is drawn by Brother Harris, of Sidmouth Street.*

(*Extracts from the published Pamphlet.*)

"The meetings of the Sub-Committee have been probably more numerous than have ever been required from any body of Masons—so much time being necessary to concentrate the means and wishes of the Subscribers extending over the whole world—but the labours of the Committee have been sweetened by the assurance that their exertions are not only appreciated, but that in the course of a most interesting correspondence so many proofs of affectionate attachment to the person, and so many expressions of Masonic loyalty to the dignity of the Illustrious Grand Master have been elicited, as abundantly to reward them.

"To their kind friend and zealous Brother, Stephen Clark Norris, who, during the unusually arduous office of Honorary Secretary, has ever been first at his post and the last to leave—whose cheerfulness and activity seemed but to increase with 'coming time,'—the Committee owe a large debt for courtesies rendered doubly graceful by Masonic diligence—his vocation thus far has ended. The recollection of his kindness will remain as the best cement to hold in perpetuity the many happy meetings that have passed in his society.

DESCRIPTION OF THE MASONIC OFFERING.

"The general form will be better understood by the lithographic print than by description. The base is about twenty-eight inches long by twenty-four inches broad; the greatest extent of the branches for the lights is three feet by two feet six inches; and the whole height is three feet seven inches. The principal feature of the design is a circular temple of regular architecture, formed by six columns of the Corinthian Order, supporting an enriched dome, crowned by the figure of Apollo. On the frieze are represented the Twelve Signs of the Zodiac. In the interior of the temple, resting on a tesselated pavement, is seen the altar with the volume of the sacred law unfolded, and the square and compasses thereon. The temple is raised on a circular pedestal, which again rests on a square plinth or step; on the projecting angles of which are seated four figures emblematic of Astronomy, Geometry, Sculpture,

* For former proceedings see p. 454, et seq., 1836; 1837, p. 481; 1838, p. 73; also the Grand Festival in the present number.

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and Architecture. Astronomy is contemplating the heavens, and holding in one hand a sextant, and in the other a telescope; her head crowned with stars as with a diadem, five in number. Geometry is depicted as contemplating the globe, measuring its parts and ascertaining its proportions with the compasses, and the mystic triangle is marked on her frontal coronet. Sculpture is represented with the mallet and chisel, having just completed the bust of Socrates, emblematic of the devotion of the fine arts to the promotion of the moral virtues. Architecture is typified by the plan of a temple which she is unfolding to view. The whole of the temple, with its classical accompaniments, is placed on a superb base. From the angles spring four branches for lights, the cup to receive the light being in the form of the lotus leaf. The whole may be used as a candelabrum when artificial light is required, or otherwise without the branches in its more simple form without appearing imperfect. The base has on each of its four faces an ornamented pannel. Three of these are enriched with historical tablets in low relief, and the fourth contains the inscription. The frames of these tablets are ornamented with the olive, corn, and pomegranate, emblematic of those blessings of Providence which Masonry teaches us to diffuse and employ for the welfare of our fellow-creatures. The tablet on the principal face represents the Act of the Union of the Two Fraternities of English Freemasons, so happily accomplished by His Royal Highness the Duke of Sussex, in conjunction with His Royal Highness the late Duke of Kent, in the year 1813. The two illustrious Grand Masters, surrounded by their respective Grand Officers and other Brethren, are represented ratifying and completing the Act of Union, the instrument of which was forthwith deposited in the Ark of the Covenant, the symbol of the Grand Edifice of Union. The All-seeing Eye of Providence is represented as casting its refulgent rays on the deed. The tablet to the left of the above represents Solomon receiving from his father, King David, the plan of the temple to be erected at Jerusalem, according to the instructions which the Almighty had communicated to him in a vision. The third tablet represents the temple completed, and King Solomon in the act of dedicating it to God's holy service. The fourth tablet contains the inscription: it is as follows—

TO

HIS ROYAL HIGHNESS,

PRINCE AUGUSTUS FREDERICK,

DUKE OF SUSSEX, R.G.,

ETC. ETC. ETC.

IN COMMEMORATION OF COMPLETING

TWENTY FIVE YEARS

GRAND MASTER OF ENGLISH FREEMASONS,

FROM HIS AFFECTIONATE BRETHREN.

1838.

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TO

HIS ROYAL HIGHNESS

PRINCE AUGUSTUS FREDERICK,

Duke of Sussex K.G.

&c. &c. &c.

IN COMMEMORATION OF COMPLETING

Twenty five Years,

GRAND MASTER OF ENGLISH FREEMASONS.

FROM HIS AFFECTIONATE BRETHREN.

1838.



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DESCRIPTION OF A DESIGN FOR A MASONIC TROPHY TO THE GRAND MASTER.

(*With Engravings.*)

In our last number (page 73) will be found a communication addressed to various artists who had sent in designs for the "Offering." Many were deserving of the highest praise, and all of credit, for the taste shown in the designs; but among them was one of such grandeur of conception, and so beautifully as well as classically illustrative of the Masonic subject, that we cannot refrain from giving the following details. The reader will at once see that they form a perfect masonic poem; the design is by Mr. William Pitts, an artist of high talent and deserved reputation. The "Shield of Æneas," modelled by him, as a work of art, is unrivalled.

His Royal Highness the Duke of Sussex, Grand Master of English Freemasons, having presided over the Fraternity for twenty-five years, a period unexampled in the annals of Freemasonry, the Brethren were desirous to mark the completion of that period by some durable expression of their grateful sense of the happiness and prosperity they had enjoyed under his protectorate. At a general meeting of the Brethren it was resolved to present to His Royal Highness a votive tribute, to consist of an ornamental piece of plate, of the value of one thousand guineas. Several artists were invited to send in designs. Of course but one could be selected for execution; in such a competition, therefore, "it was not so disgraceful to be conquered as honourable to have contended;"* and without impugning the judgment of the selection made, the artist who produced the accompanying design has been persuaded that, although deemed inadequate for its immediate object, it may still be useful in suggesting an idea for some analogous purpose, and therefore may be worth recording in the way now offered.

The object aimed at in this design was a Masonic Trophy, which, while it should mark distinctly its peculiar occasion as a votive offering, should also fully explain its entire story, even without the aid of verbal inscription, and be, in fact, a Masonic Poem in Sculpture. For this purpose it was meant to embody, in an allegorical and dramatic manner, the History of Masonry by emblematical figures, and by representations of some of its most prominent facts and ceremonies.

It must be borne in mind that the entire Trophy was to be about four feet high, and therefore the whole would be within the grasp of vision at the same time, and also capable of close examination in every part.

The general outline is that of a triumphal column founded on a rocky base, whereon is a square pedestal supported at the angles by the four cardinal virtues, Prudence, Temperance, Fortitude, and Justice; representations of the three degrees of Masonry would occupy three of the sides of the pedestal, and the fourth would contain the inscription. Emblems of Masonry would fill up the otherwise unoccupied portions of the pedestal. This pedestal supports a pillar surmounted by three whole length figures of the graces, emblematic of those kindly feelings and virtues of improved and cultivated humanity, which are

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* ——————Non tam
Turpe fuit vinci, quam contendisse decorum.

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the end and perfection of Freemasonry, and in the exercise of which this tribute has originated. They support a vase or basket, round which are the seven lights. From the centre of the vase springs a figure of Psyche, which may be considered the classic emblem of purified humanity, fitted for divine enjoyment. Round the shaft of the column in bas-relief, is the history of Freemasonry from its earliest period, commencing at the lower part of the shaft, with man in his wild and uncultivated state, exposed to the rage of wild animals and the tumults of the elements. We then find his attention engaged in building a hut for shelter and partial security. Then congregated and improved by building a city. The sciences quickly follow, exemplified by astronomy, navigation, &c. The history is continued by selecting prominent facts, such as the building of Solomon's temple, and then as more immediately allusive to Masonry in England, St. Alban protecting St. Amphibalus by the sacrifice of his own life; Alfred dividing his loaf with the pilgrim, &c. Then would follow the history of the Union of the two Societies of English Masons, as effected by His Royal Highness the Duke of Sussex, in conjunction with his illustrious Brother the late Duke of Kent; and the installation of His Royal Highness the Duke of Sussex, as Most Worshipful Grand Master of the United Grand Lodge of Ancient Freemasons of England. The series of bas-reliefs round the column, to conclude with the allegorical representation of mortal life and immortality, as depicted on the celebrated Portland (or Barberini) vase, and which was first successfully explained by Dr. Darwin, in his poem of the Botanic garden.*

As the leading motive for the offering was the length of time the Most Worshipful Grand Master had presided over the United Lodge; and as that Union was effected in conjunction with his illustrious relative the late Duke of Kent, it was proposed to decorate the external fase of the vase with medallic portraits of their Royal Highnesses, each surrounded with the garter, and connected by the true love-knot issuing from a ducal coronet. The edge of the vase to be decorated with seven stars, one under each of the seven lights before mentioned.

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* Dr. Darwin is of opinion that the figures of this funeral urn do not represent the history of any particular family or event, but that they express part of the ceremonies of the Eleusinian mysteries; he therefore divides the vase into two compartments, and reckons that the first is emblematical of mortal life, expressed by a dying lady, or Libitina, holding an inverted torch; she sits on ruins, under a tree of deciduous leaf, attended by two persons who seem to express the terror with which mankind look upon death; and that the second compartment represents immortal life, expressed by a hero entering the gate of Elysium, conducted by *Divine* love, and received by *Immortality*, who is to present him to Pluto, the judge of what company he is fit to keep in Elysium.

Here by fallen columns and disjoin'd arcades,
On mould'ring stones, beneath deciduous shades,
Sits HUMAN KIND in hieroglyphic state,
Serious, and pondering on their changeful fate;
While with inverted torch and swimming eyes,
Sinks the fair shade of MORTAL LIFE, and dies.
There the pale ghost through Death's wide portal bends
His timid feet, the dusky steep descends;
With smiles assuasive LOVE DIVINE invites,
Guides on broad wing, with torch uplifted lights;
IMMORTAL LIFE, her hand extending, courts
The ling'ring form, his tott'ring step supports,
Leads on to Pluto's realms the dreary way,
And gives him trembling to Elysian day.
Beneath, in sacred robes the PRIESTESS drest,
The coif close hooded, and the flutt'ring vest,
With pointing finger guides the initiate youth,
Unweaves the many-colour'd veil of Truth,
Drives the profane from Mystery's bolted door,
And Silence guards the Eleusinian lore.

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The vase might receive flowers, which are at once a classical decoration, peculiarly appropriate to the figure of Psyche, and would contribute to give a constant daily interest to the Trophy.

It will be readily seen that the fundamental motive of the design was of a general and comprehensive nature; and that what was peculiar therein was susceptible of variation, and might be readily adapted to the local circumstances of any analogous object; or by striking out all that was local and temporary, and substituting what should be of a general character, the design would become simply a Masonic Trophy, wherein the end and intention of Freemasonry might be expressed by a beautiful allegory which would be fully understood by the faithful Mason; and further illustrated by select portions of its history.

If this idea were duly carried out, the Trophy would possess an historical, intellectual, and moral character, and might become an appropriate ornament for the Lodge Room, useful in illustrating the objects of Freemasonry, and interesting as much from the mind expressed as from the graceful forms exhibited.

It is well known to all diligent Masons, that morality constitutes a principal part of the Masonic system; and that the principles of morality are taught by them in a scientific manner, and not as matters of speculation. The principles of morality rest on experience, on facts which cannot be disputed, and which are capable of mathematical demonstration. The language of morality is the language of God. It is clear, it is perspicuous, it cannot be misinterpreted or misunderstood, it has no confusion of dialects, it requires no interpreters, it speaks to the hearts of all created beings, and it will remain the universal language of nature, while those eternal principles remain which hold the universe together. Freemasonry speaks in this universal language to all its children, wheresoever dispersed over the habitable globe, and however diversified by countries, tongues, or religions; it combines all that the good men of all ages, creeds, and climates have agreed in; and eschews every thing that is capable of exciting discord or difference. The views of the Mason thus necessarily become extended beyond particular institutions, whether of a civil or religious nature; and are led to the grand source of all.

The leading feature of the Trophy may be said to be the progress of the human character towards perfection. The cardinal virtues necessarily occupy the base; and upon such a basis the heart and mind will easily be led to acquire and cherish those kindly feelings which the classic moralists of ancient Greece expressed by the figures of the Graces, and who are described as the Sisters of Harmony or Cupid. They were called Charities, signifying joy, pleasure, good offices, gratitude; young, because they conferred the most attractive charms of beauty; virgins, to denote modesty and purity of manners; they were linked together, as cords of love should bind us together; and danced in an eternal circle, as acts of kindness should ever move. The christian graces, Faith, Hope, and Charity may truly be said to express the same sentiments. And it will not be disputed that he who possesses these graces, in the most ample sense, has fulfilled the Law and the Prophets; and m ay justly be said to bear the impression of the divine image of the great Author of our being; and is, as far as our limited faculties enable us to judge, fitted for divine enjoyment. That state of existence is veiled from mortal eyes, nor can the form of the disembodied spirit, or its mode of existence, be properly the subject of pictorial representation except by allegory. The figure of Psyche is therefore adopted for this purpose. Psyche is described by the classic and philosophic Greeks as

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that pervading spirit, a portion of which was the human soul, which, they said, was wedded to Harmony or Love, and produced Intelligence and Virtue; and this Psyche was ever opposed by Venus, the goddess of the passions. Of the moral character based upon the cardinal virtues, purified and perfected by the Graces, the result may be elegantly and justly expressed by this Psyche. The vase, with the seven lights, and decorated by seven stars, and other emblems and symbols in the Trophy, will be readily understood by the true Mason, and to whom it is hoped that the whole may serve as a short memento of the history and principles of the science of Freemasonry.

MASONIC ANECDOTES.

THE SCHOOLS.

THERE is no feature in the boundless utility of Masonry more estimable than that which exhibits its personal service in extremity—it has often been our pleasing task to place before our readers some interesting proofs of the subduing power of its influence at the point of the sword, on shipwreck, and even in piracy—we shall now however open a new source of gratification to our readers—by some happy evidences of the great advantages derived from our Schools, and show the moral beauty which our Order sheds over every portion of its community.

First *The Girls' School.*—The Jubilee has now passed, and with what pride and exultation must the Patronesses, Patrons, and Governors of that most excellent charity reflect upon the fact that scarcely has an instance occurred of waywardness, and none of crime! Several traits of interesting moment have been handed to us; we shall content ourselves with giving one.

In the year 1819, Eleanor Weedon was admitted into the School; about a year afterwards, Mr. Bilke, a magistrate of the county of Surrey, informed the House Committee, that in consequence of the circumstances of the child having become improved by a legacy under a will to which he was executor, he was desirous of withdrawing her from the Charity. An interview was appointed with the House Committee, and Mr. Bilke was invited to inspect the establishment; he complied, and examined the entire arrangements with the utmost attention.

He then expressed his unqualified opinion that he should best promote the object of the testator and the welfare of his young charge, by requesting permission to make some arrangement that would enable her to remain in the School during the full period. To this end he solicited to pay such consideration as would relieve the funds of the Charity from any burthen.

An agreement was entered into, and twenty-five guineas were annually paid until 1823, when the young person was delivered to Mr. Bilke as her guardian, who, as a testimony of the high opinion he entertained of the moral discipline in the School, the exemplary conduct of the Matron, Mrs. Crook, and the excellent arrangements of the Committee, became a Life Governor of the Charity. It is proper to remark, that Mr. Bilke was not a Freemason.

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The Boys' School.—As in the former case, we are in possession of several anecdotes that would be as acceptable to our readers as they are honourable to the parties; we select one however, which conveys the general moral under its most graceful character.

Doctor Harrison, surgeon in the Hon. E.I.C.S., Bombay Presidency, a gentleman who, during his sojourn in the East was a most exemplary Mason, and one in whom public confidence and private respect were equally vested, died not long since. His lady, on returning to England with her three boys, found that the splendour of eastern magnificence must be exchanged for the homely means which her allowance, as an officer's widow, would produce; the doctor, like too many of his class, having lived long enough to partake of, but not to secure for his family the means of independence. His lady, however, was endued with the spirit of her beloved husband's zeal, and the boys of her heart with his devotion to the cause of Masonry; her eldest she managed to provide for in the Colonies, the youngest she was desirous should be placed in the Masons' School; her perseverance deservedly triumphed over the prejudiced, that she was not the most destitute of the candidates—it was proved that she was among the most deserving—and her boy proudly assumed the clothing of the Order. Yet, strange to say, that the second youth, whose age exceeded the rule of entrance to the School, felt vexed that the emblems of Masonry, which his young memory told him were the hope and happiness of his father, should be granted to the younger boy and denied to him; the struggling thought was dangerous to the peace of these estimable children—but the mother, oh! how mothers do move in the very paths of nature, knew how to reconcile the difficulty, she took counsel with one who was too happy to give it; and she clothed the elder in the badge and button of the Craft, and then who so happy as the two sons of Dr. Harrison, when each, with the hand of their friend, paraded with the youthful throng in the Masons' Hall, exulting in the honour of their lamented parent's fraternity. It is an early beginning for the "ear of corn" thus to shoot, but there is a promise of goodly harvest; upon such Lewises the spirit of the father will be the "spell charm" to conduct them onward honourably and goodly.

The Deserted Saved.—From the Retrospect of "Western Travel," by Harriet Martineau.* — "Then came Captain L. with his five fine daughters. He looked too old to be their father; and well he might. When master of a vessel, he was set ashore by pirates, with his crew, on a desert island, where he was thirty-six days without food. Almost all his crew were dead, and he just dying, when help arrived—by means of Freemasonry. Among the pirates was a Scotchman a Mason, as was Captain L. The two exchanged signs. The Scotchman could not give aid at the moment; but, after many days of fruitless and anxious attempts, he contrived to sail back, at the risk of his life, and landed on the desert island on the thirty-sixth day from his leaving it. He had no expectation of finding the party alive; but to take the chance and lose no time, he jumped ashore with a kettle full of wine in his hand. He poured wine down the throats of the few whom he found still breathing, and treated them so judiciously that they recovered. At least it was called recovery: but Captain L.'s looks are very haggard

* Vol. III. p. 179.—Colburn, 1838.

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and nervous still. He took the Scotchman home, and cherished him to the day of his death."

It is some time since that we introduced our talented countrywoman to the notice of our readers as *versus* Freemasonry.* We now quote her as exhibiting the practical utility of the Order under its holier attributes; the heart of the renegade—dead to all other associations but of crime—yet can be awaked to its irresistable appeal. The pirate-Mason, at the risk of his own life saves that of his brethren—what a sweet spirit is here shown!—the pirate no more, but warned by the benevolent affections he pants to succour and to save. Even in such hands the wine is blessed by Him whose ways are indeed mysterious—and the reward is—LIFE PRESERVED!

Yet with this evidence before her—an evidence it is clear Harriet Martineau herself fully credited, or she would not have published it, she does not even offer upon it a single observation. The enchanter, whose pen has given a sterling value to many neglected subjects, and has brightened some gems of originality, honestly and fearlessly encountered the difficulties attended upon the examination into all truth, with one exception—passes over a subject like this without a comment. But comment was not needed, excepting that the incident would have offered her an honourable opportunity of candidly doing tardy justice—by confessing her former error.

A MASON AND HIS SEVEN WIVES.—Mrs. Frances Trollope, in her last manufactured book, "Vienna and the Austrians," in her visit to the chapel of the Holy Cross at Saltzburg, says she was told, that the name and effigy engraved upon a certain tomb "were those of a Master Mason of Saltzburg, and the seven iron crosses which reared themselves in a row before him marked the graves of his seven wives!" At this, Mrs. Trollope exclaims, "Heaven grant! for his soul's sake, that they all came fairly by their end; But truly," she sagaciously observes, "there is something suspicious-looking in the heavy mallet which, with other emblems of his handicraft, rises, carved in high relief, upon his tomb."

The truth is, and if Mrs. Frances Trollope had had sufficient industry to inquire into the legend, she would have discovered the verity: this Master Mason was, of all men, the most proper fellow in Saltzburg, that would he, or would he not, as fast as one wife was taken from him, there was pulling of caps by all the townswomen to have him:—

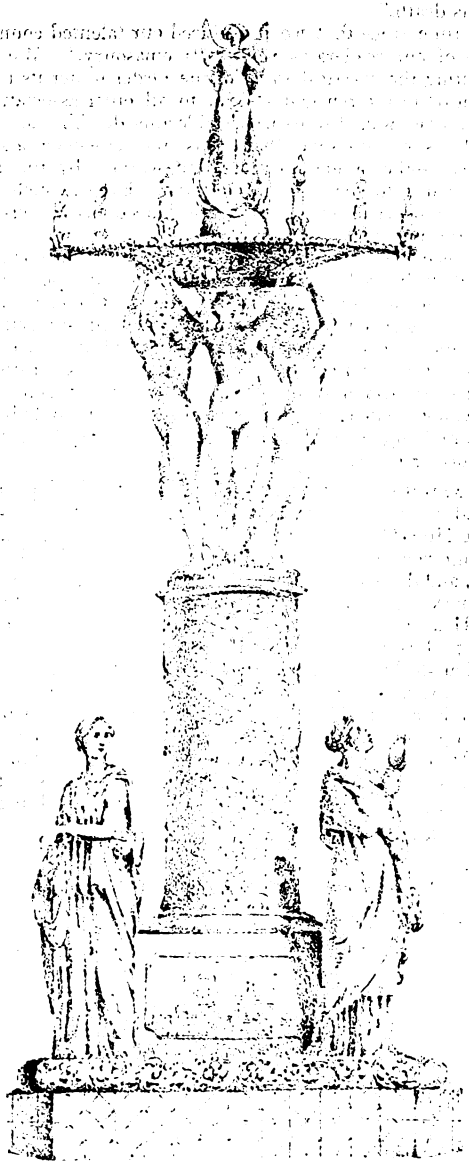
> "Like the waves of the summer, as one died away,
> Another as bright and as shining came on."

The reason of this was, we have no doubt, that Master Masons were at the time, very scarce at Saltzburg.

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* P. 209, Vol. IV. 1837.

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THE MAJOR IN THE BLACK-HOLE.

"In the Black-Hole!" exclaimed Thomas, the old footman.

"In the Black-Hole!" cried the cook.

"In the Black-Hole!" exclaimed the housemaid.

The coachman shook his head, pulled out a blue-and-white pocket handkerchief, wiped his eyes, and with a new look of resignation, said—"It's true as heaven—in the Black-Hole."

Compassionate reader—that best of officers, though most passionate of men, Major Dragonfly was prisoner at Calcutta—alas! he was really one of the captives of the dread Black-Hole!

The fatal news flew from door to door, smiting the hearts of the Major's many friends, and prompting them to sweetest offices of comfort. The Major had a wife, an excellent, exemplary lady—"Dear, dear, Mrs. Dragonfly! what must be her situation now!" Such were the thoughts—such were the words of good Mrs. Major Dragonfly's fifty dear acquaintance.

Coach after coach rolled to the door of Mrs. Major Dragonfly. The footman, as he touched the knocker, touched it with an instructed respect for the house of sorrow. There was no clamorous peal, making the very *lares* jump at the fire-side; but a knock that implied a tenderness, yea, a knock of eloquent compassion. The visitors moved silently as ghosts to the apartment of affliction.

Mrs. Crossbone, yet fresh in her weeds, was the first who approached the mourner.

"Comfort, my dear friend—comfort yourself. I—I have heard it all," said Mrs. Crossbone. "Dear, excellent major!"

Mrs. Major Dragonfly burst into a new flood of tears.

"I—I have had my trials," said Mrs. Crossbone; "but your husband is yet spared to you. Still, still there is hope for you; whilst for me, left alone in this world! and yet—yet I have striven to bear my lot with resignation." To be sure Mr. and Mrs. Crossbone had, ten years since, on the lamented score of incompatibility of temper, signed a deed of separation. For ten years had they ceased to be one flesh, when the half of Mrs. Crossbone was, as in her first affliction she declared, wrenched from her. "My husband is lost to me for ever—your beloved major, though in captivity, still exists."

Mrs. Major Dragonfly was inconsolable.

"To be sure, my love," said Mrs. Crossbone, "I hear the most terrible accounts of the horrid place; notwithstanding, the major is an iron man. I hear that the prison where the wretches have put him is frightful—is really"—

Mrs. Major Dragonfly, speechless with her tears, wrung her hands in the face of her comforter.

"Still, my dear," said Mrs. Crossbone very blandly, "still we must recollect, my dear, that nothing ever hurt the major."

Mrs. Major Dragonfly sobbed incessantly.

"And so, dear—dear Mrs. Dragonfly, don't give way to useless sorrow; all will yet be well—the major will again be back among us."

Here, Mrs. Major Dragonfly, overcome by the prospect of felicity so flatteringly depicted by her affectionate friend, sank back in her chair and laughed hysterically.

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After a further vain endeavour to comfort the mourner, the maid was summoned to the assistance of Mrs. Major Dragonfly, and Mrs. Crossbone, marvelling at the inordinate grief of her friend, departed.

Another and another comforter approached Mrs. Major Dragonfly; she was, strange to say, deaf, and, stranger still, dumb to all they said. The grief of Mrs. Major Dragonfly became town-talk—the astonishment and wonder of her circle.

"Would the infatuated woman weep herself to death? Had she no fortitude? Had she no regard for her health? Was every widow—every woman who had suffered losses to be shamed by the inordinate sorrow of Mrs. Major Dragonfly?"

The affair became a matter for the intervention of the Church.

Fortunate was it for the case of Mrs. Major Dragonfly that the Rev. Dr. Hippocras, in the plenitude of his charity and goodness, determined upon visiting her. He—excellent man!—came, armed to the teeth with precepts against the sinfulness of outrageous grief—of its very wickedness, of its utter folly.

The Reverend Doctor Hippocras was shewn up to Mrs. Major Dragonfly.

"I take the double privilege afforded me by my profession, and of some knowledge of the captive major"—

Mrs. Major Dragonfly gently passed her handkerchief across her eyes.

"Of the captive major," continued the Reverend Doctor Hippocras, "to intrude a visit upon his amiable lady."

This said, the Reverend Doctor Hippocras drew a chair, and sat close to Mrs. Major Dragonfly.

"In this sublunary world, madam," said the doctor, "in this brief passage—this place of trial and affliction—it would be to take a foolish, nay, a criminal estimate of our own merits, did any of us suppose that we were to be exempt from those cares which are intended as the lot of all."

Mrs. Major Dragonfly, by a most graceful inclination of the head, allowed the truth of the assertion.

The Reverend Doctor Hippocras, taking his lawn handkerchief at a guinea per yard from his pocket, and therewith wiping his purpureal forehead, repeated the latter part of his first sentence. "Misery, madam," said the doctor, with his hands upon the knees of his glossy silk breeches; "misery is the lot of all: we are here, madam, but as pilgrims—wretched pilgrims,"—

"Mr. Dragonfly,"—(he was the Major's nephew)—said a servant who entered, "wishes to know, sir, if when you leave, you could put him down in your carriage?"

"Any where, with the greatest pleasure," said the Reverend Doctor Hippocras, who immediately took up his thread of comfort. "Yes, madam, we are all wretched, miserable pilgrims, doomed to walk our weary journey through this flint-strewn world. But, madam, need I tell you what should be our staff?—Resignation, madam, resignation."

Mrs. Major Dragonfly shook her head, and again from her eyes the shower began to fall.

"Madam, I must take the liberty of telling you," said the animated Doctor Hippocras, "that this grief betrays a wicked weakness."

Mrs. Major Dragonfly wept on.

"That these tears are so many minor sins. What! have you no hope—none of seeing that excellent man, your husband, return to his country and friends?"

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Mrs. Major Dragonfly shook her head and cried the more at the interrogation.

"I say, madam, that he is in prison," said the Reverend Doctor Hippocras;—"say, that he is a captive. I do not seek to paint the dismal reality with fictitious colours; no, madam, I would have you know the whole dark truth—every tittle of it in its worst darkness; and then, madam, when I had made you look upon the fearful picture, I would bid you to hope for every thing."

Mrs. Major Dragonfly sobbed with vehemence.

"Listen to me, madam; your husband, Major Dragonfly, is in prison: you hear that, madam?"

Mrs. Major Dragonfly nodded.

"In a most loathsome—in a most horrible prison! The captives are manacled, madam; yes, manacled. The husband of your bosom, madam, is in iron bonds."

Mrs. Major Dragonfly sighed from the bottom of her heart.

"More, madam," said the Reverend Doctor Hippocras, "More: each prisoner, as I am credibly informed, is fettered to a fellow-prisoner. Still I command you to hope. Speak, madam; let me hear that you do hope. Let me have some signs by which I may know that you discard this obstinate sorrow—this most obdurate grief."

Mrs. Major Dragonfly tried to speak.

The Reverend Doctor Hippocras returned to the charge. He repeated—"Now, ma'am, speak to me. Your husband is in prison—a captive, fettered to a fellow-captive."

"Heaven!—Heaven!" cried Mrs. Major Dragonfly.

"Proceed, madam," said the Doctor, who then repeated—"captive fettered to a captive!"

"Heaven," cried the afflicted wife, with a mighty gush of tears, "Heaven in its mercy"—

"Go on, madam."

"Help—help the poor man"—

"Proceed," cried the doctor."

"The—the"—and Mrs. Dragonfly made a last effort—"*the Major's chained to!*"

J.

BOARD OF STEWARDS.

TO THE EDITOR.

Sir and Brother,—Having previously served the office of Steward for the three Masonic Charities, as representative of the British Lodge, No. 8, I had last year the honour of being unanimously deputed by that body to sustain their credit in the Board of Grand Stewards, a duty I have now had the gratification of fulfilling. These appointments have afforded me ample opportunities of judging of the manner in which the Boards are respectively worked, and I am desirous, through the pages of the "Freemasons' Quarterly," the only medium by which errors may be safely and effectually remedied, and improvements promoted, to throw out a few hints that may not be unworthy of attention

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in themselves, and may possibly elicit the more matured suggestions of the better informed.

To me it appears that the besetting error of Boards of Stewards is the tenacity with which they abide by precedents, however inconvenient or ineffective, and the absolute apprehension with which any proposition of an advantageous nature is entertained, if it happen to be novel in its nature or application. To such an extent is this absurdity carried, that a Board of Stewards for the passing season, instead of being a deliberative body, assumed to be capable of originating any thing serviceable, or supposed to be able, by discussion, to reject on the one hand and to adopt on the other, as propriety might direct, is in reality nothing more than an executive body, bound down by the regulations of preceding Boards. The natural consequences are, either that no improvements are made, and no deviations, however necessary, are permitted, or that the Most Worshipful Grand Master is troubled with personal applications from the Officers of the Board, virtually to take upon himself the onus of doing what it is their especial province to perform—of the necessity for which, indeed, the Board may have unanimously agreed—but which they have not the moral courage to carry out on their own responsibility, because they "cannot discover a precedent." As a general guide the proceedings of anterior Boards are very valuable; but if these proceedings are to be so specially alike in all cases—if each Member of a succeeding Board of Stewards is to be an automaton, constrained in every movement by the machinery of the preceding—it would save an infinite deal of trouble were printed regulations issued, and the acceptance of the Office made conditional on the performance of every item set down, and of no more. And a large sum might also be set aside from the personal fund of the Stewards, as a positive saving in unnecessary preliminary dinners, and applied to charitable purposes; whilst the Royal Duke would be relieved from the constant pestering to which he is now subjected.

Easy illustrations are afforded by the proceedings of the Board of Grand Stewards for the Grand Festival of the 25th of April last. The Hebrew Brethren desired to be so accommodated at the banquet that the viands, prepared by their own cooks, might be served up to them without any interference with the other arrangements of the table. Surely the Board of Stewards was competent to decide this matter, and might have complied with the request in such a way that no difference could have been observable at the Festival—no prejudice offended—no law broken—without putting the Most Worshipful Grand Master, by referring the subject to him, under the unpleasant necessity of refusing what he had scrupled so publicly to sanction. Why force His Royal Highness into a false position with that numerous, wealthy, and charitable portion of the Fraternity, when it might have been, and ought to have been, avoided by a courteous determination on the part of the Board of Stewards, with which the most Worshipful Grand Master would never have interfered?

On another subject to which I will refer, our Venerated Chief was not importuned, although, for the want of "a precedent," the Board of Grand Stewards came to a determination, in my humble opinion, quite at variance with the proper course. A much respected and efficient member of the Board, announced that business of an unavoidable and very important nature would be likely to enforce his presence in the city of York on the very day of the Festival, and begged the indulgence either of being permitted to depute the Steward Elect of his Lodge, to

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attend to his duties at the Festival, or to be formally excused from further attendance by a resolution of the Board. At this very meeting it was evident that the number of guests would exceed four hundred, for the proper arrangement, comfort, and incidental controul of whom, the direct attention of the whole eighteen Grand Stewards would be insufficient; and it was equally well known, that four out of the eighteen, were deputed to attend on the Ladies, and that one Member of the Board had not conformed to the regulations, and was not expected to be present at the Festival; so that, in fact, it was certain that not more than thirteen Grand Stewards could be in the Hall, either as Wine Stewards, Hall Stewards, or in direct personal attention on the guests; and yet the Board, by a majority, resolved that the worthy Brother should be excused from attendance, rather than, "without a precedent," accept the deputed services of the Grand Steward Elect for the same Lodge! Can it be wondered at, that twelve Grand Stewards were found to be inadequate to the full performance of their onerous services, when it is remembered that above four hundred and fifty guests partook of the banquet? Is it surprising that, deducting from these twelve the two Wine Stewards, and the two Hall Stewards, the remaining eight should be found inadequate, with an average number of fifty-six persons each their charge?

Had not my colleagues come to the singular resolution of foregoing the assistance of a Grand Steward Elect, in the place of a Grand Steward in Office, I should certainly have proposed to the Board, *to invite the assistance* of all the Grand Stewards Elect, in keeping order under their respective banners, and to provide them with rosettes that their authority might be recognised and respected. But to have pressed this in the face of the "no precedent" resolution, would have been either to have it summarily rejected, or to have involved another annoying appeal to the most Worshipful Grand Master. However, succeeding Boards may take the hint, and have the honour, if they can walk without leading strings, of *establishing* "a precedent," by which their own Members may receive important and appropriate assistance, and the Grand Stewards Elect have the advantage of an earlier initiation into their duties. As it was, being appointed by the Board to take charge of the guests at the Cross Table, and others entitled to sit at it, but who, for want of room, were placed at the upper ends of the three centre tables, numbering altogether about seventy, I was obliged to place the wine tickets for the British Lodge and friends, who mustered to the extent of twenty-four, in charge of a very worthy Past Master, in whose hands I knew my credit would be perfectly safe; and to request that our excellent Worshipful Master would preserve order, should he find the exercise of his authority at all necessary. Thanks to each and all, there were no complaints made in or of that portion of the assemblage.

With no other object at heart but the good of the Craft, and in the humble and very sincere hope that wiser heads than mine may follow out what I have presumed to indicate,

I remain, Sir and Brother,

Yours very truly,

JOHN LEE STEVENS.

British Lodge, No. 8, *May,* 1838.

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COLLECTANEA.

THE SABBATH.—The keeping of one day in the seven holy, as a relaxation and refreshment, as well as of the public worship, is of admirable service to a state, considered merely as a civil institution. It humanises, by the help of society and conversation, the manners of the lower classes: which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to pursue his occupation, in the ensuing week, with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens,—but yet which would be defaced by an unremitting continuance of labour, without any stated time for calling them to the worship of their MAKER.—*Blackstone.*

THEORY.—There was a time when men entertained so determined a dislike to the word *theory*, that they could scarcely tolerate the term. If any such remain, I would beg them to reflect that hypothesis and theory are the natural and inevitable result of *thinking*; so that, if they refuse to allow of any theory, they must prohibit all thought. The greatest philosophers were, through the whole of their inquiries and demonstrations, theorists. Theorizing means nothing more than thinking correctly in a concatenated manner, and in conformity to rules. Was it not thinking in this manner, on the cause of an apple falling from a tree, that led Sir Isaac Newton to ascertain the laws of attraction? Was it not *thinking* thus that led him to perceive that the operation of the same causes might perpetuate the regular motions of the planetary system? What induces one person to prohibit another from theorizing? Is it not because he has himself attempted it in vain, and therefore deems the attempt unavailing?—*Abernethy.*

THE RUINS OF PALMYRA.—Here, over an immense area, we wander through long porticoes leading to ruined temples and unknown buildings. Now we see a circular colonnade sweeping round with its ruined gateway at either end; now we come to the prostrate walls or ruined chambers of a temple or a palace; anon we explore the recesses of a bath, or the ruins of an aqueduct; then we mount the solitary staircases, and wander through the silent chambers of the tombs, ornamented with busts, inscriptions, and niches for coffins, strewed with mouldering bones; and from the summits of funereal towers, five stories in height, we look down upon this mysterious assemblage of past magnificence, and beyond them upon the vast level surface of the desert, silent and solitary, stretching away like the vast ocean, till it is lost in distance.—*Addison's Damascus and Palmyra.*

THE CREATION.—Let the philosopher please himself with contemplating the beauty, the order, the infinite extent, and the variety of the universe: let him search for proofs of the Divine wisdom and power in the most minute insect or atom that floats in the water or on the sunbeam, and carry his reflections to infinity of worlds, teeming with life, and all upheld by the same Almighty power: we quarrel not with his avocation. It is, in many respects, a delightful one—it is, in many instances, a useful one; and the mind may often thus be led from nature to nature's God. But such reflections come infinitely short of those which fill the mind when we follow the inspired penman to the birth of creation; and, with him, behold every fiat of the Almighty illustrating more and more, as the works arose, the purposes of grace and mercy

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stored in the Divine mind, until we see the whole creation finished, and standing to this day a witness to the truth of God; bearing testimony, not only that "the hand which made it is divine," but that the same hand made it which penned the Scriptures; and that the thoughts towards man" which dictated the Scriptures were the thoughts which guided the hand of Omnipotence when it spread forth the heavens as a curtain.—*Morrison's Religious History of Man.*

ANTIQUITIES.—On Fore Street Hill, Exeter, lately has been found a copper coin of the Emperor Vespasian—IMP. CÆS. VESPASIAN AUG. COS. VII. P.M. Reverse: a female figure in the attitude of Grief, seated under a palm tree, with the inscription JUDÆA CAPTA, struck, no doubt, in commemoration of the victories of Vespasian and Titus over the Jews at the destruction of Jerusalem, which was considered by their contemporaries as the most prominent achievement of their reign. The Jewish historian, Josephus, says, "that after the triumph was over, Vespasian resolved to build a temple to Peace, and there lay up the golden vessels and instruments that were taken out of the Jewish temple as ensigns of his glory." This coin is in very good preservation. Also several other small coins of CONSTANS, VICTORINUS, and TETRICUS, and also one of CLAUDIUS, but all greatly defaced.—H. H.

SCRIPTURE GEOLOGY.—It is stated as *a fact*, by Moses, not in the first chapter of Genesis alone, but in many other parts of his writings, that in six days God created the heavens and the earth; while it is as confidently stated by modern philosophers that there are *facts* in nature totally at variance with such an assertion. Both cannot be true. The matter is worthy of inquiry, and a few words will fortunately suffice. It is curious, we had almost said providential, that, at the very time the objections to the Mosaic account are beginning to be noised abroad, certain *electrical* discoveries have been made which have confounded the wise as much as they have astonished the simple. It is not necessary for us to allude to them here, farther than to say, that we believe no truly scientific person *now* can hesitate for a moment to grant, that the operations of nature which, under ordinary circumstances, might require thousands of years to perfect them, might, *under strong electrical influence*, be produced in an incredibly short space of time; within a period, in short, directly in proportion to the degree of electric influence brought to bear on the materials employed. If, therefore, we find, from the Mosaic account, that the earth must, at one period, have been under a peculiarly excited electric action, all objections to rapidity of formation become as unphilosophical as they always have been unscriptural. It is too generally supposed that light *dawned gently* at the first, and broke in upon the earth by degrees, much in the same manner as we now see the sun breaking through a cloud. But such a supposition is at variance with all the rest of the description.—The light "WAS"—instantaneously burst forth *in the darkness*—in the very atmosphere itself. In this condensed atmosphere light or fire burst forth; and if its power and effects are, at this day, so wonderful, when proceeding from a body ninety-five millions of miles distant from us; what must they have been, acting in *such* a powerful atmosphere, in immediate contact with the earth! Let it be remembered that the earth was then under water; and let the attentive observer of nature say, whether there be any phenomena in the stratification of the earth, so far as they can be discovered, which are not explained, by the shell of the earth being under water while undergoing this concentrated action of electric fire? or whether there be any one,

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amongst all the theories which have attempted to overturn the Mosaic narrative, which accounts so satisfactorily as *it* does for the formation of crystallized rocks, and of basaltic strata; for the pulverization of that part of the crust which came into immediate contact with the water; as well as for the diffusion of melted minerals through the fissures which the heat laid open?—*Morison's Religious History of Man.*

Tower of Babel.—It seems almost unnecessary to refute the childish idea that mankind combined together to build a tower, the top of which would reach the sky; or the scarcely less absurd supposition, that it was meant as a place of refuge in case of another deluge, or intended for an astronomical observatory. Had mankind been as silly as the two first conjectures imply, or as much addicted to one branch of natural philosophy as the other notion suggests, the top of Mount Ararat would have better suited their purpose. These guesses respecting it are noticed, not as containing any thing worthy of refutation, but to call attention to the gross absurdity of many of the ideas entertained in youth respecting events recorded in the Scriptures—ideas fostered in no small degree by the prints, miscalled illustrations, which are often put into the Bible, to render it attractive to children, and which, even in riper years, maintain a hold of the imagination, most destructive to anything approaching to common sense, in judging of the employments and understanding of the ancients.—*Morison's Religious History of Man.*

Independence of Mind.—There are some men who go in leading-strings all their days. They always follow in the path of others, without being able to give any reason for their opinions. There is a proper mental independence which all should maintain;—self-respect, and the stability of our character, require it. The man who pins his opinions entirely on another's sleeve can have no respect for his own judgment, and is likely to be a changeling. When we consider carefully what appeals to our minds, and exercise upon it our own reason, taking into respectful consideration what others say upon it, and then come to a conclusion of our own, we act as intelligent beings should act, and only then. This proper independence of mind is far removed from presumptuous self-confidence, than which there is nothing more severely to be condemned. Presumption is the associate of ignorance: and it is hateful in the extreme to hear some half-taught stripling delivering his opinions with all the authority of an oracle. This is not what we mean by mental independence, and it is hoped none will mistake what has been said. We refer to a modest yet firm and independent exercise of judgment upon subjects which the mind understands; in short, we intend only the opposite of that slavish habit which makes one man the mere shadow of another.—*Rev. J. Stoughton.*

Rhodes and its Knightly Remains.—Passing through an old gateway, we entered a delicious area shaded by large plane trees and refreshed by a fountain. At the end rose a heavy building of the mixed architecture of the middle ages, and passing on, we entered the principal street, existing just as it was in the time of the Knights—well paved with very small stones, and bordered by low gloomy stone houses, over the doors of which, let into the walls, were the coats of arms of the Knights on white marble shields, containing among them the arms of many of the principal families of Europe. Not a soul was in the street besides ourselves; which had a most gloomy appearance, there being very few windows looking into it, and these were surrounded by Turkish lattices. At the top is the ancient cathedral, now turned into a mosque. It pre-

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sents little architectural beauty; and the interior consists simply of a vaulted hall, supported by white-washed columns. Beyond, we came upon the strong and lofty battlements erected by the Knights. Below was a deep fosse; and we passed through numerous gates, guarded by Turkish soldiers, to the suburb outside the town. From hence the deep blue of the sea, the bold mountainous coast of Asia Minor, the town, the minarets, the fantastic windmills, and a few scattered palm trees, with their long fantastic leaves, presented a lovely and perfect Oriental landscape. We went down to the small port, and were pointed out the spot where the celebrated Colossus is supposed to have stood. Here large blocks of stone fallen from their places are seen lying in the waves below.—*Addison's Damascus and Palmyra.*

Ancient MS. of the Gospels.—The Rev. J. H. Todd, F.T.C.D. gave lately to the Royal Irish Academy a short account of a MS. of the four Gospels, of the seventh century and in Irish characters, which is preserved in the library of his Grace the Archbishop of Canterbury, at Lambeth. The volume is a small quarto, in the minute hand called "Caroline," common to all Europe in the reign of Charlemagne, but now used only in Ireland, and known as the Irish character. The present volume appears to have belonged to Maelbrigid Mac Dornan, or Mac Tornan, who was Archbishop of Armagh in the ninth century, and died A.D. 925. By him it was probably sent as a present to Athelstan, king of the Anglo-Saxons, who presented it to the city of Canterbury. These facts are inferred from an inscription in Anglo-Saxon characters, (and in a hand of the ninth or beginning of the tenth century,) which occurs on a blank page immediately following the genealogy in the first chapter of St. Matthew. The discovery of this MS. and the satisfactory proof which facts afford of its Irish origin, are important, as adding another to the many instances with which we are already acquainted, of the employment of Irish scribes in the transcription of the Scriptures during the sixth and seventh centuries. It is now well ascertained that almost all the sacred books so highly venerated by the Anglo-Saxon Church, and left by her early bishops as heirlooms to their respective sees, were obtained from Ireland, or written by Irish scribes.

In the continued investigations which have taken place in the remains of the Roman villa lately discovered at Newton St. Lo, near Bath, two coins have been found, the one gold and the other of silver, and both in a fine state of preservation, which are now in the possession of Mr. Harris, of Southgate-street, in that city. The silver coin is one of the Emperor Macrinus, who died A.D. 218, having reigned only fourteen months. The gold coin is of Honorius, the son of the Emperor Theodosius, at whose death he became Emperor of the Western Empire, which included Italy, Gaul, and Britain. Honorius died A.D. 432, aged 39 years, after a reign of twenty eight years seven months. The villa, therefore, must have been inhabited during the reign of Honorius, and probably a few years after his decease, as the Romans quitted Britain about A.D. 446.

An ancient Lorica was some time since discovered at Mold, in Flintshire, in a mound situated in a field known by the name of Cae Ellillon, or the goblin field. It appears, from an account published in the Merthyr Chronicle, that in removing the mound, the workmen came upon a skeleton. The skull is described as of gigantic proportion, and the thigh bones those of a man of great stature. Lying on the chest, was found the corslet, studded over with two or three hundred beautiful

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amber beads, and crossed with a kind of filagree work of fine gold, giving somewhat the appearance of the angels found on the old Saxon arch. The whole based on pure gold. The beads are said to preserve their freshness in colour and transparency. On this statement Dr. Owen Pugh observes: — "It is probable that this being must have existed since the Romans left our country, otherwise it is likely that the body would have been burnt; and if he had lived about the year 600, or after, he would have been deposited in one of our churches. Under these circumstances we cannot be far away in attributing the period of the existence of this extraordinary being to the year 500. But then who could he be? Who was the high personage, that at his funeral his retainers should throw such a mass of earth and stones upon his grave, and for whose memory there should be such a remarkable tribute of respect? No other, we believe, than Benlli Gawr, (Benlli, the giant) himself, who had his friends about him at his din, on the summit called after him Moel Benlli, and in sight of his residence called Wydd-greig, now called Mold, as well as in view of Dyffyn Clwyd on the other side. The grave of this powerful man's son, Belzi, is about eight miles off, for the Englynion Milwar, (Warrior's Triplets) say that Belli lies in Llanarmon yr Ial."

JULIET'S TOMB.

On the outskirts of Verona, in a building in a garden once the cemetery of a Franciscan convent, is a sarcophagus called the tomb of Juliet. It is made of Verona marble, with a place for her head, a socket for a candle, and two holes for the admission of air. Juliet is supposed to have died in 1303, when Bartolommeo della Scala (or degli Scaligeri) was Lord of Verona; and Shakspeare intended to represent him, most probably, by his Prince Escalus.

The names of the rival families whom our great poet has immortalized were Capello and Montechio: the tomb of the former stood in the cemetery of the Franciscan church; and they had a palace in the town of Verona.

The Montechi were a more ancient and affluent family; they possessed a palace in the Veronetta, and a castle fifteen miles from the city, called after them Castello Montechio.

After the marriage and fray, Juliet came to the Franciscan convent, and received a powerful soporific from her confessor, who is called, in the compendio from which this account is taken, Leonardo di Reggio, at the same time sending to inform her relations that she had been suddenly taken ill. On their arrival they found her to all appearance dead, and the funeral, as is the custom in Italy, took place directly. The rest of the story is too well known to require repetition. The following lines were written after a visit to her tomb.

'Twas Evening's silent hour; the sun's last ray—
Kissing Verona's antique turrets—shed
A gorgeous light around their proud decay;
A gilded hatchment on their glories fled.

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The Masonic Offering presented to H.R.H the D.^k of Sussex, K.G. &c&c&c

M.W. Grand Master. At the G.^d Festival, April, 25^th 1838. London.

Bro.^r Harris. Del.^t 40, Sidmouth S.^t Regent Square.

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I paced her desert streets, and gained the port,
Leading to the lone garden, 'neath whose gloom
Stands an old shrine—the pilgrim's sad resort—
Nature's and Shakspeare's Juliet's classic tomb.

I found it 'neath no stately-fretted aisle,
But a mean building, unadorn'd by art;
The relic of an old monastic pile,
Of which Friar Francis' cell once formed a part.

I cannot paint my feelings as I stood
Beside the tomb where Juliet's form had lain;
My youth's warm tears returned, and the sweet flood
Refreshed my heart till it felt young again.

I wept as for a friend remembered well;
Strange! that the magic of the poet's lay
Should touch the soul as with an early spell,
Embodying shadows that had passed away.

Could I have analyzed those secret springs,
From whence the heart's strange contradictions rise;
Its lofty hopes—its bright imaginings—
Its vain regrets—its worm that never dies—

I should have found 'twas not sweet Juliet's woe
Which broke the icy barrier of old Time;
And caused down manhood's cheek the tear to flow,
But recollection of my boyhood's prime—

When every pulse throbb'd to our Shakspeare's lyre,
When feeling's chords with his responsive rung;
Changing its tones by turn to grief or ire,
As on his page entranced my spirit hung.

Farewell Verona!—though I never more
May see thy towers, or stand by Juliet's grave;
Though thou to me art as a bright dream o'er,
I thank thee for the charm thy relics gave:

I'll think of thee when in my distant home,
Visions of Italy shall fondly rise:—
Her Arno's palaced shores—eternal Rome—
Her classic temples—her unclouded skies.

Verona,
May 30, 1837.

J. F. Smith,
Bank of England Lodge.

THEBES.

Land of the learned and the wise!
Though sunk in dust thy glory lies;
Though careless now of nobler days
Degenerate sons their sires dispraise
And trample on each holy trace
That proves of old a patriot race,

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Still with deep thirst for Science fired,
By fearless Enterprise inspired;
Far from Italia's peaceful vales,
Or Albion's cliffs, the traveller sails,
To search in Thebes, with anxious aim,
The records of departed fame.
Undaunted through surrounding gloom,
His daring footsteps pierce the tomb,
Where mighty kings, in solemn rows,
Have slumbered long in death's repose,
Girt with the pomp, by age defiled,
That vainly o'er their dust was piled.
Oh! why, to deck the grave alone,
Should toil and care like these be shown?
E'en here shall Time's effacing hand
Destroy the fabrics man hath planned,
And Heaven in dark decay shall hide
The monuments of human pride.
No more, as Morning's orient light
Slowly dispels the shades of night,
Harmonious sounds Aurora hears,
(Like music of celestial spheres,)
That long in earlier years were known
To breathe from yon colossal stone,
When Memnon bade the day-star hail,
(Such is Tradition's wondrous tale,)
Saluting, with melodious praise,
Yon glorious orb's returning rays.
No more, replete with varied bloom,
The sloping gardens yield perfume:
But still within the deep recess
Of craggy mountain wilderness,
With the fierce partners of his toil
The ruthless bandit shares the spoil,
When the lone traveller on his way
Hath sunk to lawless might the prey,
Or Rapine to her den transferred
The feeble Shepherd's choicest herd.
Still tameless beasts the plain invade,
Or watchful lurk within the shade;
Still to the sun's prolific rays
The crocodile her eggs displays,
Leaving what parent aid demands,
To sultry beams and barren sands.
Yet here, unfetter'd with dismay,
The stranger's lingering steps delay;
While, 'mid the lotos-leaves o'erspread
Above the river's glassy bed,
At morning's dawn, or evening's close,
Softly the murmuring zephyr blows;
Or groves of palm from noonday heat
Invite him to their cool retreat.
The traveller here, with curious eyes,
Each trace of ancient fame descries;

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And as around, in rapturous trance,
He casts, inspired, his eager glance,
In Fancy's dream, where'er he strays,
He sees the forms of other days,
And frames, in pensive thought reclin'd,
The visions of his wayward mind.
Again in all its former might
The city bursts upon his sight;
Embattled towers the scene supplies,
And adamantine pillars rise;
While, from each wreck of fanes o'erthrown,
Each crumbling mass of shapeless stone,
Fond thought restores in all their pride
The temples of the deified:
On every hill, in freshest hues,
Some god's majestic pile he views;
And seems in every sound again
To hear the statue's vocal strain.
And lo! releas'd from Stygian gloom,
Bursting the cerements of the tomb,
Again to realms of light and air
The chiefs, renowned of old, repair,
From dark oblivion rise again,
To triumph on their native plain.
Around the hundred gates, that seem
E'en now restor'd in magic dream,
Warriors in glittering arms advance,
And wield in fight the beamy lance.
Call it not vain! what selfish heart
With sweet illusions loves to part,
That spring at Memory's apt command
'Mid wrecks of age in classic land?
Who, first of Cities! Queen of States!
Unmov'd hath pass'd thy sacred gates,
Or fail'd to rest, with tarrying feet,
In ancient Learning's honour'd seat?
In vain the Persian's vengeful horde
Hath far and wide destruction pour'd;
Still hath the victor led in vain
Through desert halls his lawless train,
And (Pity's ruling power unknown)
Statues and shrines of gods o'erthrown:
For oh!—if Memory, heavenly guest,
Retains her sway over mortal breast,
If e'er the Poet's generous lay
Surviv'd his native land's decay—
Still in the Muse's hallow'd strain
Shall Thebes through future ages reign;
And Time with sparing touch revere
The relics of her past career.
And oft the wanderer on her coast,
Who sees the pomp her sires could boast,
With reverent feelings shall explore
Celestial Wisdom's ancient lore;

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Her praises shall the verse inspire,
Her favoured land shall wake the lyre,
Where first, as earlier bards have sung,
The Arts arose, and Learning sprung.

N. L. TORRE,
D.P.G.M. for Warwickshire.

NOTES.

Verse 58.—The famous statue of Memnon, near the city of Thebes, was said to utter a sound like the snapping asunder of a musical string, when it was struck by the first beams of the sun. It was a colossal figure of gigantic size, the mutilated bust of which, weighing nearly twelve tons, was sent to England by Belzoni in 1818, and is now in the British Museum.

Verse 123.—Thebes sank in importance when Lower Egypt began to be more thickly inhabited, and the new capital Memphis arose. It still remained, however, the chief seat of religion, until the fury of Cambyses, or, more correctly speaking, his religious fanaticism, destroyed most of its priesthood, and overthrew its proudest structures, from which period it rapidly declined.

Verse 138.—"It is absolutely impossible," says the enterprising Belzoni, "to imagine the scene displayed at Thebes, without seeing it. The most sublime ideas that can be formed from the most magnificent specimens of our present architecture, would give a very incorrect picture of these ruins: for such is the difference not only in magnitude, but in form, proportion and construction, that even the pencil can convey but a faint idea of the whole. It appeared to me like entering a city of giants, who after a long conflict were all destroyed, leaving the ruins of their various temples as the only proof of their existence."

THE DEATH OF THE TEMPLARS.

THEY fell—but not in the open fight
Where man contends with man in his might—
Where with dauntless breasts and iron hand,
They level the lance or grasp the brand;
As they rushed to meet the paynim foe,
And strike for the cross the knightly blow.

They fell—but not in the battle field,
Each mail-clad knight on his red cross shield;
Nor in the foe-beleaguered wall,
Did the Temple's sworn defenders fall;
Nor in ambush wild or foray rude,
Or 'mid the lone desert's solitude.

They died on the rack, in pain and shame,
At the martyr's stake with blighted fame;

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Slander and avarice worked their spell
From the regal hall and cloister cell;
A Christian priest, and a crowned king,*
Accomplished this most unholy thing.

In battle oft had they stemmed the tide,
And turned the fierce Moslem's savage pride;
Their swords and their lives they freely gave,
To guard the blest Redeemer's grave.
In Palestine yet, from sire to son,
They tell the bold deeds the Templars have done.

Vain their past fame: their judge, he was bound,
Pontiff and priest in thrall like a hound;
Hard as a rock—their groans—their prayer,
Tortures and chains availed them not there—
Deaf as the cliff to ocean's wild roar,
Blood was the price of the mitre he wore.†

The dark pile was reared—De Molay was there,‡
Fettered his limbs—his white locks bare;
Life he rejected to purchase with shame,
Too costly the gift if bought with his fame;
In tortures and fire he yielded his breath,
As pure in his life—as constant in death.

His voice, ere he died, was heard 'mid the flames,
He called on his perjured judges' names;
At God's dread bar, he bade them appear
To answer their crimes ere the fall of the year;
The year had not passed o'er the martyr's doom,
Ere Pontiff and king were cold in their tomb.*

LAMENT,

FOR THE RIGHT HON. BROTHER, GEORGE, EARL OF DALHOUSIE.

BY G. TAIT.

THE warrior chief, in the morning of life,
Met the foe on the red field of battle and strife;
The gay land of the sun and the regions of snow,
Were alike to that chieftain in face of the foe;
For the love which he bore to his own native land,
Banished fear from his heart, and gave strength to his hand.
The gleam of his sword ever lighted the way,
On to glory or death, in the "battle array,"

---

* Philip, the Fair, king of France and Pope Clement V.
† It is asserted by French writers, that Clement agreed to destroy the Templars, as the price of Philip's assisting him to the papacy.
‡ Jaques De Molay, Grand Master of the Templars.
* Clement died six weeks after De Molay, and Phillip was killed by a fall from his horse within the year.

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When the star of the victor was blazing on high,
And the genius of freedom looked down from the sky,
With a smile of approval encircling his head,
While the banners of honour waved over the dead.
He'd a sigh for the brave who were sickening around,
On the field, where the angel of death ever found
A banquet prepared by the sword of the slain,
In the hand that could never more wield it again.
And still, as he rode in his onward career,
With the foeman in front, and a wreck in the rear,
Adding honour to honour—a host in his train,
Which in manhood and age was in brightness the same.
For the heart that is bravest and hardest to move,
In the moment of danger, is softest in love,
And warmest in friendship, and kindest to all,—
And such was the warrior chief in his hall,
Ere his voice died away, like the sound of a lute,
And the blast of his war-trump forever was mute.
Now the tears of affection are shed o'er his grave,
And his spirit is shrined with the souls of the brave.

Haddington, April, 1838.

[The late Lord Dalhousie was a Past Grand Master of Scotland, and it was owing to his exertions that a monument was erected, the foundation stone of which was laid with Masonic honours, on the Plains of Abraham at Quebec, in 1827, in memory of Wolfe and Montcalm, the rival heroes, whose names will be remembered with the history of their countries.]

THE DECAYED FREEMASON.

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

INSCRIBED TO BROTHER ROBERT THOMAS CRUCEFIX, P.J.G.D., &c.

Air—"*The harp that once thro' Tara's hall.*"

Who is that fine, old, feeble man,
Who sits on yonder stone,
As if he had survived the joys
Of human life alone,
With wrinkled brow and snowy hair—
Subdued and tearful eye—
He turns a long and timid look
On ev'ry passer by!

That fine old man—that poor old man—
So frail and tearful now,
Was once as full of energy
And happiness as thou;
Had once, like thee, the means to give
A little from his store,
And never turned the fatherless,
Or wretched from his door!

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But, shame upon Freemasonry,
Of which he was a chief,
That kind old man—that good old man—
Although his time be brief,
Without a hand to succour him—
Without a friend to save—
Goes begging through this barren world
A pittance to the grave!

O! Brethren, for such helpless men,
We should assistance raise,
And soothe, and cheer, and shelter them,
In their declining days!—
Aye, we should an Asylum build—
With wide and open door—
That Nature's silent eloquence
Upbraid us may no more!

May, 1838.

AN INVITATION.

TO G. HENEKEY, ESQ. M.R.I. P.M. NO. 21.

Come, Brother George, and blow a cloud *
Of some most choice and mild *Returns*;
The circling smoke is sorrow's shroud,
At care the happy smoker spurns—
Come, and take the vacant chair,
Come, our guileless mirth to share.

I love to see the smoke ascend
In rolling wreaths above the bowl;
It brings blue-devils to an end,
And soon drives sadness from the soul—
Hail, Tobacco! med'cine kind,
Welcome to the morbid mind.

When threaten'd by the fiend Despair,
When harass'd by severe distress,
Smoking dispels the gloom of care,
And decks our thoughts in cheerful dress—
If to reason you're inclined,
Smoking will assist the mind.

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* We appreciate the sincerity of this invitation too deeply not to regret that the object of it has not lived to peruse Clio's lines; but for the sentiment and circumstance, we should however have hesitated to appear to laud the custom of smoking.

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Come to us, friend, and freely sip
Between the pleasure-yielding puff;—
We'll give you stuff to wet your lip,
And think you'll say 'tis good enough—
Come, enjoy a social hour,
Come, and see Contentment's power.

Spend a social hour with us,
(Surely pleasure will not fail);
Come, old friend, and make no fuss,
Share a cup of amber ale—
Come, and take the elbow-chair,
Come, our guileless mirth to share.

F. R. Clio.

LYRICS.

INSCRIBED TO MY FRIEND ROBERT DYER, AUTHOR OF "NINE YEARS OF AN ACTOR'S LIFE."

CONTENT.

Let the world go as it will,
Up or down, or round and round,
I will keep my footing still
On the level ground.

Me no precipice will fright,
For I cannot further fall;
Me the vallies may invite—
I shall shun them all.

Let ambitious men aspire,
Some to raze and some to raise;
They but struggle, toil, and tire,
All for empty praise.

Let the discontented rove,
Where they may no welcome find,
'Till it is too late to love
What they leave behind.

Here upon the lowly plain,
With the humble to abide,
Still contented I remain—
Let what will betide.

John Lee Stevens.

British Lodge, No. 8.

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MENTAL STRENGTH.

ALSO INSCRIBED TO MY FRIEND ROBERT DYER.

He would not give
  His dear regard for dross—
He would not live
  Upon another's loss:
He rather poor would be,
And from dishonour free.

He would not lie,
  To serve a selfish end—
He would not buy
  With fawning arts a friend:
What art and falsehood win
Becomes the bane of sin.

Not pride—not pelf—
  Not power basely bought—
Not Love himself,
  To whom all else were naught—
His firmness can subdue:
If thriftless—he is true.

JOHN LEE STEVENS.

British Lodge, No. 8, *April,* 1838.

MINE ENEMIES.

Well, let them be banded, the foolish and base,
And share in each other's defeat and disgrace;
I would not permit them, though that might ensure
A triumph more easy, more swift, or secure!

But folly and wickedness seldom were known,
To combine with success against justice alone;
For the weakness of folly will sink in the grave
Of the little of wisdom the wicked may have!

JOHN LEE STEVENS.

British Lodge, No. 8, *April,* 1838.

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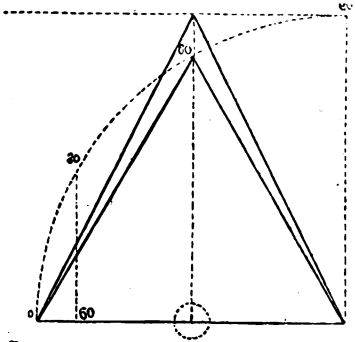
A NEW SYSTEM EXPLANATORY OF TERRESTRIAL PHÆNOMENA.

BY ROBERT TYTLER, M.D., SURGEON, 35TH REGIMENT, BENGAL N. I.

No. II.

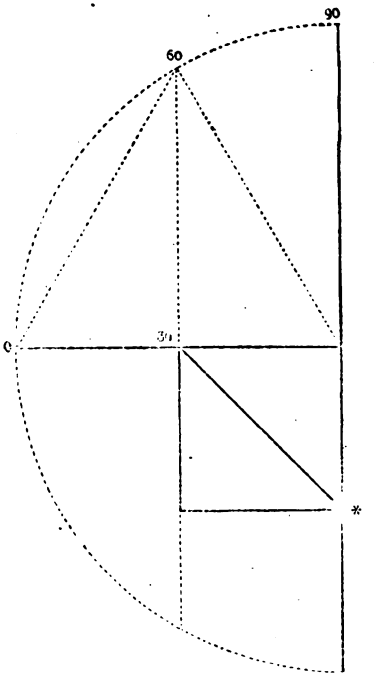
(Continued from page 38.)

THE visible Magnetic Line, as proved by the geometrical figures, imprinted upon the natural loadstone by the DIVINE CREATOR, prior to the presence of the human race upon Earth, begins, or in other words, THE TRIUNE POWER, generating the Line, and which, from the Phœnomena exhibited during the developement of this GRAND AGENT, is plainly LIFE as well as DEITY, issues out of, and returns to, matter at a point forming the bisection of the side of an Equilateral and the base of an Isosceles Triangle. The point, or POLE whence the Power exits from, and re-enters matter, and the generated, or Magnetic Line commences, according to the usual division of the Circle into 360 equal parts, is, therefore, the Cosine point of the 60th degree, or the middle point of the Semi-diameter. Wherefore the extremity of the generated Line is *determinate* and *finite*, corresponding with the $\frac{1}{3}$ or 30th division of the Radius of a given Circle, when the latter, or Semi-diameter, by means of the line of Sines is divided into nine equal parts, each containing *ten* minor portions, or sub-divisions. It likewise admits of demonstration, through means of the Angles, appearing on the surface of the Magnetic Rocks, that the Line above mentioned, forms the Hypotheneuse of a Right Angled Triangle, or Diameter of a Square, whose vertex, or commencement, as just noticed, is placed in the bisecting point of the Radius.



Point of exit of the Power and commencement of the Line.

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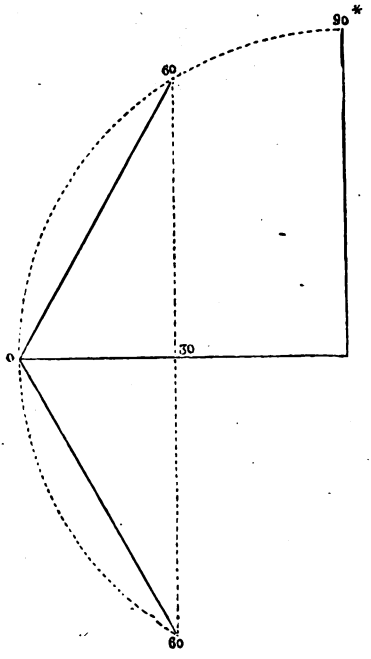


That Line, consequently, constitutes a natural Loxodromic, Helispherical Line; and hence the Magnetic Meridian, or Directive Line, or Line of no Variation, which is a part of the Line in question generated by the DIVINE, VITAL, INTELLIGENCE, is a Spiral terminating in the Terrestrial Magnetic Pole. But the Pole is known not to be situated at the extremity of the Magnet. It lies in an unapproachable point between the extremity of the Loadstone and its centre. In a perfect Circle the Pole must, therefore, be located in the point of the 60th degree; because the chord, or line subtending this Arc, is the only finite line between the extremity and centre, or is the sole entire line *within* the Circle, whose dimensions coincide with the Radius, or Semidiameter.

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* Magnetic Line.

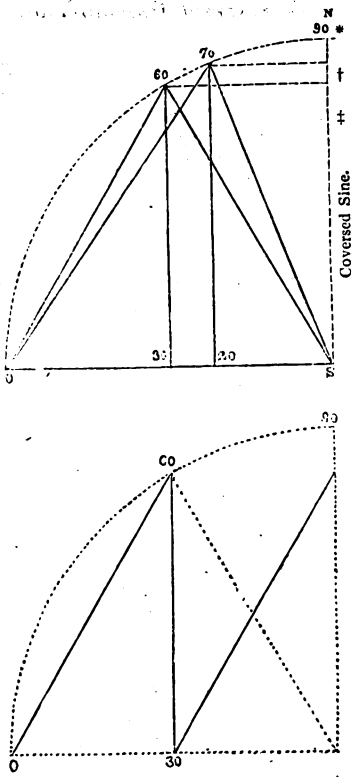
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The Polar point is, however, assymptotic, or extra-mundane, that is, its position is infinitely distant from matter, and infinitely remote from the Earth's centre. Wherefore, so far as matter is concerned, the Magnetic Pole is inaccessible, being alone demonstrable by means of mathematical reasoning; but is incapable of being reached, or the identical spot of its locality shown, by any enterprise of man, or exactly ascertained from any contrivance of human ingenuity. The Polar point, I have said, in a perfect Circle is posited in the 60th degree. Yet this is not its situation in our Planet, because the Earth's figure is spheroidal, and not completely globular. In accordance with the deviation of the Globe's circumference from the pure circular line, the nearest locality to the *Terrestrial Magnetic Pole* has been ascertained to be posited in the 70th degree of Northern Latitude. The Polar point, therefore, in the Earth's spheroid, differs *ten* degrees from its situation within the curve of the circumference of *a True Circle.*

* Locality of the Pole, or Polar point, in a True Circle.

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The course of the DIVINE, INTELLECTUAL, or Magnetic Power, accordingly, within a True Circle, assumes this figure; that is, *the Electro-Dynamic Agency*, in passing through a materine sphere towards the Pole, along the chord of 60°, takes that peculiar shape, which is commonly termed *Zig-Zag*, or presents the appearance in which a flash of Lightning, and elongated *Electrical* spark, become visible to the eye; in other words, the passage of the Power impels the material mass to disclose the resemblance of the Letter N, when seen in one position, and that of the Alphabetical Character Z when viewed in another. The Mathematical figure, inscribed by the passage of the Power, within the Circle, comprises, then, the Side, Diameter, and extended Side of a Parallellogram, which latter, or extended Side, cuts the circumference at a certain distance from 90°, the extremity of the Diameter of the Circle, and Axis of the Sphere; this *extended* Side also cutting the Axis at the commencement of, or Cosine's point of junction with, the Coversed Sine of 60°.

(To be continued.)

∞ Polar Point of a True Circle.
† Cosine of 70.
* Polar Point of the Earth.
‡ Cosine of 60.

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MASONIC INTELLIGENCE.

ESPECIAL GRAND LODGE.*—April 25.

OFFICERS OF THE UNITED GRAND LODGE OF ENGLAND, FOR THE YEAR 1838—1839.

Grand Master.

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

Pro.-Grand Master.

Right. Hon. the Lord Dundas.

Deputy Grand Master.

Lord H. J. S. Churchill.

Lord Worsley, *M.P.* - - -	Senior Grand Warden.
Robert Steuart, Esq., *M.P.* - -	Junior Grand Warden.
R. Percival, Jun., Esq., P.G.W. - -	Grand Treasurer.
D. Pollock, Esq., *Q.C.*, P.G.W. -	Grand Registrar.
Rev. W. Fallowfield - - -	Grand Chaplains.
Rev. John Vane - - - -	
W. H. White and - - - -	Grand Secretaries.
E. Harper, Esqrs. - - -	
H. De Crespigny and - - -	Grand Deacons.
A. Dobie, Esqrs. - - -	
P. Hardwick, Esq. - - -	G. Superintendant of Works.
Sir W. Woods (Clarenceux) P.S.G.D.	G. Director of Ceremonies.
R. W. Jennings, Esq. - - -	Assistant ditto.
G. P. Philipe, Esq. - - -	Grand Sword-Bearer.
Sir George Smart - - -	Grand Organist.
Robert Miller - - - -	Grand Tyler.

* Ipsissimur verba desunt. *Vide* Const. p. 84. art. 6. Sic itur ad astra.—P. D.

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GRAND STEWARDS FOR THE YEAR.

J. George Graeff -	No. 1	Thomas Dixon - -	No. 30
John George Children - -	2	Charles D. Scott - -	32
Robert Chrichton Wyllie -	4	John Almon Boulcott -	37
George Constable - -	6	John Buckton King -	66
Leonard Chandler - -	8	George John Parry - -	72
Thomas Barker - -	14	Peter Mountain - -	108
Charles Andrew Amber -	21	William Dawes - -	116
William Moore - -	23	William Brown - -	233
Jose J. Gonsalves Basto -	27	William Richard Kemp -	324

GRAND FESTIVAL OF THE ORDER.

PRESENT.

His Royal Highness the DUKE OF SUSSEX, M.W.G.M, in the Chair.

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

PROVINCIAL GRAND MASTERS.—Hon. T. Dundas, *M.P.;* Right Hon. C. Tennyson D'Eyncourt, *M.P.;* Hon. Colonel Anson, *M.P.;* J. Ramsbottom, Esq., *M.P.;* Colonel Wildman; H. R. Lewis, Esq.; S. McGillivray, Esq.; J. Read, Esq.; and — Wix, Esq.

GRAND WARDENS.—Lord Worsley and R. Steuart, Esq., *M.P.*

PAST GRAND WARDENS.—J. Easthope, *M.P.;* B. B. Cabbell; H. Willett; R. Percival; D. Pollock, *Q.C.;* H. J. Prescott, Esqrs.

PAST GRAND TREASURER.—*W.* C. Clarkson, Esq.

PAST GRAND REGISTRAR.—John Henderson, Esq.

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

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

GRAND DEACONS.—H. De Crespigny; A. Dobie, Esqrs.

PAST GRAND DEACONS.—T. Mestayer; Hayward; J. J. Moore; Salomons; Gascoyne; Burckhardt; Shadbolt; Silvester; Lawrence; Cuthbert; Savory; T. Moore; Moore, *M.D.;* Granville, *M.D.;* Crucefix, *M.D.;* Bossy; Perkins, Esqrs.; and the Rev. G. Gilbert.

GRAND SUPERINTENDANT OF WORKS.—P. Hardwick, Esq.

ASSISTANT GRAND DIRECTOR OF CEREMONIES.—R. W. Jennings, Esq.

GRAND SWORD BEARER.—G. Philipe, Esq.

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

GRAND ORGANIST.—Sir George Smart.

The Grand Stewards of the year, and several Grand Stewards elect.

Count de Taaffe; Bekir Bey; Lord Southampton; and Lord Frederick Gordon.

PROVINCIAL GRAND OFFICERS.—Brothers Johnson; Eales White; Thomas; Brown; Bullen; Green; Rev. Ridler; Ellis, &c. &c.; about twenty-five Hebrew Brethren, and a most numerous assemblage of the Order, in all 453.

Owing to the great number of the guests, and the elevation required for the effective display of the Masonic Offering, behind the Grand Master's chair, the arrangements of the tables differed from the usual plan. The small tables on the platform were dispensed with, and such of the Grand Officers as could not find seats at the cross table, were placed at the head of two of the centre tables, and a third table was headed by the suite of the Grand Master and other distinguished

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Brethren. The Hebrew Brethren were accommodated at the end of one of the centre tables, that they might not be interrupted in their arrangements, which were entirely conducted by their own people. There were no lights upon any of the tables; but numerous additional lights were suspended by brackets from the sides of the hall; and the concourse of elegant ladies in the gallery gave a lustrous effect to the magnificent Hall—perhaps never before witnessed.

During the banquet, the Grand Master rose, and regretting he could not take wine individually with every Brother, requested to be allowed the opportunity of drinking a glass to the health of all the company.

After the removal of the cloth H. R. H. rose, and expressed his regret, that from the numerous assemblage of the Brethren who had that day come there to pay him respect, many were compelled to dine in another room; but the fault was not with the Stewards, nor with himself, and he was sure it was not with the Architect who built that Hall, as he never could have contemplated that such a numerous concourse of Masons would have assembled in it; he would then request the Brethren who had dined elsewhere, if they were present, to take their seats.

Benedictus was then sung by the professional Brethren, Jolly, Robinson, Atkins, Francis, Fitzwilliam, and the two young gentlemen from the Chapel Royal. Sir George Smart presiding at the piano.

The Grand Master proposed "the Queen." He said, "at all public meetings, and of course Masonic meetings, the first toast is a tribute of loyalty and affection to the Sovereign whom Providence has appointed to preside over the destinies of this country. At all times this toast must be a grateful one, but particularly so at this moment, when we are governed by a Virgin Queen. Up to the hour of the accession of her present Majesty, we had the happiness and good fortune to have in the Sovereign a Member and Patron of our Society; the same is not reserved for us now, but we have a good and gracious Queen, who is the daughter of a Mason, and who herself is favourable to our Order. In a breast so pure as hers there can be no suspicion; but she can learn that there was a queen who was jealous of our Order, but who, on a clear investigation of its principles and precepts, afforded it her protection. Like her great predecessor, our Queen will protect our Order; and as all her relatives who are connected with the Order are also bound to be liege subjects, so I shall endeavour to bring it under her notice, and shall claim the patronage of the Sovereign, feeling satisfied that her Majesty will patronize Masonry."

"The Queen, and God bless her."

Anthem and chorus, "God save the Queen."

The Grand Master. "The next toast I have to propose is the widow of a Mason, the consort of our late revered Monarch. Her Majesty has long been a kind patroness to the charitable institutions of our Order, and I believe it is her intention to continue so. I regret to tell you she is in ill health; I will therefore give you."

"The Queen Dowager, and better health to her."

Lord John Churchill. "I am quite incompetent to do justice to the toast which I am now about to offer. I shall therefore content myself by proposing to you the health of our M.W.G.M., an individual whom no eulogy of mine can affect, and who has so kindly presided over us for a quarter of a century."

His lordship here read the following address of the Committee of the Masonic Offering.

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"To His Royal Highness Prince Augustus Frederick, Duke of
"Sussex, K. G., &c. &c. &c.

"Most Worshipful Grand Master of Ancient Free and Accepted Masons
"of England.

"Most Worshipful Sir,

"We, a Committee of the Brethren associated for the purpose of presenting a votive offering to their Grand Master, respectfully approach your Royal Highness to express the feelings, and to fulfil the wishes of the great body of Masons whom we represent.

"For them, Sir, and for ourselves, we fervently acknowledge the deep debt of gratitude due to your Royal Highness from the Craft of England. We do honour to ourselves in thus publicly proclaiming the truth and the boast, that the Illustrious Prince who, during the twenty-five years now rolled by, has ruled the Order by its own free choice, has rendered to Masonry services unparalleled in its history.

"For the high social rank which the Fraternity now holds in this country—for the absolute exclusion from our peaceful temple of those divisions, religious and political, by which men are elsewhere distracted —for our increased and increasing prosperity, we feel and we glory in the recollection how much we owe to your Royal Highness. The events of the last quarter of a century afford a bright example to other countries and to future times, how perfectly, under a wise, benevolent, and zealous ruler, the freedom of our institutions may consist with the preservation of union and discipline, the happiness of our Members, and the promotion of all those high interests which are the great objects of Freemasonry.

"In testimony of the deep sense which we and our brother subscribers entertain of the obligations which we owe in common with every Member of the Order, we pray your Royal Highness to be pleased to accept the work of art which is now before us. It will, we are persuaded, derive value in your Royal Highness' estimation from the circumstance, that in this offering of gratitude Masons of all ranks, and in all countries, have concurred. Towards this grateful object, contributions have spontaneously flown from Brethren far and near; in Lodges, and as individuals, from the Pro-Grand Master to the Entered Apprentice, from the British Isles to the furthest parts of the world. The sentiments which the Brethren entertain toward your Royal Highness have proved to be as universal as the principles which they are taught to profess.

"To preserve some record of these sentiments, and the occasion and mode of their expression, we have embodied, in print, a statement of the circumstances attending this offering. And we further pray your Royal Highness to accept this copy of the little volume from which the future historian may learn how strong and how just are the feelings by which we are animated towards our Illustrious Grand Master.

"Finally, and in the heartfelt consciousness that in this prayer every good Mason will unite, we supplicate the Great Architect of the Universe, that the favours of Heaven may be continued to him who has so well deserved them; and that your Royal Highness may long rule in health and happiness over a grateful and united Brotherhood.

"*Freemason's Hall, 25th April,*
"*A. L.* 5842."

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As we before stated, the offering was raised upon an elevation behind the Chair, and covered with a white cloth; the recess in which it was placed was covered with purple cloth, and a vast body of light was thrown upon the spot. When his lordship presented the little volume descriptive of the offering, to his Royal Highness, Brothers Crucefix and Norris, who supported the drapery, suddenly withdrew it, and the offering burst into view amidst general approbation. Lord John Churchill was much affected while reading the Address, and the honoured object of its acceptance betrayed considerable emotion. The Committee were ranged behind the Chair, so as to face the company.

After the applause had subsided, His Royal Highness rose.—"Brother R.W. Deputy Grand Master, Provincial Grand Masters, Officers of the Grand Lodge, and Brethren, I rise under feelings of intense interest, and, if I may use the expression, amid a warfare of feelings, to utter my humble and sincere thanks for the kindness evinced to me on the present occasion. It is not the trifle that is offered, but the sensation it has produced, which affects me; it is of a mingled nature, and consequently very difficult to express.

"Surrounded by so many faces, seeing so many kind friends, and yet marking vacancies, crowded as the tables are, which cast a shade upon thought, it is impossible to feel very lively, or that I should express myself as I ought. You have kindly noticed the past period of twenty-five years—aye, to me twenty-five years of great anxiety—I have presided over you with fidelity, yet sometimes with feelings of oppression. Your kindness has given vigour, and I feel renovated; and from that kindness I have derived my confidence. In my career I have met with many and severe trials, trials to which human nature ought to be exposed, and which, as a Mason, it was my duty to bear up against. I have observed many a kind head has been laid low, and my account must be rendered up. On the mercy of God I have ever relied, and in the rectitude of my conscience I shall lay my head down in peace. That is a subject which every morning a Mason ought to call to mind when he supplicates his Maker, and when he closes his eyes.

"When the profane, who do not know our mysteries, are carried away by prejudice, and do not acknowledge the value of our Society, let them, by our conduct, learn, that a good Mason is a good moral man, and as such will not trifle with his obligation.

"The principles of morality I am bound to enforce, and did I not, I should betray the confidence you repose in me. For myself, I want no compliment, no favour. Deeply as I am indebted to the Brethren, yet I could not receive a compliment out of the fund of the Grand Lodge. Twice I have refused that compliment because that is a public property, to be appropriated to Masonic matters only, and it would be highly incorrect to encroach upon it in any other way; and if one farthing of it is touched for any other purpose than that of charity, you would be wanting in your duty. The Brethren then listened to me, and the matter dropped. I, however, stated, that if at some future period a spontaneous and united offer of a compliment, not taken from the public fund, was decided upon, after twenty-five years of service, I should not object. The Duke of Sussex, in accepting this offering, cannot be accused of robbing the poor Mason of a single penny. Arriving at the twenty-fifth year of my presidency, it is a warning to me how I am placed.

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"My duty as your G.M. is to take care that no political or religious question intrudes itself, and had I thought that in presenting this Tribute any political feeling had influenced the Brethren, I can only say that then the Grand Master would not have been gratified. Our object is unanimity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent Jewel (by voluntary vote) was presented to the Earl Moira previous to his journey to India. I had the honour to preside, and I remember the powerful and beautiful appeal which that excellent Brother made on the occasion. I am now sixty-six years of age—I say this without regret—the true Mason ought to think that the first day of his birth is but a step on his way to the final close of life. When I tell you that I have completed forty years of a Masonic life—there may be older Masons—but that is a pretty good specimen of my attachment to the Order.

"In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a member of the Royal Family, by being appointed a Past G.W. I again went abroad for three years, and on my return joined various Lodges, and upon the retirement of the Prince Regent, who became Patron of the Order, I was elected Grand Master. An epoch of considerable interest intervened, and I became charged, in 1813-14, with a most important mission—the Union of the two London Societies. My most excellent Brother the Duke of Kent accepted the title of Grand Master of the Athol Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the united fraternity. This I consider to have been the happiest event of my life. It brought all Masons upon the Level and Square, and showed the world at large, that the differences of common life did not exist in Masonry, and it showed to Masons that by a long pull, a strong pull, and a pull altogether, what great good might be effected.

"I have endeavoured all through my Masonic career to bring into Masonry the great fact, that from the highest to the lowest, all should feel convinced that the one could not exist without the other. Every Mason owes respect to the recognised institutions of society, and the higher his station, the more is required from him. The great power of Masonry is the example—the chain extends from the highest to the lowest, and if one link shall break, the whole is endangered.

"I recommend to you order, regularity, and observance of Masonic duties. If you differ with any Brother, never attribute sinister motives to him with whom you differ. These are the principles, Brethren, which I hope to enforce, and many a time have I checked myself from too marked an expression, thinking that a Brother might not be aware of his position, and we have argued the matter in private. I trust in this, the twenty-fifth year of my Presidency, I may not be considered saying too much by declaring what I have always done. I am grateful for the kindness and affection hitherto shown, and that my government, as far as it may be so considered, is one of kindness and confidence. I once again enjoin the observance of the Laws, which are founded upon EQUITY, and not SPECIAL PLEADING. Equity is our principle—Honour our guide—I gave full scope to my feelings in Grand Lodge, and have

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forgotten all that passed, except those of good will with which I left it, and assure the Brethren, that as long as my services are at my own command, the Grand Lodge may claim them; but they shall be given honestly, fearlessly, and faithfully. Again I sincerely thank the Brethren, and drink good health to all."

His Royal Highness resumed his seat amidst the warmest exhibit on of gratified feelings ever witnessed in Freemasons' Hall.

The GRAND MASTER. "It is usual to drink to the Sister Grand Lodges of Scotland and Ireland, and although it would not be Masonic to prefer any distinction or superiority, yet I will venture to challenge the Sister Grand Lodges to entertain a warmer feeling for us than we do for them."

The GRAND MASTER. "In mentioning the name of our honoured and industrious Brother, the Pro.-Grand Master, I have to express his regret that indisposition prevents him attending here to-day, to accept a mark of congratulation and affection. It is, however, gratifying to see his son with us to-day, because it proves that there has been three generations of that family good men and true."

The GRAND MASTER. "I know the Fraternity will hail with pleasure the next toast—but I am really exhausted, and must be very brief—this is not my will—but necessity—the heat of the room has quite overpowered me, and I beg after this toast that the Brethren will allow me to retire. The Deputy Grand Master will take my place, and as my parting toast I propose to you the health of my excellent friend Lord John Churchill, who does not like a long speech, because he likes to give a short and pithy reply."

LORD JOHN CHURCHILL. "Brethren, I shall keep up my character by not detaining you long, especially as I know that you want your dessert, and that His Royal Highness wishes to be off. I thank you all."

The Grand Master then retired amidst great cheering, during which Lord John took the Chair, and gave

"The health of the Prov. Grand Masters."

BROTHER LEWIS returned thanks, after many vain attempts on the part of Colonel Wildman to do so. He thanked the Brethren for the compliment which had been paid to the P.G.M.'s, and assured the Grand Lodge that it would ever afford them the liveliest gratification to merit its good opinion.

The next toast was "Grand Wardens and other Grand Officers of the year."

LORD WORSLEY briefly returned thanks. He said that although but a young Mason, he could not but feel the highest gratification at the conduct of their G.M. that day.

"The Boys' and Girls' School."

BROTHER RAMSBOTTOM, *M.P.* returned thanks, and reminded the Brethren of the approaching Festival of the Female Charity on the 16th of May.

"The Grand Stewards of the year."

BROTHER CHANTER, President of the Board, returned thanks. Lord John Churchill then retired.

It should be observed that all the addresses were received with great attention and the most cheering applause, as well as all the toasts. The following was the routine of the glees, &c.

Grace—Benedictus—*J. Reading*, 1681.

God save the Queen—Glee, four voices—*Spofforth.*

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Trio and Chorus—" Pass the wine cup around,"—*Bishop.*
*Glee, five voices—" Now the bright morning star,"—*Greville.*
Song—" Mr. Murphy and the weather."
Glee, four voices—*Spofforth.*
Scottish Glee, four voices—" As I came down the Cano'gate,"—*Hawes*
Song—
Glee, four voices—" Hail, God of Song,"—*J. K. Pyne.*
Glee—" Forester, sound the cheerful horn,"—*Bishop.*
Trio—" Hark! Apollo strikes the lyre,"—*Bishop.*
Glee, four voices—" The rose of the valley,"—*Knyvett.*
Round, four voices—" Would you know my Celia's charms,"—*Webbe.*

Owing to the extremely crowded state of the Hall, the order so usually prevalent on Masonic occasions was somewhat interrupted, not by any clamour, but from the personal inconvenience that was generally felt; for this there could have been no remedy preconcerted, unless by addition to the number of stewards. All however passed off in good humour, and we owe it to the Board of Stewards to state only with justice that their hospitality partook more of profusion than plenty—that their attention during an eventful and arduous meeting, was as general as it was appreciated, and while they were fortuitously identified with one of the most important Masonic meetings ever remembered in Masonry, that meeting derived from their management both importance in its character, and satisfaction in its result.

The compliment paid to the Royal Grand Master by his Hebrew Brethren, was peculiarly a happy one. The Duke of Sussex may be said to be the protector of their nation in this country, and the seizure of this opportunity to pay him a mark of respect, was peculiarly gratifying. This part of the proceedings was well conducted by Brother Lazarus and his committee.

We hear from the ladies that in their department the Grand Stewards evinced even more than accustomed politeness, and that the greeting was in every respect most delightful.

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* Instead of this Glee, it was expected that the following appropriate Song, which was unanimously accepted by the Board of Stewards, would have been sung; it was, however, omitted through the forgetfulness of some one in the musical department :—

THE GRAND MASTER.

Written for the occasion by Brother JOHN LEE STEVENS, British Lodge, No. 8, Member of the Board of Grand Stewards.

Air—" The meeting of the waters."

There is joy in the temple, unbounded, unfeign'd,
Where Masonry's truths have their triumph sustain'd,
To see the Grand Master once more in the chair,
And to hang on the words of his eloquence there!

Not a subject disloyal, a servant untrue,
In our ranks can the keen eye of jealousy view;
For united attachment and duty evince
Our respect for the Master—regard for the Prince!

So distinguish'd by learning, by virtue, by skill,
All our hopes, Royal Master, thy mandates fulfill;
And, oh! long may the Giver of Blessings above
Spare thee thus to rule o'er us with wisdom and love!

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THE CHARITIES.

BOARD OF BENEVOLENCE, *March.*—Rev. G. Gilbert, as Master.

April.—G. P. Philipe, as Master.

May.—F. W. Bossy, as Master; Dobie, Crucefix, Philipe. Simpson.

Various notices of motion were given in Committee, and the subject of the Ballot for the Boards, at the ensuing Grand Lodge, discussed; this was afterwards submitted to the Board of General Purposes to regulate, subject to the approval of the Grand Master.

WEEKLY BOARD OF BENEVOLENCE.—Grand Officers appointed:

March. B. B. Cabbell, J. Moore, *M.D.*, R. W. Silvester.

April.—T. Moore, B. Lawrence, R. Jennings.

May.—J. Henderson, A. Dobie, Hayward.

THE AGED MASONS' ASYLUM.—In consequence of the Festival falling so late in the month, and the necessity of an earlier publication than usual, on account of the Coronation of our most gracious Queen, we are compelled to place the interesting proceedings of this Charity out of their usual course; they will, however, be found elsewhere fully detailed and faithfully reported.

THE BOYS' SCHOOL.—The report of this branch of Masonic benevolence, is in all respects satisfactory. A Quarterly General Court will be held on the 9th of July, at seven in the evening, when six Candidates will be elected by ballot. We feel it our duty to state that Jevons and Gillham, if not elected on that day, will be superannuated.

By a new regulation no proxies will be allowed, excepting those of Ladies, Peers, Members of Parliament, Life-Governors, Masters of Country Lodges, and Subscribers NOT residing within the bills of mortality.

THE GIRLS' SCHOOL, *April* 12.—General Court, J. Ramsbottom, Esq. *M.P.*, in the Chair.

The following five children were elected into the school:—S. Deacon, E. Edmonson, M. E. Farrar, C. Palmer, E. Pinner.

The Treasurer was unanimously re-elected.

We think it would be desirable that some equalized system of voting should be adopted, which might tend to the more clear and open expression of the opinion of the subscribers, and which might soften the disappointment of the unsuccessful candidates.

In the recent election this anomaly took place; a deserving candidate, the more deserving from her necessitous condition, polled a smaller number of votes than she actually possessed; not that if she had polled them all, she could have succeeded, but that her votes, as a number, went into some general alembic, whereby ALL the successful candidates polled upwards of 700. Singular enough this!

Now, against this enormous power, what chance can a most distressing case have of success, unless through the patronage of this secret and controlling force?

It was evident that ALL those parties who usually collect a great mass of proxies, were fearful of the result; and there was a clubbing of their means, and thereby a widow's hope is deferred; we believe, but for a

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time, for we can vouch for the fact, that every Governor who took an active part in the last election, regrets the failure of her case.

We would if possible endeavour to remedy the evil in future, and throw out the hint to such as may be competent to judge, and considerate enough to act upon it.

The General Committee (in addition to the Life-Governors) were re-appointed.*

HOUSE COMMITTEE.	AUDIT COMMITTEE.
Acklam, J. P.	Baumer, C.
Baumer, C.	Birnie, R.
Bossy, F. W.	Gore, J. B..
Buckingham, F.	Gilbert, The Rev. G.
Chandler, L.	Harper, E.
Crucefix, R. T. *M.D.*	Kincaid, J. D.
Dobie, A.	Lewis, H. R.
Gore, J. B.	Mc Mullen, J. C.
Henekey, G. (since deceased.)	Norris, S. C.
Lewis, H. R.	Rowe, H.
Shadbolt, W.	Staples, S.
White, W. H.	Taylor, J.

HOUSE COMMITTEE, *May* 24.—Present, Mr. Shadbolt, in the Chair.

Messrs. Dobie, Baumer, Lewis, Acklam, Chandler, Buckingham, Gore, Dr. Crucefix.

Messrs. Staples, Stevens, Franks, Stallwood, Matthews, Sirr, H. Rowe, Mc Mullen, Udall, were present as Governors.

Resolved—"That an audited account of the receipt and expenditure of the Institution, to December 31, 1837, be prepared, to be delivered to the Grand Lodge, pursuant to its direction.

"That the unpaid list of contributions for 1837, amounting to £195 : 15 : 6 be investigated, and that the several parties be written to, previous to the report being made to Grand Lodge."

Four children were most impressively addressed by the Chairman, on their having completed their term of pupillage, and received the usual books.

Brother W. F. Hope having resigned the office of Secretary at the last General Committee, the qualifications of the following candidates for the office of Secretary, were then examined:—Brothers J. L. Stevens, A. L. Thiselton, T. Matthews, J. B. Gore.

A letter was then read from Bro. Gore, tendering his resignation as Member of the House and Audit Committee. Bro. Stevens addressed the Meeting in a very forcible manner, upon the desire he had personally felt, not merely to imitate the example of Bro. Gore, who he understood to have come forward to perform, if elected, the duties of Secretary, *gratuitously, zealously,* and *constantly;* but to show to the Craft, that there was more than one who was equally disposed to act up to the very fullest possible extent of Masonic liberality; his qualifications he should leave to the consideration of his Brethren, without canvassing for a single vote.

* See p. 208, 1837.

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Bro. Rowe stated, that if needful, he would guarantee to bring forward several hundred testimonials in favour of Bro. Stevens, but the Committee declared it to be unnecessary.

Bro. Matthews said that it was due to himself to state the reason for his retirement from the candidateship at a moment when his success appeared certain. His Royal Highness, the President, had been pleased to express his opinion, that the Charity would be benefited by the gratuitous offer of one of the candidates; and that he was desirous, under such circumstances, of being released from the proxy vote which had been condecsendingly given, under these circumstances, he (Bro. M.) respectfully retired from the present contest, but hoped his pretentions might be entertained upon any future vacancy.

Bro. Thiselton, another candidate (who not being a Governor, was in waiting) was then requested to meet the Committee, and on being informed of the opinion of H.R.H. withdrew from the candidateship in the most handsome manner.

Bro. Mc Mullen then, on the part of Bro. Farnfield, took occasion to withdraw that gentleman's name from the list of candidates. Bro. Mc Mullen, however, expressed his opinion that there could not exist the shadow of a doubt that, but for the expression of the opinion of H.R.H. he must have succeeded by a very large majority; and further observed, that there were very many Brethren, himself among the number, who would come forward to perform the duties of Secretary, gratuitously, zealously, and constantly.

Dr. Crucefix then requested Bro. Stevens to withdraw his claim to the candidateship so liberally offered, inasmuch as Bro. Gore having been so much longer in the field had probably secured many promises, it was certainly desirable that no want of unanimity might be apparent; to which Bro. Stevens most readily assented, and thus left Bro. Gore's testimonials to the undisputed acceptance of the Committee.

It was recommended that the Audit Committee should meet forthwith to prepare a correct account, to be laid before Grand Lodge, after which the meeting adjourned.

GENERAL COMMITTEE, *May* 31. — Bro. J. B. Gore was appointed Secretary, upon the terms expressed to His Royal Highness the President.

JUBILEE FESTIVAL.

Present—Lord Worsley, *M.P.* S.G.W. in the Chair.

Lord Yarborough, Prov. G.M. Isle of Wight; a large assembly of Grand Officers; and other Brethren, amounting to nearly three hundred.*

Benedictus was sung by Brothers Broadhurst, Taylor, Robinson, Bradbury, Fitzwilliam, and Francis, assisted by the two youths from the Chapel Royal. Sir G. Smart presiding at the piano.

LORD WORSLEY proposed, as the first toast, the health of "the Queen," and may she enjoy a long and happy reign.

"God save the Queen."

LORD WORSLEY.—"I shall occupy you only a few moments in pro-

* We have accidently mislaid our list.

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posing the health of the Queen Dowager, and the rest of the Royal Family. We have always found the Queen Dowager forward in the support of the numerous charities of this metropolis, and on this most interesting occasion we ought not to forget that she is the Patroness and warm supporter of this Charity. We cannot forget that she is the widow of a Mason who was himself the Patron of our Order, and who, it must also be recollected, was the W.M. of the Prince of Wales' Lodge. I give "the Queen Dowager, and the rest of the Royal Family."

Glee—"Health to the Queen." (Hawes.)

Lord Worsley.—"I now propose to you the health of H.R.H. the Duke of Sussex, our M.W.G.M. I am sure I may refer with great pleasure to a recent occasion on which he did us the honour to preside over us. The Brethren who were present at that Festival, must have listened with delight at the recital which H.R.H. then gave us of his Masonic life; he told us the happiness he had experienced in being G.M. for twenty-five years, and I am confident you will all agree with me in acknowledging the benefits which our M.W.G.M. has conferred on Masonry in general, more particularly to this Charity. I without further preface, propose the health of "the Duke of Sussex, the M.W.G.M."

Glee—"Here's to Sussex."

Lord Worsley.—"I now ask you, Brethren, to drink to the health of a very distinguished Mason, no less distinguished in the Craft than in every other Society of which he is a member and an ornament. I mean Lord Dundas, the P.G.M."

Song—(Broadhurst)—"And does not a meeting like this."

Lord Worsley.—"I now rise to propose the health of a very distinguished Brother, and a very warm supporter of this Charity. Those who were present at the last Grand Festival, can bear testimony to the feeling and affecting manner in which our D.G.M. proposed the health of the Grand Master, and I assure you it gave me very great pleasure to witness such a display of fraternal regard. I now propose the health of our Deputy Grand Master."

Glee—"Hark, the Lark."

Lord Worsley.—"I now ask you to drink the health of two distinguished Ladies, to whom this Charity is very much indebted. I mean the Vice-Patronesses the Duchess of Marlborough, and the Marchioness of Hastings."

Lord Worsley.—The Grand Lodges of Scotland and Ireland.

The Treasurer and the House Committee at this period retired, for the purpose of introducing the children to their patrons, on this the Jubilee Day.

The delightful procession was headed by the Board of Stewards; then followed the Treasurer, leading in two of the youngest children; afterwards the General School, and lastly, their Guardians, the House Committee.

It is not possible to describe the effect produced by the appearance of these objects of Masonic regard; the feeling was sacred to Masonry; misfortune, in these her children, seemed to win a tribute from the heart. The effect upon many was even painfully shewn by tears. After parading round the hall, the children were marshalled upon the platform, so as to give the company an opportunity of observing their neat and even elegant appearance. The children in the organ gallery, then sung the following beautiful hymn, composed by Sir G. Smart; after

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which the noble Chairman addressed the company on behalf of the Institution.

HYMN.

ALL hail to thee, O pow'r supreme!
While thus we chaunt, the sacred theme
Of gratitude divine; and bend
To thee our God—our father—friend.

And next,—around we turn our eyes
To you, bless'd Guardians, whom we prize
As Heaven's vicegerents, here below
To save—protect the child of woe.

O, but for you, how hard our lot!
Forlorn and helpless—lost—forgot!
Now taught in Heav'ns bright path to tread,
Instructed—foster'd—cherish'd—fed.

But turn we now to him whose eye
Sheds pity o'er the poor that cry;
In radient beams, to cheer their heart,
To banish woe, and joy impart.

O Britons' glory—Britons' praise!
Augustus—hear our lisping lays
Attend on high—to Heaven for thee,
To bless thy Faith—Hope—Charity.

Then deign to lift thine eyes, and view
These infant hands held up for you,
Unto that God, to whom belong
The strains divine of grateful song.

Now may each voice with ours combine,
To laud the Architect divine;
The great eternal Trine above,
The God of Pow'r—of life, and love.

HALLELUJAH—AMEN.

LORD WORSLEY.—"I have now, Brethren, to propose to you the toast so immediately connected with the Festival of this day, and I am sure you will join with me in wishing prosperity to the Royal Freemasons' Charity for Female Children. Some of you are perhaps in a similar situation to myself, that of being present for the first time at this Festival, and if so, you will be struck, as I am, with the solemnity of this scene.

"This Charity, Brethren, has now existed for upwards of half a century; it was instituted and long supported by the Chevalier Ruspini, and it will, I am sure, be gratifying for you to know, that two of his grand children have been educated in the school, one of them is at this moment in the course of education.

"I feel that this day I am justified in calling on you for extraordinary contributions, inasmuch as money, to a large amount, has been borrowed to meet recent necessary repairs of this Masonic edifice.

"It may be an additional inducement for a very liberal contribution this day to know, that since the establishment of this School, five hundred poor and orphan children of worthy and respected Brother Masons have been clothed, supported, and educated, and that all, with scarcely a partial exception, have become useful and respected members of society. It is pleasing, indeed, to feel that we have been the means of providing for the moral and intellectual benefit of the poor and helpless, and to know that amidst the numerous charities for the aged with which this metropolis abounds, we have excellent charities for the support and instruction of the young of our Order.

"I hope the children now present, will ever remember that they owe a great deal to many of the Brethren who often, at great inconvenience, are zealously providing for their future support and comfort, and that

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the best means they have of repaying so large a debt of gratitude, is by good conduct in after life.

"It has gratified me exceedingly to have heard but one unanimous opinion respecting the conduct of the matron of this Institution, that she is deserving of our best commendations, and fully entitled to the confidence which we necessarily repose in her. I very much regret that the Grand Master is not present to-day, but although unavoidably prevented, I am sure he will be anxious to know the results of this meeting. I am very sorry that I have been called upon to preside on this occasion, because I know there are a great many who could better have advocated the claims of this Charity, although there is no one more anxious than I am for its prosperity. I will not detain you longer, Brethren, but simply say, that if in future the children continue to present the appearance they now do, you I am sure will not hesitate to admit that we are upholding one of the best of charities. The toast was then drunk with loud and continued applause."

Bro. Cabbell.—"Brethren, I have waited patiently your convenience, because I am sure you would wish to pay all proper attention and respect to this toast; before, however, I mention the name it will be a part of my duty to state, that as President of the Board of Stewards, I had to wait on H. R. H. the Duke of Sussex to receive his command, relative to the proceedings of this day. H. R. H. expressed his regret that he could not preside over you, and as he felt it his duty to provide a noble and distinguished substitute, he should appoint the noble Lord who now filled the chair. I immediately waited upon our noble Brother, and expressed to him the wishes of H. R. H., to which he immediately assented, but regretted his incapability for so distinguished an office; upon this subject, Brethren, it is quite unnecessary for me to say one word, his exertions this day have spoken in his behalf. He comes to us with an additional recommendation, in being an intimate relation of one long known to Masonry, of one whose Masonic worth has rendered him dear to us, I allude to our noble Brother, the Earl of Yarborough. I trust, Brethren, that the moral influence of example in high rank will ever be as great in this country as it now is, I say this country particularly, because it is a peculiar feature of this great nation that men of high station and honour are foremost in the support of its charitable institutions; but, Brethren, if this applies to institutions generally, how much must it apply to the charities of our own Order. Every Brother must perceive that if Masonry in other countries is not persecuted, it is at best merely tolerated. Here, thank God, it is otherwise. Rulers of the land have become members of our Craft, and have learnt in Masonry those principles which have infused themselves into the institutions of our country. To the rulers of the land must be attributed that prodigal liberality which is daily evinced in the support of every charitable institution. I should not do my duty, if I did not with all my heart propose the health of Lord Worsley, our noble Chairman; he is now entering on the career of, I trust, a long and useful Masonic life; and gratifying, indeed, it is to us that he has made such an auspicious beginning." (Cheers.)

Lord Worsley.—"It is not necessary, Brethren, for me to return thanks at any length, because you have received the toast with a hope that I may be useful to the Order of which I at present am but a young Mason. When the message of his Royal Highness was brought to me, I at first felt a diffidence, because I knew how utterly incompetent I was for the office; but when I learnt that I was to preside over the

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Jubilee Festival of this Charity, to decline would, I felt, evince a lukewarmness, and I at once set aside my own feelings for the good and welfare of this Charity.

"I am proud to see that we are to-day graced by the presence of so many ladies. The ladies of England have always been foremost in the support of Charity, and I trust those who have done us the honour to be present this day will give liberal contributions, and that they will be gratified at the spectacle they have witnessed. I now propose to you, Brethren, "a bumper to the Ladies." (Great cheers.)

Glee—"Here's a Health to all good Lasses."

Bro. Pollock.—"I have unusual gratification, Brethren, in proposing the health of the Prov. Grand Masters of the Order, because amongst that number is the father of our noble Chairman; and in mentioning his name, I couple with it the health of one of the Vice-Presidents of the Order. Most of you know the Masonic worth of the Earl of Yarborough and all of you know he is a Vice-President of this Charity.

"I have great pleasure in being the organ of proposing to you the Provincial Grand Masters, and of placing the name of the Earl of Yarborough at their head."

Lord Yarborough.—"I rise, Brethren, to thank you for myself and the other Provincial Grand Masters. I regret that the M.W.G.M. is not present to-day. He assured me that nothing could have given greater satisfaction to him, but respect to her Majesty was the sole cause of his absence. Your present Chairman, Brethren, is young in Masonry. I am glad that I have lived to see him in the Order, and I trust he will live long to merit the good opinion of the Fraternity at large. In the name of the Provincial Grand Masters, I myself once again, Brethren, thank you all."

The List of Donations, &c. amounting to nearly £1000 was now read amidst much confusion.

Lord Worsley.—"I now, Brethren, propose to you the healths of the Treasurer and House Committee."

Bro. Ramsbottom, *M.P.*—"I have so often appeared to you as the Treasurer of this Charity, that I fear you will interpret in my observations the speech of the last twelve years. Allow me, Brethren, to congratulate you on the large assembly met to celebrate the fiftieth anniversary of this Charity. I have now filled the office of Treasurer for the last twelve years, and I have never met so large a meeting on a similar occasion. The task which devolves on me is comparatively easy—it is simply to thank you all, particularly the Board of Stewards, for the great interest evinced this day in advancing the prosperity of this most excellent and deserving institution.

"Since I have been its Treasurer, although we have repeatedly met with events gratifying to every supporter of this Charity, yet we have occasionally experienced losses, and a recent one which we all deeply deplore, is the death of Mr. Henekey."

The Worthy Brother here passed a warm eulogy upon the merits and Masonic worth of our deceased Brother, who by his will bequeathed £300 to this charity.

"When I entered this Charity, Brethren, I displaced one of the greatest ornaments of Masonry, Mr. William Williams, than whom a more worthy and benevolent man never existed; and it gives me unfeigned delight to see that Brother after a long sojourn in the country, present amongst us this day.

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"I cannot state precisely the amount of your subscriptions, but I anticipate it will be larger than has ever before been collected.

"Sixty-seven children are this day present to witness your benevolent exertions in their favour, and I am happy to say that only two are left at home unwell.

"My great support, Brethren, is in being coupled with the House Committee. To them must be attributed the increasing success of your School, and next to them, the Matron; and I need hardly say that the more you contribute, the more you will prove that you appreciate their exertions.

"I thank you sincerely for your contributions, and may they this day far exceed those of any former period. (Great Cheers.)

Lord Worsley.—"Brethren, it is a gratifying fact that only two children are this day left at home unwell; this says much for the skill and care of the Medical Officers. I therefore, without more preface, give you, 'the health of the Medical Officers.'"

Dr. Granville returned thanks at some considerable length, but quite inaudible from the confusion attending the collection.

Lord Worsley.—"The healths which I am now about to propose, will, I am sure, be grateful to you, it is 'the health of the Board of Stewards,' and I am sure this Charity will derive much support from their liberal contributions this day."

Brother B. Cabbell briefly returned thanks.

The Chairman then retired.

In the Ladies' Gallery the usual entertainment was provided, and the arrangements were concluded to the general satisfaction of all present.

LIST OF STEWARDS.

Brother Benjamin Bond Cabbell, P.G.W., *President.*
" Richard Lea Wilson, J.D. G.S.L. } *Vice-Presidents.*
" The Rev. John Vane, G. Chap. }
" W. C. Clarkson, P.G.T. No. 1 }
" Henry J. Prescott, J.G.W. 6 }
" James R. Hayward, P.G.D. 125 }
" William H. Smith, - 2 *Treasurer.*
" Daniel Cullington, W.M., 113 *Hon. Secretary.*

Bro. J. Phillip Acklam, Sec.	G.S.L.	Bro. Jacob Ray, S.D. .	. 30
Samuel Parsons, J.W.	No. 1	J. A. Douglas, W.M.	. 32
John Hall, S.D. .	. 4	Benjamin Brayne .	. 37
H. Arthur Hoare, J.D.	. 4	Alfred Head, P.M.	. 37
John C. M'Mullen, W.M.	. 5	J. D. Nevill, W.M.	. 54
Charles Schlotell .	. 5	Laur. Thompson, W.M.	66
Leonard Chandler, P.M.	. 8	Geo. Wackerbarth, P.M.	66
Henry Udall, W.M. .	. 10	Joseph Colling .	. 66
Joseph Shapland .	. 10	David Graham .	. 66
S. Parker Noble, I.G.	. 11	James Walton, P.M.	. 72
Thomas Cotterell .	. 14	William Brooks, P.M.	72
William Bolus, P.M. .	. 21	Thomas Gilson, I.G.	. 72
Charles Shakeshaft, P.M.	. 21	Robert Dever .	. 72
Robert Bell . .	. 23	Henry B. Leeson	. 76
Edward Chuck .	. 27	J. D. Kincaid, W.M.	. 79

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(*List of Stewards continued.*)

Bro. E. Beaumont Smith, P.M.	107	Bro. Edward Trollope, W.M.	229
W. Thodey Smith, S.W.	113	John Savory . .	233
Edward S. Thorold .	116	I. C. Griffiths . .	234
— Landels . . .	116	Zachariah Watkins, P.M.	318
Henry C. Sirr, W.M. .	156	William R. Kemp .	324
Richard Holmes . .	195	W. Lee Wright, W.M.	329
William Dawes, P.M.	202	F. John Nash, S.W. .	592
Alexander Burgess, W.M.	218	Thomas R. Barker, P.M.	620
Peter Thompson, P.M.	227		

We have the greatest pleasure in announcing that the liberality of the Stewards was not confined to the Jubilee day; they have resolved that a medal shall be struck in commemoration of the event, and that, with permission of the House Committee, a holiday for the children shall be celebrated at the School-house, when the Patronesses and Governors will have an opportunity of participating in one of the happiest moments in which the better feelings of humanity can be socialized—in witnessing the joyousness of childrens' hearts.

The following is an abstract from the accounts for 1837, as distributed in the Hall.

Receipt.	£	*s.*	*d.*
Her Most excellent Majesty Queen Adelaide - -	10	10	0
H. R. H. the Duke of Sussex, M.W.G.M. - *a*	10	10	0
Lord H. John Spencer Churchill, D.G.M., 7th donation	10	10	0
Collection after a Sermon by the R.W. Bro. Rev. G. A. Browne, D.Prov.G.M. Cambridge - - -	20	0	0
John Ramsbottom, Esq., *M. P.*, Treasurer - -	10	10	0
R. Alston, Esq., *M. P.* Prov.G.M. for Essex - -	10	10	0
H. I. Prescott, Esq, G.W. - - - -	10	10	0
L. H. Petit, Esq., P.G.W., 25th donation - -	10	10	0
Lord Albert Conyngham - - - -	10	10	0
Benj. Bond Cabbell, Esq., P.G.W., *V.P.*, 12th donation	10	10	0
The Earl of Scarborough, G.W. - - -	10	0	0
Rd. Percival, jun. Esq., G.T, 4th donation - -	10	10	0
G. Henekey, Esq., V.P. - - - -	31	10	0
The Freemasons' Quarterly Review - - *a*	2	2	0
The Masters and Past Masters Club - - *a*	3	3	0
Nine Members of the House Committee - -	9	9	0
Grand Officers' Club - - - *a*	10	10	0
Sundry Subscriptions and Donations - - -	856	1	1
Amount received of the Grand Lodge, being a moiety of Fees for Registering the Initiation of Masons during the year - - - - - -	107	6	3
Ditto part of a Loan of £1500 - - -	1000	0	0
Amount of Needle-work done by the Children -	135	4	7
Amount of Dividends - - - -	466	0	8
Balance due to the Treasurer - - -	511	4	8
	£3267	11	3

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Disbursements.	£	s.	d.
By Balance due to Treasurer as per last account -	1216	8	2
Provisions for Children, Matron, and Assistants -	642	10	8
Amount of Taxes, Insurance, and Furniture -	147	4	1
Balance for Works to the Building in 1834-5 * -	514	6	10
Surveyor's Commission for Drawing Plans and Specifications, and for Superintending the Works * -	65	0	0
Household Linen and Clothing for the Children, and Haberdashery - - - - -	189	17	10
Coals, Candles, and Soap - - - -	101	18	8
Salaries and Wages to Officers and Servants -	142	10	0
Gratuities to Matron and Assistants - -	24	3	
Books, Printing, and Stationery - - -	41	13	9
Incidental Expenses by the Matron - -	32	14	8
Collector, for Commission on Subscriptions received by him - - - - -	13	15	0
Interest on Money lent by Bankers - -	44	2	1
Donations announced but not yet received -	91	6	6
	£3267	11	3

Examined C. Baumer, E. Harper, } *Auditors.*
Joseph Taylor, S. Staples, jun. }
W. Fletcher Hope, *Secretary.*

QUARTERLY CONVOCATION.—May 2, 1838.

PRESENT:

E. Comps, Burckhardt, Shadbolt, G. Gilbert as Z.H.J.

E. Comps, White, Prescott, Harper, Cuthbert, Lawrence, Bossy, Crucefix, Philipe, and several Principals of Chapters.

A letter was read from E. Comp. Lord John Churchill, M.E.H., expressing his regret at being unable to attend the Convocation. Ordered "that the letter of his Lordship be entered on the minutes."

After the confirmation of former Minutes, the following list of new appointments for the year was declared.

H.R.H. The Duke of Sussex, *K.G.*, &c., &c. -	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.
Lord Worsley - - - - -	A.S.
Robert Steuart, *M.P.* - - - -	A.S.
Richard Percival, Jun. - - -	Treasurer.
David Pollock, *Q.C.* - - - -	Registrar.

* These Payments make up the Sum of 2629*l.* 6*s.* 10*d.* being the Total Cost of the Repairs and Alterations made at the School House.

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H. De Crespigny	-	-	-	- Sword Bearer.
A. Dobie	-	-	-	- Standard Bearer.
R. W. Jennings	-	-	-	- Director of Cer.
— Lowndes	-	-	-	- Organist.
Robert Miller	-	-	-	- Janitor.

The Report from the Committee of General Purposes was read, including the following notice of motion by Companion Crucefix.

"To bring before the Grand Chapter, the propriety of such alteration in the arrangements for the exaltation of Brethren as may conduce to the better observance of Masonic discipline and practice."

Companion Crucefix was then called upon to speak to the subject; and after his explanations, it was moved that the further consideration of it should be referred to the Committee of General Purposes to report thereon.

The following E. Companions were elected as the Committee of General Purposes.

THE THREE GRAND PRINCIPALS, AND THE PRO.-Z.

E. Comps. Percival,	E. Comps. Burckhardt,
Henderson,	Lawrence,
Crucefix,	Philipe.
Shadbolt,	

The Committee for the revision of the Laws were requested to continue.*

A conversation ensued respecting the revision of the Laws; after which the Grand Chapter closed.

[It appears that although no meeting of the Committee for the revision of the Laws has as yet been summoned, nor have even met or communicated, yet a cut-and-dried code of legislation has been submitted to the highest authority; and, in the face of this, the Grand Chapter request the Committee to continue their labours!—Francis Moore and Murphy may well style 1838 *annus mirabilis.*]

QUARTERLY COMMUNICATION.

JUNE 6, 1838.

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* See p. 217, 1837.

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BOARD OF GENERAL PURPOSES.

The general business of this Board during the past year, has been of unusual interest, and has consequently claimed the attention, and generally speaking, the regular attendance of its members. Many difficult questions have arisen touching the subject of Masonic polity in reference to public regulation. Every case has received the most careful consideration, and the Board has left no remanet of business on the paper; and it is to be hoped that their successors will be impressed by the same zeal, and the same uncompromising determination to carry out the objects for which they are elected and appointed, viz.—the welfare of the Craft.

On the 22d May, the thanks of the Board were unanimously voted to the President, Bro. Henderson, in the following terms, and it was resolved that a copy thereof should be presented to him.

"To the very Worshipful Brother John Henderson, Esquire, Barrister-at-Law, Past Grand Registrar of the United Grand Lodge of Ancient Free and Accepted Masons of England.

"Very worshipful Sir and Brother,—We, the undersigned, the Vice-Presidents and Members of the Board of General Purposes, at the close of this your second year of office as President, beg to tender to you this testimonial of our high approbation of the manner in which you have discharged your duties, during a period when many subjects of great importance have been brought under consideration, and which have required the most careful exercise of your discrimination and judgment.

"We very thankfully acknowledge the courtesy which, as a collective body, and as individual Members of the Board, we have invariably received from you; and we most cordially, as Brethren in the Craft, offer these our thanks for the Masonic friendship which your general kindness has tended to preserve and ensure."

Freemasons' Hall, May 22d, 1838.

The thanks of the Board were also unanimously passed to the Vice-President, Brother Crucefix.

NEW BOARD OF GENERAL PURPOSES AND FINANCE, 1838-9.

(*Extract from Circular of the United Grand Lodge.*)

"By the resolution of the Grand Lodge, on the 6th September last, the names of the W. Masters and Past Masters intended to be put in nomination for the Boards of General Purposes and Finance must be delivered, in writing, to this Committee,* specifying the number of the Lodge to which each Brother belongs, and whether he be the present Master or a Past-Master thereof, and the Board for which he is nominated. These several names will be printed in a Balloting List, to be used at the Quarterly Communication.

"The Master and a Past Master of the same Lodge are not eligible for election on the same Board."

* The Committee of Masters.

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List of Brethren nominated for the Board of General Purposes for the Grand Lodge, 6th June, 1838; the elected numbered in the last column.

MASTERS.

			Lodge.	Votes.	Elected.
No.	1.	Cullington, Daniel	No. 113	81	5
,,	2.	Hallett, Charles W.	,, 76	36	
,,	3.	Kincaid, John David	,, 79	113	1
,,	4.	Lee, James	,, 3	72	8
,,	5.	Leeson, Henry B.	,, 200	51	
,,	6.	Mills, William F.	,, 70	37	
,,	7.	Moran, E. R.	,, 49	37	
,,	8.	Morgan, Henry L.	,, 36	52	
,,	9.	M'Mullen, John C.	,, 5	90	3
,,	10.	Philipe, George P.*	,, 40	57	
,,	11.	Rickards, Frederick A.	,, 78	27	
,,	12.	Rodgers, R. W. J.	G.S.L.	85	6
,,	13.	Rowsell, Samuel W.	,, 225	67	10
,,	14.	Rowe, Henry	,, 169	48	
,,	15.	Sirr, Henry C.	,, 156	60	
,,	16.	Udall, Henry	,, 10	69	9
,,	17.	Warringer, George	,, 215	102	2
,,	18.	Wilson, Steven B.	,, 255	83	4
,,	19.	Wilson, Richard Lea	,, 661	79	7

PAST MASTERS.

No.	1.	Acklam, J. P.	No. 8	101	1
,,	2.	Bell, Jos. Copeland	,, 108	43	
,,	3.	Bolus, William	,, 21	80	3
,,	4.	Hope, William Fletcher	,, 195	59	
,,	5.	Key, W. R. G.	,, 7	52	
,,	6.	Lythgoe, Joseph	,, 27	80	4
,,	7.	Norris, S. C.	,, 21	97	2
,,	8.	Thompson, Laurence	,, 66	57	

If more than TEN names of Masters and FOUR Past Masters remain unscratched,† this List will be void.

Brethren are requested to prepare their Lists as early as possible for delivery to the scrutineers.

List of Brethren nominated for the Board of Finance for the Grand Lodge, 6th June, 1838; the elected numbered in the last column.

MASTERS.

			Lodge	Votes.	Elected.
No.	1.	Cullington, Daniel	No. 113	58	
,,	2.	Hallett, Charles W.	,, 76	18	
,,	3.	Kincaid, John David	,, 79	80	2
,,	4.	Lee, James	,, 3	28	
,,	5.	Leeson, Henry B.	,, 200	20	
,,	6.	Mills, William F.	,, 70	14	
,,	7.	Moran, E. R.	,, 49	21	
,,	8.	Morgan, Henry L.	,, 36	26	
,,	9.	M'Mullen, John C.	,, 5	75	3

* Appointed by the G.M.

† This is a malden phrase in Masonry.—ED.

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		Lodge.	Votes.	Elected.
„ 10.	Philipe, George P.	No. 40	45	
„ 11.	Rickards, Frederick A.	„ 78	13	
„ 12.	Rodgers, R. W. J.	G.S.L.	69	4
„ 13.	Roswell, Samuel W.	„ 225	25	
„ 14.	Rowe Henry	„ 169	35	
„ 15.	Sirr, Henry C.	„ 156	42	
„ 16.	Udall, Henry	„ 10	41	
„ 17.	Warriner, George	„ 215	84	1
„ 18.	Wilson, Stephen B.	„ 255	68	5
„ 19.	Wilson, Richard Lea	„ 661	67	6

PAST MASTERS.

No. 1.	Acklam, J. P.	No. 8	96	2
„ 2.	Bell, Jos. Copeland	„ 108	42	
„ 3.	Bolus, William	„ 21	80	3
„ 4.	Carrow, J. M.	„ 27	30	
„ 5.	Giraud, Richard H.	„ 1	63	
„ 6.	Key, W. R. G.	„ 7	52	
„ 7.	Norris, S. C.	„ 21	101	1
„ 8.	Thompson, Laurence	„ 66	69	4

If more than Six names of Masters and Four Past Masters remain unscratched, this List will be void.

Brethren are requested to prepare their Lists as early as possible for delivery to the scrutineers.

GRAND OFFICERS.

GENERAL PURPOSES.

Bro. Pollock, President.
„ Lewis.
„ Dobie.
„ Fallowfield.
„ Silvester.
„ Keightly.
„ Philipe.
„ Bossy.
„ Laurence.
„ Gilbert.
„ Hardwicke.

FINANCE.

Bro. Cabbell, President.
„ Perkins.
„ Simpson.
„ Heath.
„ Prescott.
„ Percival.
„ Shadbolt.

THE REPORTER.

Grand Master's Lodge, (No. 1), *June* 18.—The Brethren enjoyed their summer banquet at the Crown and Sceptre, Greenwich. The customary loyal sentiments were delivered and welcomed. The visiting Brethren, and there were many present, were addressed with great kindness, and they in return addressed the Master. Our limits only permit us to give a short extract from the address of Brother Grant, lately arrived from India. After thanking the Brethren for their urbanity and hospitality, he said, "This would be the happiest moment of my life, did not a shade of sadness cloud my mind, when I contrast the present meeting with the fallen state of our Order in the East. I

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will not distress you by dwelling upon a picture shrouded in palpable darkness. Yet though in the further East the prospects of our beautiful system flicker with the gloom of a sepulchral lamp, we will not despair. Hope, the anchor of the soul, bids us live; we will cherish the beacon, and look for the return of that bright halo which in former days surrounded Eastern Masonry, and may it again prove a 'refuge in the storm—a shadow in the heat!'" (Cheers.)

Being the anniversary of the Waterloo victory, an opportunity was afforded to the W. M. (Brother Corner) to advert to the laurels won by the hero of the age, and right well was the chance used: the character of the noble Duke and Brother Mason was most honourably alluded to.

British Lodge, (No. 8), *June* 18.—The ladies and friends of the members were invited to an elegant entertainment. Our reporter's notes being brief, we presume he was too happily engaged to think of his duty. The rogue has confessed!

Bank of England Lodge, (No. 329).—The Jubilee of this Lodge is fixed for the 5th of July. The ladies are invited. This is as it should be; but we warn our reporter not to be again negligent.

Stability Lodge of Instruction, *April* 27.—The closing night of this Lodge was graced by a numerous attendance of members and visitors. Brother Peter Thomson and his pupils worked most excellently; the first lecture being given with an accuracy, and in a manner that reflected the highest credit on all concerned. Our Brother Peter gave the introductory and closing moral lessons with his peculiar impressiveness, and the following Brethren worked their several sections with exemplary fidelity, viz.:—Brothers Morris, (Jordan), Trueman, (St. George's), Allport, (Lion and Lamb), Bond, (Felicity), Rule, (Lion and Lamb), Fox, (Emulation), A. Thomson, son of Peter, (Lion and Lamb). The Brethren afterwards ranged themselves under the presidency of Brother M'Mullen, and spent a few hours in rational and social pleasure. This Lodge is not idle in the cause of Charity; it subscribes generously to the Schools; and we were much gratified to hear that next year the Asylum will be included in its liberality. The Lodge will resume its labours on the first Friday in September next, when the ceremonies and lectures of the several degrees will be worked by several junior, but able Masons.

Emulation Lodge of Improvement, (No. 318).—The Masonic season has been marked in this Lodge by the usual proofs of its utility. The working is regularly observed. A very splendid medal has been voted to Brother S. B. Wilson by his friends, in testimony of their regard for him: it will be presented on the 29th of June.

Lodge of Good Report, *April*.—Brother Beale was installed in the chair by Brother George Aarons, and the thanks of the Brethren were unanimously voted to Brother William Manton, for the services rendered during the two years of his Mastership. A past-master's-medal was also voted to him.

St. Andrew's and St. George's Lodges.—Our reporter has been somewhat puzzled when attending these two Lodges. There appears a sort of twin relationship, and yet it is not so. He purposes to attempt to unravel this mystery. Meantime, he can give an honest report of the Masonic kindness and cordiality which preside over their proceedings.

St. Paul's.—In a few words we may instance our friends of No. 229 as in all respects deserving the character of "Excellent Masons,"

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CENTENARY OF THE LODGE OF PEACE AND HARMONY, No. 72.

The centenary festival of this excellent Lodge was held at the London Tavern, Bishopsgate-street, on Thursday, the 3rd of May, 1838, being to the very day, perhaps even to the hour, precisely one hundred years from the date of the original warrant.

Much exertion had been used by the Master and Officers of the Lodge to make the entertainment worthy of the occasion, in which they fully succeeded, not only as regarded the minute and ample arrangements for the comfort of their guests, but in the selection and courteous compliance of those who honoured the festival with their presence. Immediately supporting the Master were Lord Worsley, S.G.W., Lord Monson, P.G.M. for Surrey, David Pollock, Esq., G.R., John Henderson, Esq., P.G.R., Edwards Harper, Esq., G.S., Herbert de Crespigny, Esq., S.G. D. Alexander Dobie, Esq., J.G.D., R. T. Crucefix, Esq., *M.D.*, P.G.D., Sir George Smart, G.O., R. W. Jennings, Esq., A.G.D.C., and G. P. Philipe, Esq., G.S.B., forming at the cross-table a semi-elipses of purple badges, such as will seldom be found to grace the refreshment hours of a private Lodge, however special the occasion. And among others of the guests we noticed Brothers — Rogers, W.M. Grand Stewards' Lodge, J. P. Acklam, P.M., and J. L. Stevens, M. C. of the British Lodge, No. 8, J. Bigg, P.M. of the Moira, 109, J. Watson, W. M., Honor and Generosity, No. 194, J. Whitmore, W.M., 318, Z. Walkins, P.M., 329., and a great number of other visiting Brethren: about eighty, sat down to table.

When the viands were removed, "Non nobis Domine" was very impressively sung by the professional Brethren, Taylor, Hobbs, Hawkins, and Tyrrell.

— Parry, Esq., the W.M., first gave "the Queen," and afterwards "His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of England," which was received with the customary honours. Glee—"Sussex our Master," followed by the toast of "the Duke of Leinster, and Earl Dalhousie, the Grand Masters of Ireland and Scotland." Glee—"A Choice of bright Beauties."

The Worshipful Master then gave, "Lord Dundas, Pro.-G.M., and Lord John Churchill, D.G.M. of England."

After which Brother Hobbs sang "All in the Downs," with great sweetness and pathos.

Introducing the health of "Lord Monson and the Provincial Grand Masters of England," the Worshipful Master observed, that he could scarcely mention a more zealous or worthy member of the Craft, than the noble Brother who had that day, with so many other distinguished and welcome guests, honoured the Lodge of Peace and Harmony on their Centenary Festival. Whilst, as the W. M. of the Lodge, he felt that his inability to do justice to his lordship or to others, from the indisposition under which he was labouring, might be a drawback to their common enjoyment. He would, however, assure the Noble Lord that, coupled with every good wish, the members of the Lodge were much gratified at his presence among them. (Cheers.)

The toast having been drunk with much cordiality, Lord Monson returned thanks, assuring the Worshipful Master and the Brethren present that nothing afforded him greater pleasure than to attend a Masonic meeting on such an interesting occasion, and that this was rendered

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peculiarly so to him, as it was the first opportunity which had been afforded to him of visiting a Lodge in the city of London. All that he had observed, served as a stimulus to increase his acquaintance with the Masonic fraternity of the city, whilst he should feel more than satisfied if every other Lodge therein held could boast of the same regularity, unanimity, and hospitable feeling, so extensively exemplified in the Lodge of Peace and Harmony, to which he very sincerely wished prosperity and perpetuity. (Cheers.) Glee—"Just like Love."

The Worshipful Master said, it afforded great pleasure to himself and to the Officers and members of the Lodge, to find at their table so many distinguished members of the Craft—of those whose names stood high, not only in the Masonic world, but in the public annals of the day. He hoped they would long continue to set an example to the Craft, most worthy of being emulated by all, and begged leave to promote that wish by drinking to the health of "Lord Worsley, and the other Grand and Past Grand Officers of England, who were guests on the occasion."

Lord Worsley, in acknowledgment, said, that as rather a young Mason, he could have wished that the honour of returning thanks had fallen on a more experienced member of the Craft, although they could not be uttered by any with more sincerity or with greater pleasure than by himself. He thought it to be a duty on the part of those who were honoured by the favours of the Most Worshipful Grand Master to attend such meetings, as that then assembled, the performance of which duty was more than repaid by the gratification, such as he had experienced, arising out of the interesting proceedings of the day. Not to enhance the compliment of his attendance, but to shew that he had been actuated by a desire to act up to the precepts of Freemasonry, and to promote its interests as far as he possibly could, he would assure the Brethren that his attendance had in other respects been personally inconvenient, but that little sacrifice had been far outweighed by the pleasure he had derived, in participating in the celebration of the Centenary of the Lodge of Peace and Harmony. (Cheers.)

Glee—"Oh! Happy, happy Fair."

Lord Monson claimed the attention of the meeting, and requested the Brethren would oblige him by filling their glasses. He felt convinced that those who heard him partook in the debt of gratitude he himself avowed towards the respected object of the toast. He would propose the health of the Worshipful Master. (Cheers.) And he was quite sure it would be responded to with cheerfulness and sincerity. Sorry he was that the worthy Brother who presided that day was not in the enjoyment of good health; and in a double sense, therefore, he would give—"The Worshipful Master, and better health to him!" (Cheers.)

Song by Brother Hobbs, "Will Watch."

The Worshipful Master returned thanks briefly but emphatically. He again alluded to the compliment paid to the Lodge by the attendance of so many distinguished Masons, and expressed his very sincere hopes that they were satisfied with the entertainment provided for them.

After a short interval, the Worshipful Master gave "Health to Bro. Rogers, W.M. of the Grand Stewards' Lodge, and the Members of other Lodges who had attended the Festival," observing that he was only sorry their numbers were not fourfold.

Brother Rogers, in returning thanks, said that the apology of the Worshipful Master for inability to please himself in the performance of his duties ought to be extended to himself (Brother R.) although in a

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different sense. The Worshipful Master was disabled by sickness; but he felt how inadequate he was, under any circumstances, to do justice to those who stood up with him in acknowledgment of the toast. He could not, however, mistake their feelings when he declared, that they estimated very highly the honour paid to them by the invitations to such a festival, and that their enjoyment had been most complete; and he could not help remarking that much talent, much zeal, and a very large exercise of unanimity must have prevailed in a Lodge whose annals were perpetuated for a hundred years, and crowned with such an exhibition as that then made. It formed a praiseworthy example, as it was a source of gratulation to all. (Cheers.)

Glee—"Drink to the Knight."

Brother Dr. Crucefix, P.G.D., being possessed of the next toast, pledged himself to propose what would be found to be deserving of attention. It was not now, he said, that they were for the first time to be told what Freemasonry was. It was not now that their social compact was first to be understood; but it was from such sources as these that the devoted Mason could draw consolation for the past, gratification for the present, and satisfaction for the future. Time, by which all things were matured, pointed back through a long vista of years to the triumphs of Freemasonry, and in the present gave ample proof that his progress had not been disregarded by those whose duty it was profitably to apply every passing hour. And those who laboured the most incessantly in the vineyard of Freemasonry, might proudly turn to the accumulating fruits of their own good works, and shew that they had neither been idle nor improvident. (Cheers.) That not merely the past and the present should suffice with those who had the welfare of the Order most strictly at heart, but the future age, more than all, should receive the impress of their labours. After indulging in a similar train of Masonic gratulation to a length which our limits proscribe us from following, the speaker concluded his remarks by saying, that he could speak to the character of this Lodge. He was several years a member of it, and only seceded from a pressure of Masonic duties. He well remembered the great pleasure, when by the kindness of his Brethren he emerged from the chrysalis state, and assumed the gayer-coloured badge in another sphere—he hoped of usefulness. His badge had again been changed, but the Brethren here and himself were united as ever. The Lodge of Peace and Harmony had subsisted one hundred years, and it was doubtless stronger now, more influential, wealthier, and infinitely more useful, as its powerful aid to the Masonic Charities, and particularly to the Boys' School, would prove, than it had ever been in its earliest years. To the future, then, he would turn and say, let the good fruits of the next hundred years manifoldly outnumber those of the past. (Cheers.) He proposed "Success and prosperity to the Lodge during its next centenary."

Brother Moore, J.W. then sung a song very appropriately introduced, entitled, "A Hundred Years," the burthen of which was, "May the 'Peace and Harmony' excel in Harmony and Peace."

Lord Worsley, in a very neat address, proposed "the health of the Past Masters of the Lodge," to whose zeal and ability the members must have been so deeply indebted.

Brother Walton, the immediate Past Master, and, much to the comfort and pleasure of the guests, the Acting Master of the Ceremonies, acknowledged the compliment. Whatever had been the labour of the

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Past Masters, he observed, with reference to the transactions of the Lodge generally, or particularly in relation to the meeting of that day, by the success of the Lodge, and by the satisfaction of their numerous and most welcome visitors, they had been more than sufficiently rewarded. He was proud to see seated on the right hand of the Worshipful Master so distinguished a Mason and so excellent a man as Lord Monson, and on the left hand a worthy scion of the noble house of Yarborough, supported as they were by so many Grand and Past Grand Officers, and by the representatives of the first Lodges in the metropolis; (Cheers.) and joining with him in this expression of thanks, he was glad to see Brother Coe, and, as Brother Coe called him, "his boy, Brother Lee," both Past Masters of the Lodge and members of thirty years' standing. (Cheers.) For them and for himself he would say, that thus far that day was the crowning glory of their Masonic career and they were most grateful for the compliment paid to them.

Brother Coe then addressed the Meeting, with his usual energy and aptitude, and gave an interesting sketch of his own Masonic history, in connexion with that of the Lodge of Peace and Harmony.

Song by Brother ————.—"Oh! the Boys of Kilkenny."

Lord Monson gave the "Officers of the Lodge," with a very appropriate introduction.

Brother Thodey Smith, S.W., returned thanks, and expressed the pleasure the Officers felt at the honour conferred on them by their guests. In such a Lodge they could not but perform their duty with zeal and gratification; and he hoped they never would be found wanting in the practice of those virtues which it was the especial province of Freemasonry to foster and extend.

Song by Brother Robinson—"So early in the morning."

The W.M. proposed "Success to all the Masonic Charities," as a pledge, amply redeemed by the practice of a true Mason.

Song by Brother Hudson—"In Greenwich town."

Proposing "The health of the absent Members of the Lodge of Peace and Harmony," the W.M. regretted that a larger number had not been present on the occasion; adding, however, that the loss was more on their side than on that of those present.

Song by Brother Robinson—"Forgive and forget."

Lord Monson then gave "the health of all poor and distressed Masons, wherever dispersed," which was received with the customary sincerity and expression; and of heartfelt desire that poverty and distress should be known to all true Masons but by name, unless when they became the donors of relief.

Song by Brother Hudson—"Pleasure and relaxation."

The company now began to retire, and we left among the earliest, highly gratified with the day's proceedings. The general arrangements of the day were under the control of Brothers Walton and R. Lea Wilson, whose unceasing attention greatly contributed to the happiness of their friends.

The following is a copy of the Lodge Petition and Warrant:—

"To the Right Hon. and Right Worshipful Henry, Marquis of Carnarvon, Grand Master.

"The Worshipful John Ward, Esq., Deputy Grand Master.

"The Right Hon. Lord George Graham, Senior Grand Warden.

"The Worshipful Capt. Robinson, Junior Grand Warden.

"Soliciting to be allowed to meet at the house of Brother William

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Overy, at the Angel and Crown, in Crispin-street, Spitalfields, and to be constituted into a regular Lodge as soon as convenient, promising obedience," &c.

The Petition is signed by thirteen Free and Accepted Masons.

The Warrant runs thus:—

"London, April 28th, 1738.

"I grant the within Petition, and do appoint Wednesday, the 3d of May, for the Brethren to attend me at seven o'clock in the evening.

"CARNARVON, G. M."

The Lodge met accordingly on the 3d of May, 1738, at Brother Overy's, and was constituted a regular Lodge in full form:—

Brother George Garrett, Esq., Master; Brother Timothy Hooke, Senior Warden; Brother William Chomley, Junior Warden.

Carnarvon, G.M.; J. Ward, D.G.M.; G. Graham, S.G.W.; Andrew Robinson, J.G.W.

Present twenty-five Brethren.

BURLINGTON LODGE (No. 113.)—This Lodge has resolved to adopt a system of dues in the following manner:—each Member to pay annually four shillings to the Girls' School, the same to the Boys, and *nine* shillings to the Asylum. Besides which, one guinea is to be paid for each Candidate for initiation, and half a guinea for each joining Member. Those two latter payments are also devoted to the Asylum. There is a *toast* peculiar to this Lodge, which, however, being a *Mystery*, must not be printed.

PRINCE OF WALES' LODGE (No. 324.), *June* 22, Jubilee day; our Reporter is making himself smart to attend the Lodge and Banquet—the rogue has heard of Messrs. Maudsely and Waugh, and is anticipating a high treat, he will do ample justice to good cheer, but we will positively discharge him if he does not render a faithful report both in and out of Lodge.

ST. JAMES' CHAPTER, *June* 7.—The Jubilee of this Chapter was held this day, and attended by about sixty Companions.

PRINCE OF WALES' CHAPTER, *June* 1.—"*Cavete*," such is our Reporter's note.

MOUNT SINAI (49.)—The promulgation by Companion Aarons appears to have given much satisfaction. The principals are, Companions Aarons, Crawcour, and Yatewell. A Jewel has been voted to Companion Rackstraw, under whose superintendance the Chapter has so well prospered. The number of Members is thirty-eight.

MASONIC KNIGHTS TEMPLARS.

BRISTOL, *26th Feb.*—An Encampment of Baldwin (time immemorial) was held this day, under Companion George Waller, E. C., and on the 27th a Conclave of Ros: Crucis, under Sir Knight R. Smith, when six candidates were admitted. Many visitors were in attendance, and were hospitable greeted with love and unity.

Bristol was the resting place of an immense number of the Templars, and Knights of Rhodes and Malta, who returned with our Richard the First, after the taking of Jerusalem from the Saracens; they built Temple Church, and were, indeed, Lords of all the neighbouring lands lying the other side of the Stone Bridge. A second Encampment was at Bath, and a third at York, being the three great original Encampments. Bristol has from time to time held assemblages to the present day, and

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is, perhaps, better acquainted with the ancient usages and land marks of this Order than any other place in the kingdom; indeed, it was from hence that the Sir Knights of the metropolis derived great information as to the costume, forms, and ceremonies.

PARIS.—We learn by a letter from Paris that Bernard Raymond (Pabre Palaprut), late Grand Master of the Order of the Knights Templars, died lately in the South of France, after filling the post of Grand Master for thirty-two years, and that he has in his will appointed for his successor the celebrated Sir Sydney Smith. Few persons know that the Order of the Knights Templars has continued since the death of Jacques Molay, and has continued to have its Grand Masters, among whom were several Princes of the Blood—for instance, the grandfather of the present King of France; it has retained its organizations and its statutes, and always had eminent men among its members. Messrs. Montalivet, Montebello, Barthe, &c. are Templars.

SIR SYDNEY SMITH'S TEMPLAR CROSS.—Of all the numerous orders conferred upon Sir Sydney Smith, Admiral of the White, and Lieut.-General of Marines, the most distinguished of which are Knight Commander of the most honourable military order of the Bath, Knight Grand Cross of the Royal Swedish order of the Sword, and of the Neapolitan order of St. Ferdinand and of Merit, Knight of the Ottoman order of the Crescent, Doctor of Civil Law, Master of Arts, Fellow of the Royal Society, &c. &c., that of the Templar Cross is the most remarkable and interesting. It is the self-same ornament which hung suspended from the neck of the chivalrous and adventurous Richard the lion-hearted, during his crusades against the infidels in the Holy Land, and which the Admiral wears in like manner, by a gold chain. The form of the cross is Latin; it is of pure gold, and ornamented with large rubies and emeralds; an emerald of superior size in the centre on one side, and at each end, and in the centre of the reverse, carbuncles of great magnitude. Above is a crown, the upper part resembling our ducal coronets; and the whole is fastened to an oval frame of the same metal, set all round with precious stones, by curious filigree workmanship, and also studded with gems. At the bottom hang a row of emeralds and other stones, bored through and secured by gold hoops to rings in the frame, much in the same fashion as the glass drops of chandeliers.—*United Service Journal.*

LONDON, *March*, CHAPTER OF OBSERVANCE.—The conference requested by the Cross of Christ Encampment has been declined.

June.—The degree of Ros. Cr. was conferred upon several candidates.

CROSS OF CHRIST.—This Encampment has been removed to the "New London," Bridge Street, Blackfriars.

EARLY GRAND.—This Encampment has been re-associated, under the auspices of several Members of the Order, and we hope to render good account of their proceedings.

MOUNT CARMEL.—Sir Knts. H.R. Lewis, L. Thompson, and others, have rallied under this banner.

ST. JOHN OF JERUSALEM.—We have to announce that this Encampment will shortly give signals of active operation in London, under some peculiar circumstances. It will bear the ASYLUM banner.

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MASONIC CHIT CHAT.

GRAND PARTY AT KENSINGTON PALACE, *May 30th.*—His Royal Highness the Duke of Sussex gave one of the most splendid entertainments that perhaps was ever given within the walls of this ancient palace.

It had long been announced that Her Majesty had especially expressed her intention of honouring His Royal Highness by her presence at dinner on this occasion, and in consequence crowds of respectable persons had at an early hour assembled at Hyde Park Corner and in the Parks to witness the Royal *cortége.* Previously the most costly preparations had been made at Kensington Palace to receive Her Majesty with regal splendour, as well as the numerous and distinguished party invited to meet Her Majesty. In addition to the extensive suite of apartments, occupied by His Royal Highness, additional saloons were erected, and a spacious staircase was formed to give ingress and egress to the many hundreds invited. The whole arrangements were of a superior description, and, whilst they combined facility of approach and general convenience, grandeur and magnificence were not lost sight of.

The series of apartments as the distinguished guests entered the Palace were—

1. The Vestibule.—remarkable for several bronze figures of unrivalled execution, including a Laocoon and Dying Gladiator, Hercules, &c.; on the first landing a splendid window, transparent, and illuminated externally with the Royal arms fully emblazoned, presented itself with great effulgency.

2. The Long Gallery.—This spacious apartment, illuminated by arabesque branches and a profusion of waxlights, was, to make use of the observation of an illustrious personage present, "*hors de commun.*" Succeeding this were the anti-rooms and smaller libraries.

3. The Principal Library formed the reception room on this occasion, in which a chair of state of a very splendid description, elaborately carved and gilt, was placed. The interior of this apartment with the splendid assembly were reflected tenfold by mirrors reaching from the ceiling to the floor, the whole illuminated by a splendid ormulu chandelier and four smaller ones of porcelain and silver.

Next followed the "Oriental saloon" erected for the occasion, consisting of white and rose-coloured draperies, not fluted in the ordinary way, but forming "lozenges," novel in construction, and producing a very imposing effect. Then we again entered a series of libraries all tastefully fitted up, and forming retiring or anti-rooms.

The refreshment-rooms consisted of the elegant suite of yellow drawing-rooms (three in number), hung with gold-coloured brocade damask. The libraries previously noticed being of crimson and gold striped damask, the whole forming the finest specimen of modern taste.

Other apartments, which we have not time or space to describe, were crowded at midnight with a full-dress assembly.

At half-past seven o'clock Her Majesty and suite left the new Palace, escorted by a detachment of the Horse Guards. Upon Her Majesty's arrival at Kensington Palace the band of the Royal Artillery struck up "God save the Queen." The Queen was received by His Royal Highness in full uniform, wearing the Ribbon of the Order of the Garter, and several other insignia of Scottish and *Masonic Orders.*

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At eight o'clock the Royal party sat down to a sumptuous banquet. Covers were laid for twenty-eight. The tables presented a rich display of gold and silver, and "*vermielle*" silver gilt, plateaux, candelabrums, *assets monte*, &c. *Besides which was the magnificent candelabrum presented this year to His Royal Highness by "his affectionate Brethren" the English Freemasons, on the Royal Duke having completed the term of twenty-five years as Grand Master of the Fraternity. This candelabrum forms a beautiful circular temple, supported by fluted Corinthian columns. On the top of the dome is a small statue, and there are figures at each corner of the basement, the whole elaborately ornamented with Masonic emblems.* At the end of the apartment was a beaufet of gold plate.

The following composed the dinner party, viz.

Her Majesty—on her right Lord Melbourne; on the Queen's left the Duke of Sussex, Duchess of Kent, Marquis of Landsdowne, Duke of Argyll, Marquis and Marchioness of Westminster, Marquis of Conyngham, Earl and Countess of Shrewsbury, Earl and Countess of Mulgrave, Earl and Countess of Litchfield, Earl of Albemarle, Earl Fitzwilliam, Countess of Leicester, Lady Cecilia Underwood, Lady Mary Stephenson, Lord Dinorben, Lady Mary Stopford, Lord John Churchill, Lady Theresa Digby. The Marchioness of Landsdowne was Lady in Waiting on Her Majesty.

During the repast, the band of the Royal Artillery, led by Mr. Mackensie, and consisting of forty-four musicians, performed numerous beautiful airs, so well as to attract especial notice from the highest quarter.

The evening party, from the number of cards issued, began to arrive early, and commenced setting down at half-past nine. At midnight the cordon of carriages reached from Kensington in one uninterrupted line through the Queen's (*ci devant* the King's) private road in Hyde Park to the end of Piccadilly.

Their Royal Highnesses the Duke and Duchess of Cambridge (who dined with the Duke of Devonshire), the Duchess of Gloucester, Prince George and Princess Augusta of Cambridge subsequently joined the evening party.

It was stated that 1,400 cards of invitation were issued for the evening party; from our own observation we should say that upwards of 1000 of the principal nobility, Foreign Ambassadors, and ministers and gentry were present on this occasion.

At dusk the Gardens were illuminated with variegated lamps by Mr. Clark of Pimlico; the splendid chandeliers were supplied by Hancock and Rixon, and the whole arrangements reflected great credit on those who had the management.

Godly Example.—The pious sentiment which the Duke of Sussex expressed to the deputation of Dissenters in London a few days ago, ought to be known from east to west and north to south; and we avail ourselves of the opportunity in giving our aid in diffusing it. His Royal Highness said, "Gentlemen, I am now sixty-five years old, thirty-five of these I have spent in indisposition. Gentlemen, that sobers a man—that makes him think—that corrects many of the opinions he might have entertained in former years. It has done so with me. I am accustomed every morning alone to read for two hours in the Bible before breakfast; and if any man reads that book as he ought, he himself will, in some measure, become inspired by it." His Royal

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Highness's biblical library contains 1500 bibles in different tongues and editions, and estimated to be worth from 40,000*l.* to 50,000*l.*

Summer Lodge for June, July, August, and September.—We are informed that a Lodge has been established to meet in the summer season. It will afford an excellent opportunity for Masons who have been recently initiated, and are anxious to proceed in their Masonic career, to be passed and raised during the recess. We have no doubt, that by the manner in which it has commenced, and the parties who conduct it, that it will prosper beyond their expectations. Their meetings are to be held at the favourite resorts in the counties of Middlesex, Surrey, Hertfordshire, and Berkshire.

A Jew Miser.—On the 17th April, an inquest was held at the Compasses, in Brick Lane, Whitechapel, on Samuel Josephs, an aged Jew miser, who was found dead on Monday morning.

The jury proceeded to view the body, when a scene presented itself which beggars description. On entering a most loathsome den, in Mason's Court, Brick Lane, which resembled a dog-kennel rather than the residence of rational beings, the jury were assailed by the loud exclamations of "—— thieves." "No business here." "Brother not dead," &c., which were found to proceed from the idiot sister of the deceased, a most unearthly looking being, who was huddled up by a small fire at the upper end of the place. The remains of the deceased were on the floor, with a dirty piece of blanket thrown over them; and judging from the filthy appearance of the body, it would seem he had not washed himself for years.

Barnett Barnett stated that he went to the house of deceased, whom he had known for many years. On knocking at the door the sister opened it, but at first refused to admit him. She then asked him if he was a "Freemason," and on his replying that he was, she immediately let him in. The place was so dark that at first he could not discern anything, and on opening the window, which he had some difficulty in doing, from its rusty state, he found deceased lying on a box, with the piece of blanket thrown over him, and a log of wood under his head. Verdict, "Natural death."

It appeared that the deceased was a Freemason, and however he might have neglected the tenets of the Craft, his poor idiot sister, in the gloom of her "mental night," would only open the door to a *Brother!*

The Senate of Lilliput.—About fifty years since, the proceedings in Parliament, were published under this humorous title, by Mr. Woodfall, when he was interdicted *from reporting them in a regular manner.* The old London Magazine contains the best particulars extant. The Reporters have now a gallery; and in the new building they are to have very convenient and extensive accommodation—*tempora mutantur.* The readers of this Review will observe, that we, for the first time, publish some blanks—a measure we hope our Masonic senators will render unnecessary in future.

Brother A. Grant, of No. 126, Calcutta, is now in London, charged with a most important mission touching the state of Masonry in the East.

Brother W. T. Hope, the late Secretary to the Girls' School, has given the very liberal donation of fifty pounds to that excellent institution.

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Brother Dr. Flint, Past Grand Master for Massachusets, U. S., has been visiting various Lodges in London, and acquainting himself with all the arcana of our discipline and practice.

Extent of the British Dominions.—The sun never sets on the dominions of the Queen; before the evening rays leave the spires of Quebec his morning beams have shone for three hours on Port Jackson: and while sinking from the waters of Lake Superior, his eye has opened on the Ganges.

A Bit of Truth.—I hate funerals (says Sir Walter Scott) and always did. There is such a mixture of mummery with real grief: the actual mourner perhaps heart-broken, and all the rest making solemn faces, and whispering observations on the weather and public news, and here and there a greedy fellow enjoying cake and wine.

Taunton.—The White Hart Club in this town have received an interesting and valuable present in the shape of a very large silver tobacco box, beautifully fitted up, ingeniously enclosing a small one much prized by the members, the whole reflecting great credit to the taste and workmanship of Mr. Joseph Abraham. The club consists of a limited number of "townsmen," who meet nightly for the enjoyment of social intercourse, and are generally "armed with a pipe." The intent and description of the box are best supplied by the following inscription, which is handsomely engraved on it:—

"This smaller Tobacco Box was constantly used in this Club during a period of forty-six years, by the late *Father of the Club, Mr. John White.* It is thus presented to the White Hart Club, by John Eales White, 1838.

"'Our Cares in a Whiff of Tobacco we'll smother.'—*Old Song.*"

Liverpool Assizes, *March* 26.—Lodge Ornaments.—*Broadbent* v. *Ledward.*—This was an action of *detenue* to recover three oil-pictures belonging to the plaintiff. The defendant pleaded 1st, that she did not detain the pictures; 2ndly, that the pictures did not belong to the plaintiff; and 3rdly, the statute of limitations. The damages were laid at £1000.

Messrs. Creswell, Alexander, and Tomlinson were counsel for the plaintiff; Messrs. Wightman and Crompton for the defendant.

Mr. Creswell said the plaintiff, Mr. Benjamin Broadbent, was a very elderly gentleman; the defendant, Mrs. Mary Ledward, was a widow, and the circumstances of the case were rather singular. Mr. Broadbent was a Freemason. So long ago as 1814, he was a Member of the Lodge, No. 111, of which Mr. Duckinfield Astley was then Master, and also Provincial Grand Master of all the Lodges in Cheshire, a gentleman who took great interest in the Lodge, and also in Freemasonry generally. Being necessarily absent sometimes, he had appointed Mr. Broadbent, Deputy Grand Master of the Lodge 111, which met at Ashton-under-Lyne. On the 3rd of January, 1814, that Lodge was opened in what he believed was called the Third Degree of Masonry, which was rather a more solemn occasion than ordinary. Mr. Broadbent presided at the meeting, which was held at the house occupied by John Bradley, then the husband of the defendant, and known by the name of the "Old General." At that time there was a strong military taste in the country, and that was probably the origin of the sign, though whether it still existed or not, he could not tell. Mr Astley came into the Lodge, and remarked that the room looked very handsome with the

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three pictures which, it appeared, he had sent to adorn the room. He (Mr. Creswell) believed that one of the grand Masonic festivals was held on St. John's day. One of the pictures in question was that of St. John, which, along with the others, was presented to Mr. Broadbent for the use of the Lodge, and to adorn the room in which they held their meetings. Mr. Bradley died in 1832. An account of his property was taken, and it would appear that the three pictures in question were left out of the inventory by the express desire of his widow, the present defendant, who told the appraiser that they belonged to the Freemasons. She afterwards married a Mr. Ledward, who continued the inn. Mr. Ledward died also, and from that time forward the defendant claimed the pictures as her own property. After commenting on the three pleas of the defendant, and observing that he should disprove them all, the learned gentleman called his witnesses.

Mr. Thomas Townsend, an auctioneer and appraiser, at Ashton-under-Lyne, proved that about the year 1833 or 1834, he took an inventory of the furniture and stock of Mr. Bradley. He noticed two or three pictures in the Lodge-room. Mrs. Bradley told him that he was not to take an account of the pictures, for they belonged to the Freemasons, and were a present that Mr. Astley had made to the Lodge. He completed his valuation without including the pictures.

A formal demand of the pictures, as the property of the plaintiff, was then put in, and its service on the defendant proved. On receiving it she said, "Very well; I will send it to my attorney."

Under the direction of his Lordship, the jury found for the plaintiff for the damages in the declaration, the defendant having liberty to move to enter a nonsuit; and it being understood that the damages were to be reduced to a shilling on the return of the pictures, in the event of the verdict being confirmed.

INTERMENT OF MRS. TYNTE.—In the sepulchral aisle appropriated to the Halswell family, in the church at Goathurst, on the 21st of April, was interred the body of Elizabeth, wife of Charles John Kemeys Tynte, Esq., late M.P. for the Western Division of this county, and Prov. G.M. for Monmouthshire.

It may be interesting to the curious in sepulchral antiquities to be informed, that, during the process of excavating the ground for the interment of this excellent and much lamented lady, about three feet and a half below the surface of the pavement, were discovered two skeletons, male and female, lying parallel to each other: their heads slightly raised as on a small pillow; their hands and arms folded across their breasts in the attitude of prayer. And, although every particle of the softer parts of their composition, and even the materials of the coffins had mouldered into dust, the bones remained quite perfect. The hair of the female, however, was not destroyed; some portions of it in good preservation, of a deep brown colour, and retaining its braided or plaited form. The teeth, preserving their natural whiteness and enamel, remained firmly fixed in their sockets; the mouth closed. This skeleton measured five feet eight inches in length. The lower jaw of the male had in some measure dropped; the teeth loose, and not so white; but, in the upper jaw, as securely fixed as those in the female. In both subjects, the ribs and the other boundaries of the thorax still remained *in situ*. The pelvis, and the bones of the lower extremities, sound, and not at all displaced. A quantity of wood ashes, surrounding the bodies, retaining the usual grey colour, proves that it was then customary to

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employ that material, instead of bran, to fill the interstices of coffins. No breast-plate or initials could be found to indicate their names or titles; yet, there seems litle doubt, but that they comprise the remains of John Tynte, Esq., of Chelvey, in this county, a general of the royal army, and commander in the cavalry, under King Charles the First, in the time of the civil war, who died at the age of fifty-two; and of Jane, only daughter of Hugh Halswell and grand-daughter of Sir Nicholas Halswell and the Lady Bridget, his wife; who was married to the said John Tynte, and died at the early age of nineteen, A.D. 1650, after giving birth to Sir Halswell Tynte, who united in his person the title and estates of both families.

The very chaste and beautiful monument to the memory of Sir Nicholas Halswell, his lady, and their numerous progeny, with the effigies of each member of it in full costume, still remaining in the church at Goathurst, in a high state of preservation, and a most interesting object to every lover of architectural science, as well as to the practical sculptor, was designed and executed under the superintendence of their son, the above mentioned Dr. Hugh Halswell, Prebendary of Winton: and from the inscription the following extract is given, referring to the subjects of this short memoir, in the original Latin, which, in a translation, would lose much of its quaintness and simplicity:—

"Hîc jacet Jana Tynte, Hugonis et Millescentiæ Filia unica, unicè amata, Uxor Johannis Tynte, Mater Halswell Tynte, Prodigium Ætatis, quæ lentos anticipavit Annos, Ætatemque provixit suam; Anusque Juvenisque simul; Matronæ simul Decus ac Puellæ.—Mei quam dissimilis aliis, tam morte quam Vitâ! Aliæ malè obeunt mortem, pii hæc obiit Vitam, Ætatis suæ 19.

"Hic Johannes Tynte de Chelvey in Comitatu Somersetensi, Armiger: Infelici Bello infelicioris Caroli fidelis Strategus, Equitumque Præses; In Pace assiduus Pacis Procurator, et Membrum hujus Parliamenti vigilantissimum: Bono publico magis consulens quam suo. Qui licit aliam duxisset Uxorem, eamque amabilem, hic tamen una cum Janâ suâ recubare moribundus exoptabat Ætatis suæ 52."

Obituary.

The late Earl of Dalhousie.—His Lordship entered the army in July, 1787, having purchased a Cornetcy in the 3rd Dragoon Guards, from which he was appointed Captain in an independent company raised by himself, and in June, 1791, Captain in the 2nd battalion Royals. In 1792, he was appointed Major in the 2nd Foot, by purchase, and went in command of it to Martinique. Two years after he succeeded to the Lieutenant-Colonelcy, and was wounded in 1795, and obliged in consequence to return to England. In 1798, his Lordship served in the rebellion in Ireland; and in 1799, he embarked in the expedition to the Helder, and was present in all the actions of that campaign. The 1st of July, 1800, he received the brevet of Colonel, and was employed in that year under General Maitland before Belleisle, from whence he proceeded to Egypt to join Sir Ralph Abercrombie, and was present in the actions of the 8th and 21st of March. He commanded a detachment

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sent to reduce the forts of Aboukir and Rosetta. In 1802, he was placed in garrison at Gibraltar; in 1803, he was appointed Brigadier-General on the Staff in Scotland, which situation he held till 1805, when he received the rank of Major-General. In 1809, he was appointed to the Staff in England; he next served in the expedition to the Scheldt, and was placed in reserve under Sir John Hope, and latterly in command at Flushing. On the evacuation of Walcheren, in December, 1809, he returned to England, and was afterwards appointed to the Staff in the Peninsula, where he commanded the 7th division, and was engaged in several of the most important actions. For his conduct in the Peninsula, Lord Dalhousie received the thanks of both Houses of Parliament, and other honourable testimonies. He was appointed Lieutenant-General in June, 1813, Colonel of the 6th battalion of the 60th in 1809, and Colonel of the 26th Foot, which regiment he held up to his death, May 21, 1838. In August, 1816, he was appointed to the command of Nova Scotia; and in 1819, on the death of the Duke of Richmond, was appointed Captain-General and Governor-in-Chief of the forces in North America.—*Edinburgh Courant.* His Lordship was a Mason in the true sense of the word—had passed through its various degrees, and was a Past Grand Master of the Order.

Sir Reginald Macdonald Stewart Seton, Bart, *April* 15.—He was Provincial Grand Master for Argyleshire, and Senior Grand Warden of Scotland. His best epitaph is comprised in the recollection that he is as deeply regretted as when living he was highly esteemed.

On the 6th of June, of a lingering illness, at Ballyleck House, and in the 41st year of his age, the Honourable Richard Westenra, second son of Brother Baron Rosmore, and Brother to the Members for Monaghan and the King's County. Brother Westenra was a Deputy Lieutenant of the County of Monaghan, Major of its Militia, and Senior Grand Warden of Freemasons in Ireland.

Sir John Jeffcott.—"We regret to say that Sir John was not the only victim to the accident; Captain Blenkensopp and two men perished with him. It appears that Sir John wished to proceed from Nepean Bay to Encounter Bay, for the purpose of inspecting a vessel which was taking in oil at the latter place. Mr. Hindmarsh, son of Captain Hindmarsh, R.N. advised him not, telling him that he had himself had a narrow escape with his life in making the same attempt, and was obliged to put back at last. The unfortunate party, however, disregarded the admonition—the boat was swamped, and all four perished together."—*Sydney Paper.*

The deceased was Judge of the new colony in South Australia, had escaped the destructive climate of Sierra-Leone, where he presided as Chief Justice for several years, and was an honorary Member of the Lodge of Unanimity and Sincerity, Taunton, No. 327. Sir John had promised to contribute some interesting details to this Review, which, we much fear will, by his death, pass away unrecorded.

Brother Sir W. Rawlins.—We must defer our biographical remarks to our next.

Brother James Agar.—Died, on the 25th January, James Agar, Esq., Barrister-at-law, P.D.G.M. Our late Brother was initiated into Masonry in the year 1786; he soon afterwards joined the Grand Master's Lodge, of which he passed the Chair, and was a Member thereof for

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several years. In the year 1788 and 89, he filled the office of Junior Grand Warden; in 1790, that of Senior Grand Warden; and, in 1791, was appointed to succeed the late Brother James Perry, as Deputy Grand Master, under the Marquis of Antrim, of that portion of the Fraternity which, for the sake of distinction, was termed Atholl Masons; which office he continued to hold under his lordship, as well as under his Grace the Duke of Atholl, till the end of the year 1794.

Brother Agar was one of the Commissioners, in conjunction with our late Brothers Perry and Harper, appointed by the Fraternity, then under the superintendance of his Royal Highness the Duke of Kent, to bring about a union with the Masons under his august brother, the Duke of Sussex, our present Most Worshipful Grand Master, and which, in December, 1813, was happily effected; forming one of the most important epochs in the annals of the Order. He was one of the Trustees of the United Society's Funds for many years subsequently, a constant attendant at the Grand Lodge and its Festivals, as well as at the Board of General Purposes, and assisted to carry out the great objects which had thus been achieved. It ought not to be omitted, that he was, moreover, a liberal contributor to the Charities. Unable, for the last few years of his life, to attend to the duties of his profession, he retired to enjoy ease, comfort, and solitude, at his house in Holly Terrace, Highgate, where he was visited by a very select circle of friends until Nature's lamp becoming exhausted, he gradually declined, and died at the advanced age of eighty years.

April 3.—In his eighty-second year, BROTHER CAPT. JAMES DEANS, upwards of forty years Captain and Paymaster of the Royal London Militia. He was initiated in the Lodge of Emulation in 1781, then No. 12, now 21; joined the Jerusalem, 234; was appointed Grand Steward, and, some time afterwards, Junior Grand Warden. He served as Master of the Emulation, Jerusalem, and Grand Stewards' Lodges, and also as first Principal of the Cyrus Chapter.

Our Brother was one of the Commissioners for the union of the two Grand Lodges in London; and it is singular, that we have to record this quarter, the decease of the two last surviving Members of that most important delegation, viz., Brothers Agar and Deans.

A portrait of our lamented Brother, a good likeness, is in the Lodge room of the Jerusalem Lodge, the Brethren of which, some years since, presented him with a silver cup; in 1835, complimented him with a silver snuff-box, as a memorial of his urbanity, zeal, and service to them and the Craft during a period of fifty years! He also received other well merited marks of attention and regard from his Brethren.

The records of the Girls' School bear testimony to the love and sympathy with which he devoted himself to that institution.

In private life, this esteemed Brother was beloved and respected; his non-commissioned comrades presented him with a silver cup, as a token of their estimation of his just and upright conduct as their paymaster; and by the poor of St. Luke's, of whom he was for many years a guardian, he was held in veneration.

If space permitted, our feelings would prompt us to dwell upon the *moral excellence* of this peaceful Brother, and we could do so with perfect truth. Were we all fairly weighed in the balance, how few would be found, when the general failings of humanity were taken from the amount, to present so much of its fairer proportion. Those who knew Brother Deans in his zenith, have profited by his kindness, his example, and his

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support. We knew him in the decline of life, and perhaps of circumstances, but we pay this tribute to his memory, that in his retirement, his prayer to God was on behalf of Masonry; and we envy the flight of his spirit, which, as far as human thought can assume, has been directed *upwards!*

May.—We have to record the premature demise of P. E. BYRNE, Esq., of Lodge, No. 50, at his mother's residence, county of Dublin. Brother Byrne was endowed by nature with considerable powers of taste and judgement, which had been cultivated by an excellent classical and general education, and he was distinguished as a writer of varied excellence, more particularly in the composition of poetry. He was unsuspecting, generous and unobtrusive in his disposition, and guided in all the relations of life by the sternest ties of undeviating truth and chivalrous honour.

BROTHER GEORGE HENEKEY—at his residence, 15, Grove End, on the 5th of May, in the 55th year of his age.

The date of his initiation into the Order we have not learnt; but he joined the Lodge of Emulation (21), from the Jerusalem, in May, 1822, became Senior Warden in 1834, and was elected Master in 1835, and re-elected in 1836. He served as Grand Steward in 1833; as Steward for the Grand Master's birthday in 1833; the Girls' Schools in 1834; and for the Asylum in 1836. He joined the Grand Stewards' Lodge in 1833, and served the office of Deacon.

At the meeting of the Emulation Lodge in May last, an address of condolence was unanimously moved to be presented to the family of the deceased Brother, in token of the respect and esteem in which he was held while living.

Thus far the general details. Something more must be added by ourselves, who knew him well. Brother Henekey was a man of strong understanding; of some peculiarities, perhaps, but all of them proceeding from excellence of heart and soundness of judgment—tending therefore to advance him in the estimation of society. To industry and perseverance he added cheerfulness and liberality. He supported measures not men; was a staunch observer of discipline in his Masonic career; and felt more happy in the assurance that Freemasonry had not merely kept pace with the age, but had materially advanced in its power to do good to man. His industry was rewarded by competence; and his well earned fortune has been demised to his various relations in the most effective manner. He has left to nine charities £300 each—including, in the nine, the two Masonic Schools.

Brother Henekey was slowly recovering from a dangerous illness, when, having incautiously ventured to his place of business in a carriage, he ruptured a blood-vessel, and being in a state of great debility, he lingered only three days. Few Brethren have been more sincerely lamented.

BROTHER EDWIN FARRAR, (No 22).—This Brother, whose misfortunes, when living, have claimed the sympathy of his Brethren, has at length sunk under his afflictions. His daughter was elected into the School but a few weeks previous to his death. His widow and family, we regret to hear, are in great distress.

BROTHER THOMAS LANE.—This excellent Mason died very lately at Portsmouth; he was for many years a very worthy member of the

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Royal Sussex Lodge, 428, and First Principal of the Royal Sussex Chapter; his Masonic attainments were of the highest character; his lectures and conversations will be long remembered by a very numerous body of the Brethren in this county. Brother Lane was an artist of the first class; a teacher of drawing and fencing at the Royal Naval College, and a lecturer on various branches of the arts and sciences; his melancholy death is sincerely lamented by all.

Brother HUGH MITCHELL, *June* 4.—The Brethren of the Dumfries Operative Branch Lodge, Carlisle, No. 138, attended the remains of their deceased friend and Brother, Hugh Mitchell, from his residence, in Caldewgate, to St. Mary's churchyard, dressed in Masonic costume, each having white sashes, white gloves and aprons, with three rosettes of crape on each. The Brethren met in their Lodge-room, at Brother Andrew Lockie's, in Castle Street, from whence they proceeded to Caldewgate.

The procession moved off at a solemn and slow step till they arrived at the house of their deceased Brother, when the band ceased playing, and the Stewards, with their rods forming an arch, the Brethren opened up from right and left, and the Master, who had been last in the procession, now advanced, with his head uncovered, followed in rotation by the several members, into the place where the corpse lay, and here ceremony of a solemn kind took place; the Master, advancing to the head of the coffin or shell, read a short oration over the body, depositing the roll of the Secretary in it, after which they all joined in prayer, and the coffin was then closed up. They then proceeded to remove the body out of the house, and the square and compass, with the apron and jewel of the deceased, were placed upon it, when one of the Tylers attended it with a sword drawn, and moved off for the place of interment, the band playing the "Dead March" till they arrived at the churchyard, when they agained opened up, and, the coffin and mourners being past, they immediately followed to the church, where they placed themselves round the coffin till the service of the church was ended. After the ceremony of interment was ended by the Rev. Mr. Rees, one of the Brethren read an oration of considerable length, and the Secretary deposited his roll in the grave. The procession then returned to the Lodge-room in the same order as they had come. Our correspondent adds, "On the whole, a more solemn or imposing scene I have not witnessed. Every one seemed to be struck with and felt the solemnity thereof. The greatest order and regularity prevailed throughout the whole proceedings. Great praise is due to the Rev. Mr. Rees for the kind leave that was granted by him to the Brethren to bury the deceased (who was Master of the Lodge) in the manner he had requested. The deceased was many years foreman to Messrs. Simpson, builders, Carlisle, and died much regretted by all who knew him."

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THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

The length to which our account of the Festival of this much wanted Institution must extend, and the necessity of giving publicity to the subjoined circular, will prevent our entering into many interesting particulars. The friends of the Asylum, however, will be gratified by the assurance that it has not only taken root in the hearts of the Fraternity, but that its fruits are becoming apparent in the fact, that numbers who were listless in the truest points of Masonry, have become awakened to its first of duties—Charity.

We hope in our next to give still further assurance of success.

"ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

"The Grand Lodge having unanimously recommended the Asylum for Aged and Decayed Freemasons to the favourable consideration of the Craft, the Committee consider it their duty to lay before the Brethren of the different Lodges an outline of the Charity, its present resources, and future prospects.

"It seemed to the original promoters of this much wanted Charity, almost a disgrace to the wealthy, extensive, and intellectual body composing the Masonic Craft, that their Charities should be limited to the care and instruction of the young — while for the aged Mason himself, who had passed his youth amid the enjoyment of those happy associations which belong to our Society, and contributed in the hour of his social enjoyments, to the maintenance of those deserving Charities—no Asylum reared its head to give shelter to the Decayed and worthy Brother, when age and misfortune came to diminish his enjoyment, and add to the pangs of want and misery, the recollection that nearly every body afford to *their* aged and distressed, the solace of a home, and a resting place in the decline of days, ere the final departure to where troubles can come no more, and tears are for ever wiped away.

"For many years past the established Masonic Charities in England have been, the Board of Benevolence, and Schools for the Education and Clothing of the Sons, and for the Maintenance, Education, and Clothing of the Daughters of Freemasons; the former supported by the Craft in general, the Schools by individual subscriptions, with some public aid.

"Of the two latter Charities little need be said, they have obtained the patronage and support their excellence so fairly deserves, and it is confidently hoped that any new Charity will rather aid than interrupt their well earned prosperity.

"Of the Board of Benevolence it is necessary to say a few words. By this Board sums of money, varying in amount, are given to deserving Masons, upon production of the proper certificates, and sufficient evidence of the applicant's character and wants. It is one of the Laws of this Board that no Mason can be relieved more than once a year, and it is rare to relieve any one more than twice in his life.

"It is evident that for temporary relief, in cases of urgent distress, this Board is calculated to be of essential service, for, although some inconvenience is occasionally felt from its meeting only at stated periods,

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and from the delays and trouble consequent upon applicants being ignorant of the necessary forms, yet these delays and inconveniences are reduced as much as due caution in the selection of proper objects imperatively requires.

"Still a very little reflection will convince all, that such a Board, framed only for temporary relief, is totally inefficient in cases where age and infirmity require continual support; and yet it is this very age and infirmity that give the apdlicant so strong a claim upon our Charity. Who, that has seen old men totter into the Lodge to receive this 5*l.*, 10*l.*, or 20*l.*, has not felt that such a sum was too much for their present wants—far too little to be of any permanent service?

"It is to remedy this anomaly that the Aged Masons' Asylum has been suggested, and it will be seen that it is not so much in the nature of a new Charity, as a modification in part of the Board of Benevolence, which, by removing many of the present applicants, it will leave at liberty to devote its resources, where those resources only can be of use, to cases of temporary assistance.

"The object of the proposed Charity is to erect, either in one building, or as attached cottages, dwellings for Worthy Aged and Decayed Freemasons, and (if the funds will permit) the Widows of Freemasons, to be elected by the Subscribers, in such manner, and after such examination of their character, as may be agreed upon, and to pay them a weekly stipend for their support. Proper Officers will be appointed to watch after their comforts and morals, and the Committee will have the power of expelling any one for misconduct.

"This is the plan which was suggested three years since, and has made such astonishing progress, that at the Grand Lodge in December last, there was not an opposing vote to its adoption.

"The Committee have the pleasure to report that the result of the two last years' labours is, that there is now in the hands of Trustees the sum of 1200*l.* three per cents., and in the Treasurer's hands 200*l.* in cash, and they have sufficient grounds for stating that this sum will at the next Festival be increased to upwards of 2000*l.* It is gratifying to observe that, during the whole period, the annual subscriptions have regularly increased; and the liberal donations from Provincial Grand and other Lodges, not only in England, but in the East and West Indies, assure them of the warm support the cause has received wherever it has been proposed.

"It is, of course, impossible at present to state the amount which would be required to fully carry out the intention of the Subscribers, but it is evident that a building or buildings could be commenced at a small sum, which should be capable of being enlarged to any extent; and it is fairly estimated that for 300*l.* or 400*l.*, a building could be raised worthy of the cause, which would shelter thirty or forty aged men; and no man acquainted with Masonry will doubt that the Brethren would furnish annually sufficient for their support.

"The Committee do not wish to conceal that our illustrious M.W.G.M., who has ever been at the head of numerous institutione for Charity, has doubted whether the Craft possesses sufficient resources to carry the plan into effect. It is for us, Brethren, to prove that he has not sufficiently calculated the liberality and perseverance of Masons. It is for us to exert ourselves, and by one simultaneous effort to raise such a Sum as will enable the Committee to enter into immediate arrangements for selecting a Plot of Ground, and commencing an Asylum, which

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increasing from year to year, shall prove an ornament to our Order, at once the boast of the rich, and the solace of the poor.

"Encouraged by, and acting on these considerations, the Committee earnestly entreat of you, Worshipful Sir, to bring under the consideration of your Lodge, 'The Asylum for the Worthy, Aged, and Decayed Freemason;' and they make this appeal to its members with the confidence the unanimous recommendation of Grand Lodge cannot fail to give them, hoping that either as a Lodge, or as individual members, you will come forward and aid them in an undertaking, the successful carrying out of which, will remove from the Masonic body something of a disgrace, and thus entitle yourselves to the consolation that you have aided in a work, the benefits of which will cause your name and memory to be blessed hereafter among those who, in their day, have discharged their duty like good and faithful servants.

"The Committee further request, Worshipful Sir, that you will cause this circular to be read in open Lodge, and that you will yourself personally aid them in their efforts to attain so desirable an object as the erection and endowment of an Ark of refuge 'for the Worthy, Aged, and Decayed Freemason.'

"Accept, Worshipful Sir, the assurance of the esteem of the Committee, "ROBERT THOMAS CRUCEFIX, P.G.D.
Chairman."

"New London Hotel, Bridge St., Blackfriars, London,
"9th of May, 1838.

"*To the Masters of all Lodges,*
Under the Constitution of England."

THE FESTIVAL.

The third anniversary of this Society, formed for establishing an Asylum for the Aged and Decayed Freemason, took place on Wednesday, 21st June, at the Freemason's Hall.

BROTHER ALDERMAN THOMAS WOOD IN THE CHAIR.

The worthy Alderman was supported by nearly 200 warm friends of the Institution. Brother the Rev. C. Woodward said grace. A number of ladies graced the galleries with their presence, and during the dinner they partook of an elegant entertainment in the Glee-room. Several of the ladies, among whom were Miss Hawes and Miss Rollo, contributed to the pleasure of the evening by singing several favourite songs and joining in glees. Miss Hawes sang the favourite piece of her own composition, entitled "Thou art lovelier," which was enthusiastically encored. Amongst the musical gentlemen present, were Messrs. Hawes, Bellamy, Wilson, Collyer, Robinson, Jolly, Land, and Beuler.

The cloth removed, *Benedictus* was sung in a most efficient manner by the vocal friends, assisted by three youthful pupils of Mr. Hawes.

The CHAIRMAN, in rising to propose the first toast of the evening, said, that if the weather was not favourable, the day was an auspicious one for the celebration of their anniversary, it being the anniversary also of her Majesty's accession to the throne of England (loud cheers). He now begged to call upon the Brethren and all present, to join him in drinking the health of the Queen, and wishing her Majesty a long and prosperous reign. (Drunk with three times three and one cheer more.)

"God save the Queen" was then sung, the whole company standing.

"The Queen Dowager and the rest of the Royal Family" was the next toast. Drunk also with three times three and all the honours.

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The CHAIRMAN again rose and said, that the toast which he had next to introduce demanded, not only from the high station of the individual to be coupled with it, but also from his connexion with Masonry, the utmost consideration; and it must meet, he was sure, with that approbation which it ever did when mentioned among Masons (hear, hear.) He saw they anticipated that he alluded to the illustrious personage who had presided over their body for a quarter of a century (cheers.) The present year was the 26th of his performing and fulfilling the high and dignified station of Grand Master of the Masonic body (loud cheers.) He should not tell them of the state of Masonry at the period when their Grand Master first took that office, and its present and comparative state, but it was enough for him to say, that at that time they were almost an isolated body, scarcely knowing what Masonry was on the Continent—scarcely embracing their foreign Brethren at all, while now they recognized the same names, the same rules, and recognized each other as Brethren, and the same common principles with their Brethren all over the civilized world (loud cheers). In warfare, the Commander-in-Chief was always looked to wherever arms were attended by success, and they surely had a right to look to and attribute their success to their Grand Master. He begged leave to give "The health of their Most Worshipful Grand Master, with three times three." Drunk with all the honours.

A new solo and chorus, "Salve Magister," was sung by Brother Wilson and the other gentlemen, written and composed for the occasion.

After a short interval the CHAIRMAN again rose and said, he was about to trouble them with a toast, which took in the heads of their Craft in all parts of the world, (cheers), namely, the "Pro-Grand Master, and all Present and Past Grand Masters of the Craft," and he did so for a very obvious and good reason (hear.) He had alluded to the universality of the principles and practices of Masonry, and the good feelings it gave rise to; and he now begged to tell them, that he had an American Brother at his right hand (cheers,) a Past Grand Master of Massachussetts (renewed cheers.) He was anxious to introduce him, not only to the convivialities of the present occasion, but to his Brethren of the Craft (hear.) The feelings inculcated by Masonry were understood by all men, but more and better understood when manifested towards Brethren from distant parts of the world, who spoke the same language, adopted the same common rules, and were received not as strangers, but as friends and common Brothers in all the principles of Masonry (loud cheers.) He concluded by proposing the "Pro-Grand Master, and all Present and Past Grand Masters, with Brother Flint, success to his private undertakings, and prosperity to the Lodges on the other side of the Atlantic." (Drunk with three times three, and with great applause.)

Brother DOCTOR FLINT then rose, and addressing the Chairman, his Brethren and friends said, most sincerely he did wish that it had fallen to the lot of some other Trans-Atlantic Brother to make the acknowledgment for the last toast given, which had fallen upon him. But while he could have wished this he should, with reluctance, have yielded the pleasure and satisfaction of this interview, save that he thought it would have been done in a better and more appropriate manner than he could do it (cheers.) He did not make this remark, however, as a stranger, he felt that he was among Brethren and among

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Masonic connexions. In 1733, when Viscount Montague, the then Grand Master of England, issued the first warrant constituting the Masons of Boston into a Grand Lodge, the Americans had pursued the noble art with considerable ardour (hear.) They were worthy of the charge which was intrusted to them, they had established and maintained its forms; and he was happy to say, that Masonry was then studied with much zeal, and preserved in that purity in which it was delivered to them (loud cheers); and this was the reason he said, he was not only among Brethren, but among Masonic connexions, and happy and proud he felt to be able to trace his Masonic pedigree (cheers.) They were identified with their Brethren in England in their desire to place the Masonic Order on its true basis; and sure he was that the object for which they were now assembled must claim the approbation not only of the Brethren, but of all the enlightened without its boundaries. It was a great happiness to him, at such a distance from home, to possess the conviction that he was still among those who spoke the same language, and bore the same name, and he in fact felt not as in a strange land, but as if he was merely in a different part of his own country (loud cheers.) He concluded by proposing "The British Craft, and the British Public, and long may they be united." (Drunk with all the honours.)

The CHAIRMAN again rose and said, "I own I now approach a part of my duty from which I should willingly shrink; but it is one whose magnitude and importance are such, that one consideration alone can justify so humble an individual as myself taking upon me the task—and that is, the necessity that the work of charity should be propelled by some agents however weak and inconsiderable they may be. I have now to introduce to you an embryo Asylum, because, although the object contemplated is vast and important, it has as yet received no decided form (hear.) It aims, I say, at great and vast objects which can only be accomplished by union, diligence, and perseverance. I think some apology due from myself for taking the position in which you see me among you, and if such be necessary, it must be found in the spontaneous call which the noble body of Freemasons, who, loving the poor as the objects of their care, have called upon me to be the humble advocate of their claims, the defender of the proposed Institution, and to apply for your suffrages and your support (hear, hear.)

"I have said that it is important, and it is so not only for itself but for every member of your associated body; and it is also important, from the opposition which it has met with in high quarters (loud cries of hear, hear.) In that opposition, however, I read the presages of its future greatness (loud cheers,) for you will bear me out in the assertion, that the pages of history are crowded with instances of benevolence, piety, charity, and public utility, encountering at their onset from the high, the mighty, and the dignified all the opposition which pride, power, or selfishness could suggest (loud cheers.) But fortunately for the cause of truth, amid all the opposition which it has had to encounter, truth has ultimately prevailed, and not only prevailed, but with Virtue for her crest and Charity for her shield, has braved the force of all the assaults opposed to it and has triumphed (general cheering.) Truth and virtue have invariably grown under oppression, and, in spite of opposition, spread out far and wide mighty branches covered with fruit, which have adorned and benefitted mankind. You may instance, in-

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deed you should never forget, that such is Masonry—so pure in principle, so virtuous in practice, spreading its truths in quietude and simplicity, cementing the friendship of its members, and promoting its aggregate strength and importance, that it is even now denounced and condemned. The promoters of our religion, the founders of our liberties, the hearts of benevolence who have established our most valuable institutions—nay, even the greatest champions of liberty to the captive, have found all their earliest efforts surrounded by opposition (cheers.) But they stand as immutable and imperishable marks of the unerring wisdom of the Great Architect of the Universe, by whose counsels they have been guided, and by whose power they have been protected; while the utmost effort of licentious power lies buried in the dust of oblivion. Far from me be the intention to answer, or to observe otherwise than with respect upon the arguments of the illustrious Brother among Masons, who ought, and I hope yet one day will, occupy this chair. I say, far be it from me to do anything, or say anything but respectful of him. Yet I cannot pass altogether in silence some of the topics by which this charity has been denounced, and I fear is still assailed. Foremost stands that of its magnitude, which is said to be too great for the means at hand to sustain it. May not this be said even of the schools connected with the Masonic Order; are they not flourishing? and might they not have been crushed had such arguments prevailed? (hear.) The schools cannot educate all the children of Masons—(the boys are not even boarded now;) but they are in high repute, sought out by those who require them—and much do I regret that the number of applicants constantly exceed the means, and while that is the fact, is not the utility of the institution incontestibly proved? and though all the children cannot derive benefits from them, yet many do, and more would; but if the opposing arguments were good for anything, the schools never ought to have been established—ought not now to be supported, and, in fact, we are in error in maintaining them (hear.) But who dare say these schools are too great for Masons to support? (hear.) Who dare now affirm that they are without utility, or have trenched on individual means, or have occasioned recklessness among the Fraternity? (hear.) Where is there any one mad enough even to breathe suspicion on their combined utility, necessity, and excellence? And if no one dare take such a stand, surely we have a right to proclaim them excellent, and gather from the principle, which called them into existence, some encouragement to persevere in our labours, extend our benevolence, and, amidst all other obligations, consider it is one of the most important to assist the decrepid, protect the aged, and comfort the infirm and distressed.

It has been said that Masonry is general—calculated to operate on the masses of society, and, were it to isolate its charities, it would encourage laxity of habit and indifference to personal exertion. The best refutation of such a charge is by a bold question—Is any among you more given to pleasure and less careful of his children, because there are schools for the education of the rising generation? (hear, hear.) The idea is preposterous; the expression is a libel on man as a being, and pre-supposes the total abrogation of every good feeling as a Mason. Would to God that no Mason could be found, who after an avowed, mature, and deliberate reflection, should ever harbour such a thought, much less give vent to an expression, which, while it calumniates a respectable class of the community, involves its author in the worst of

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the consequences he proclaims. Nor can it be supposed that the establishment of an Asylum for decrepitude and infirmity can have such an influence, seeing that the stimulating cause of all human actions is the great desire to rise above dependence, and to realise the well-expressed beatitude of being "more blessed to give than to receive" (hear, hear.)

"The course of these observations leads me to point out the importance of the Institution. You have admitted the principle of doing good—your charities for the young are among those imperishable monuments ever testifying not only what you have done, but also what you admit you ought to do—can you stop at the threshold? (hear.) Shall you teach the child his letters, and not teach him the moral principle? Shall you raise him to life, to manhood, to usefulness, and then leave him without protection, without succour, without support? Good education, good moral principles, sound judgment, and exalted notions are among the admirable requisites in the formation of character (hear, hear.) Imagine the most perfect possessor of all these, the admiration of his associates—the example of his companions—the idol of his Lodge, and of society—the subject of some dire calamity, some affecting catastrophe, some unforeseen accident, some distressing failure, either in person or in fortune—reduced to the very lowest ebb of all that can make life miserable—aggravated by the relative distress of the innocent children and afflicted mother; or perhaps shorn even of the privilege of recollecting he has such endearing cares, himself alone a solitary wreck in the waste howlings of misery. Can you, I ask, think your duties fulfilled, by leaving such a being the forlorn outcast, while you are richly enjoying and highly commenting on your associations and high sense of Masonic honour, and sublime views of Masonic liberality? No, 'tis not among Masons (hear, hear.) Need I adduce proof, that the protection of the aged and infirm is approved among Masons, or adopted in society? Look around at the asylums, civil and military—pass the palace of Greenwich, reflect on the contentment and happiness administered to successive thousands by the fostering care of a paternal government; and you may pass on westward indulging the reflection, till you find the government's example copied by an observant and generous people; and in the association of Licensed Victuallers you will see a most splendid establishment for the aged and bereaved of their society (cheers)—all too having the sanctions of Masonry. More, and perhaps better than all, the Most Worshipful the Grand Master, confirming the public opinion in laying the foundation stone of an edifice devoted to these holy purposes; and as he thus showed that he approved of the principle, I ask you whether you need any better warrant, authority or title to support this embryo-institution? (cheers.) By so doing he gave the fiat of his approbation to the principle, and I now call upon you to combine and come forward boldly in support of this Institution, to be liberal and bountiful in your supplies towards its funds, and wherever you find any opposition to it, to cry that opposition down with all your might, breathing good-will to all mankind, and particularly to the distressed Mason (loud cheers.)

"In conclusion, I beg to call upon you to join me in drinking success to the Aged and Decayed Freemasons' Asylum." Drunk with three times three. The chairman sat down amid universal cheers.

The glee, entitled the Three Tasks, written by Brother John F. Smith, and composed for the occasion by Brother Hawes, was then sung by

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Miss Hawes and the vocal Gentlemen present. The words of which follow:—

THE THREE TASKS.

Though, Brothers, we have built our shrine, (1)
And rear'd the Altar's Cubic Stone,
Graved on its front, the Mystic Sign
Known to our ancient Craft alone:
Not yet our crowning work begun,
The Mason's labour is not done.

Though Charity hath found a pile, (2)
Where breathes her Orphan Children's prayer,
Whose grateful hearts, whose happy smile,
Reward our deeds, and bless our care:
Not yet our crowning work begun,
The Mason's labour is not done.

When we have reared a home for those (3)
Who of their plenty freely gave,
Whom Poverty, at life's late close,
Hath left no shelter—but the grave:
Then may we boast a race well run—
Then will our crowning work be done.

Brother George Bennett, of Covent Garden Theatre, then delivered, in a most impressive manner, the following Address, written also for the occasion, by Brother John F. Smith.

Hail Charity! thy seraph form had birth
When the glad angels hymn'd the young born earth;—
Soother of every care—best gift of Heaven—
Friend of mankind—to thee the task was given,
To dry the tear in misery's streaming eye,
To pour the balm of human sympathy,
To rear a shelter for the wanderer's head,
And moist with mercy's dew, his crust of bread;
Temper misfortune's storm with pitying care,
And chase from sorrow's couch its sad despair.
Could fear appall thee—slavery in vain
Might strive to break her soul-corroding chain;
But at thy voice, calm'd are the captive's fears,
And iron fetters melt beneath thy tears.
Thy spirit glow'd in Howard's gentle breast,
The dungeon's gloom his presence oft confess'd;
Led by thy hand he trod earth's vale of grief,
Sweet mercy's pilgrim, herald of relief;
"Binding the bruised reed," his course he ran
Through life, alike the friend and guide of man.
Shall Masons wander from the path he trod?—
Neglect the sacrifice most dear to God?

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(1) The Freemasons' Hall. (2) The Schools.
(3) The proposed Aged Mason's Asylum

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What are the altars, rites, the trembling prayer,
If Charity's sweet gifts are wanting there?
We cannot fail—the humble dome *shall* rise,
To glad our aged Brother's tear-dimm'd eyes.
All here to aid our cause their mite will spare,
And Beauty crown it with her smile—her prayer.
Our bark is launched upon opinion's sea—
Its helmsman, Hope—its banner, Charity—
In vain would adverse elements prevail,
The breath of Heaven shall swell its flowing sail,
Each hidden rock conduct it safely o'er,
And leave it anchor'd on its long sought shore.

The Chairman rose and said, "I almost fear I have trespassed too long upon your indulgence to be received again so soon, but I hope you will extend to me a little more of your patience, as I am now about to introduce to you the Patron Saint of our Institution—I mean your Treasurer, Dr. Crucefix (cheers). For in Masonry we have no saints, but in him you have a very active and zealous friend (hear, and cheers). In proposing to you his health, I trust he will permit me to put with his name the Trustees, Committee, and the other Officers of the Society (hear). To do good and love mercy is ever his (Dr. C.'s) aim, as it is one of the noblest attributes of man (cheers). Allow me to say, at the same time, that the Stewards are in the room, and have their lists ready, anxious to be able to give a good account, and, through your liberality, to place our Institution upon a basis as imperishable as the rock of truth, upon which we all stand (cheers). In conclusion, I beg to propose "the health of your Treasurer and the other Officers of the Society."—Drunk with three times three, and one cheer more.

Brother Dr. Crucefix then rose and said, "Gentlemen and Brethren, on the part of my colleagues, and on my own part, I beg leave to acknowledge the compliment which we have in so kind a manner received at your hands. I receive the compliment, however, not as altogether and alone attributable to the kindness of the Chairman, and to which you have so warmly responded, but I trust we may accept this expression of your sentiments as an appreciation of the services which we have rendered to the Institution (cheers). Your good-will must be the best stimulus to our continued exertions, and as long as we meet with your approbation and encouragement, we shall look for no better reward." (hear). Brother Crucefix then proceeded to read the following

REPORT.

The Treasurer's report for the past year will, it is believed, be satisfactory to the friends of this Institution.

Besides a growing accession to the ranks of subscribers, several additional Lodges, both in London and the Provinces, have been enrolled on the list.

From among the latter, donations have been received from the Provincial Grand Lodges of Somerset, Devon, and Cornwall.

In the distant colony of the Cape of Good Hope, the two English Lodges at Cape Town and Graham's Town, have subscribed 10*l.* each; and from the Friendly Lodge at Montego Bay, Jamaica, a remittance of 50*l.* has been received.

This, as an announcement of pecuniary aid, great and timely as it is, has called forth and has received the most cordial and grateful acknowledgments of the Committee who provisionally manage your concerns. But the correspondence with which these various donations has been

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accompanied, is so expressive of the satisfaction felt by all parties in the now assured prospect of the realization of the great object in view, that, to avoid all allusion to their sentiments of Masonic hope and exultation, would render this report imperfect and inefficient, although it is impossible to do fair justice to the kindness which has sympathised in the general task, or to the honourable zeal which has been the means of thus far advancing the interests of the Asylum.

The great point of a sanction from Grand Lodge, has been achieved under circumstances of the most conclusive unanimity, for which the Committee and the Subscribers at large are most grateful; and they hope, with humble confidence, that the result of the present auspicious meeting will be such as to reward the anxiety of the Brethren, and tend still further to fix the Institution upon a basis of immutable union and strength.

The circular now in the Hall will show that your funds consist of 1200*l.* three per cent. consols, and above 200*l.* in the Treasurer's hands. This latter amount is far too large a balance, and would not have remained uninvested, but that, owing to the lamented decease of one of the Trustees, no addition is permitted until the vacancy shall be supplied, which cannot be done until the next General Meeting of Subscribers.

Brother CRUCEFIX then resumed—"The Chairman has left so little to be said, that I shall not long take up your time; but I trust you will bear with me a few minutes (hear, hear). Since our last meeting, one of the best of men, and kindest of Masons (Brother Henekey), has departed this life (hear); but not without leaving a testimony of his goodwill; and it will give you some idea of his benevolence when I tell you that he has left no less a sum than £2700 to be divided in sums of £300 to nine institutions with which he was connected, and with the importance of which to society at large he was therefore well acquainted; and be it observed, this munificent bequest was made from a very moderate fortune. The Mason, while regretting the death of this estimable man, will in some measure be consoled by the pleasing fact, that the two Masonic Schools are included in this mystic number of nine legacies (hear, hear). Some voice might here exclaim, 'What! did our Brother, who was foremost among the throng to stimulate others in the noble cause, desert the Asylum in the hour of need?' It becomes my duty to rescue his memory from the slightest imputation. His will was made before the Asylum was even thought of; and further, I declare to you, that Brother Henekey considered that the prosperity of the Schools rendered it unnecessary for him to do any more for them while he lived, but that the Asylum would require his personal aid and superintendence (hear). He had been afflicted with a long and dangerous illness, from which he was slowly recovering. I visited him shortly before his death, and he inquired fully into the resolution of Grand Lodge, he expressed himself most warmly on the subject of our Asylum, and said, 'I hope to be with you at the next Festival. I am one of your committee, a trustee, and the first treasurer of your stewards.' Alas, vain hope! He incautiously ventured out shortly afterwards in a carriage, and ruptured a blood-vessel before he returned, which caused his death in a few days. Had he been present on this occasion, he would have been regarded by you as one of your most munificent donors (cheers).

"So far from this Asylum interfering with the Schools, I think it will exercise, under Providence, a beneficial influence on the other charities; and, like the parent, ultimately protect the child (loud

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cheers). Every practical Mason approves of charity; and I can tell you, from my personal experience, the more you ask—not under false pretences—but try to get by legitimate means, the more you will obtain. Allow me to remind you of the homely instance of the old woman whose cow gave more milk than any one's else, and when asked how it came that her cow was so prolific and gave more milk than others, she simply replied, 'I don't know, unless it is because I milk it the more!' (cheers and laughter). Further, let me, however, quote what the bard 'for all time' says when speaking of the charitable man—

> ——— 'For his bounty,
> There was no winter in't; an autumn 'twas,
> That grew the more by reaping.'

"Fear not that this charity cannot be supported. It must stand; for it ought to stand as an imperishable record of our own time, and of that illustrious Mason who has so long presided over the Fraternity.

"But, Brethren, there is yet a crowning feature to the old Mason's cause, which hallows it:—The Mason's mother—wife—daughter—sister—friend—are each in holy alliance with us. They have created a chivalric spirit in Masonry; and they come forward this very day to tell you, in words of love and charity, that they expect you to do your duty.

"I would ask you when, upon any former occasion, did a command from that better sex speak out so sweetly as now, when by this paper I find recorded as subscribers upwards of fifty names of those who are nearest and dearest to Masons' hearts. Let us, my Brethren, prove worthy of this blessed alliance. Let us prize it as the high calling of a superior power; and may God grant we may deserve the boon!

"Ladies, we thank you! Our cause thus supported must prosper. And who can tell but that 'England's Rose,' our Sovereign Lady, our Maiden Queen herself, when she perchance may hear of these your doings, may be tempted to remember that she is a Mason's daughter, and that having accorded her gracious patronage to all other charitable institutions, she may not disdain to shed her bright influence where it is so much needed.

"On the part of all who are included in the sentiment so kindly expressed and so warmly received, I beg to return our most grateful thanks." (great cheering).

Brother Bell proposed the health of their most excellent Chairman, with three times three, and after commenting upon the kindness of his condescension in taking the chair, in a manner which had endeared himself equally to the cause and to the company, by the powerful advocacy of the one, and by his courtesy to all, he trusted his example might be followed by many of his Civic Brethren, and that ere long the chair he had so well filled this day might be occupied by the most illustrious Grand Master himself. (loud and long continued cheers).

The Chairman returned his thanks for the honour he had received, and very gallantly proposed the health of the Ladies, which was received most warmly, and during the applause the Ladies courtsied and retired

The Public Press was then given, and many excellent observations in reference to that mighty engine were made, which our space will not admit; this we the more regret, as the worthy Chairman demonstrated considerable force in his argument, and treated upon the general topics of discussion and opinion in a very felicitous strain. The toast was most warmly applauded.

The Chairman next proposed the health of the Vocal Friends, and alluded to the very efficient manner in which their kind services had

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promoted the object of the meeting. Brother Hawes answered the compliment, and assured the company how truly happy they felt in the auspicious transactions of the day.

The Chairman then proposed the healths of the Board of Stewards, and after complimenting them upon the success which attended their exertions, hoped their honourable example would not be lost upon their successors.

Brother Tancred, the Vice President, briefly returned thanks, after which the Chairman retired amidst loud cheering, and the company separated.

The Chairman, the Stewards, and those who had Glee room tickets, then waited upon the Ladies, where Miss Hawes and Miss Rollo had preceded them; the musical friends joined them, and a Concert concluded the general entertainment.

We have but a general remark to make upon this the really grand Asylum Festival. The company, two hundred in number, set an example to the Craft. The addresses of the Chairman were listened to as matters of deep importance, as if not a word should be lost. Order and regularity prevailed. The musical friends, one and all, particularly Miss Hawes and Miss Rollo, seemed inspired by the occasion.

The Stewards dined with their respective parties, and personally attended to them, so that there was not the slightest interruption to the proceedings. The Chairman, Alderman Thomas Wood, has earned the gratitude of the Aged Mason, and the thanks of the Craft; and by his liberality as well as by his talent in the Chair, augmented the Subscriptions far beyond any former amount; it exceeded eight hundred pounds. Among these sums is one of a hundred pounds from the Bank of England Lodge.

As a feature of crowning importance, upwards of sixty guineas were received from the Ladies, not by papers handed round in the gallery, but by spontaneous collections remitted to the Treasurer and other Brothers. Among these kind friends are included the names of Lady Lethbridge and Mrs. Alderman Wood, who subscribed *five* guineas, and also Mrs. Henry Rowe, who subscribed *ten* guineas. What further proof is to be demanded of the propriety of this Institution? Must angels descend to swell the proud chorus of its moral strain?

STEWARDS.

Bro. John Waller, W.M.	No. 108	*President.*
Charles Tancred,	10	*Vice President.*
Henry A. Hoare,	113	*Treasurer.*
James Lee, W.M.	3	*Hon. Secretary.*

Bro. John Hawley,	G.S.L.	Bro. J. Pike, P.M.	No. 79
William Nokes, W.M.	No. 8	George Barrett, P.M.	93
J. A. Adamthwaite, W.M.	14	Henry Phillips, P.M.	109
George R. Rowe, P.M.	18	Meyer Henry, J.D.	118
Leonard Chandler, H.	21	John Hunt, Jun. J.W.	165
C. J. Osborne, W.M.	22	F. J. Robotham, P.M.	196
T. Tombleson, P.M.	25	S. Baldwin, J.W.	211
J. Fortune, P.M.	25	J. T. Barham,	215
G. W. Turner, P.M.	53, 87	Benjamin Edgar, P.M.	255
— Nevill, W.M.	54	C. E. Kolle, J.D.	275
J. W. Monnery, P.M.	57	Thomas Lamb, W.M.	318
R. Cooper, P.M.	63	Rev. F. Warre, W.M.	327
Thomas Gilson,	72	Richard Spencer,	329
George Clifton,	72	John Wheeler, P.E.C.	20

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PROVINCIAL.

HERTS.—HITCHIN, *May* 19.—The CECIL LODGE was constituted on this day, at the Sun Inn, by Brother Davies, P. Dep. Prov. G. M. for Herts, who installed Brother W. Lloyd Thomas as the first master. Brothers Darton and Marsham were appointed wardens. Thirty-one brethren assembled on the occasion, among them the Marquis of Salisbury, the Provincial Grand Master, Brothers Philipe, Acklam, Crew, Lawrence, Frazer, Muller, Kent, Butler, &c.

Mr. Delme Radcliffe, and three other gentlemen, were initiated. The banquet was in every respect social and happy.

It is worthy of remark that, in the county of Hertford, there are now five Lodges in actual work, with the prospect of a sixth (at St. Alban's). Ten years ago, there was not a single Lodge nor a resident Mason, where now there can, at any time, be summoned to the altars upwards of three hundred Brethren!

SURREY, CROYDON, *May* 25—FREDERICK LODGE OF UNITY, No. 661.—The Lodge was this day constituted at the Greyhound. It takes its title in compliment to Frederick, Lord Monson, the Provincial Grand Master for the province.

The motto is, "*Initium sapientiæ amor Domini.*" Not being ourselves behind the curtain, we can divulge no secrets; but we marvel that the Lodge was not named the "Monson Lodge," to mark more emphatically the exemplary zeal and unceasing exertions of the Noble Brother.

The Right Hon. and Right W. Brother Lord Monson personally consecrated the Lodge in a very able and impressive manner. There were present, we understand, Brother Harper, Grand Secretary, Brother T. Moore, P.G.D., several Provincial Grand Officers for Surrey, together with Brother Carrow, Prov. G. Reg. for Hertford; Brother Halton, P. Prov. G. Reg. for Warwick, Brother Baumer, S. W. of the Grand Steward's Lodge, and various visitors, altogether over fifty.

Lord Monson installed Brother R. L. Wilson as the first W. M., who appointed Brothers E. Wilson and Hugh P. Fuller, Wardens; W. Thodey Smith, Treasurer, —— Crees, Secretary, and Murphy and Walton, Deacons, —— Cayley, M. C., H. L. Morgan, I. G.

After initiation, the first lecture was ably worked according to the practice of the Grand Stewards' Lodge, by Brothers Walton, Udall, E. Wilson, Udall, Fuller, Murphy, Udall.

If we acknowledge that our comments upon one of the most interesting occasions that perhaps ever occurred in the province of Surrey, are somewhat scanty, we cannot plead any lack of courtesy to excuse our personal attendance, for we were most especially invited; but dearly as we love Masonic hospitality, we love truth still better, and the truth is, our presence and our exertions were on that day privately yet actively devoted to the Aged Masons' Asylum, yet a few in conclave drained a cup in equal hope to the consecrated moment, in which a Lodge might prove in coming time a blessing to the Craft, and a home to the aged. But our pleasing duty is to record what all who were present avow—that upon no previous occasion were the Masonic duties more efficiently performed, nor a better Masonic spirit evinced. Thanks to

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the Great Architect for this; next, to the Provincial Chief; and then to the Master Wardens, other Officers, Brethren, and Visitors, who were thus assembled and added another Lodge to the working Craft of England. *So mote it be.*

The vicinity of Croydon to the metropolis, will afford London Brethren, especially during the summer months, to enjoy profit and pleasure every fourth Friday.

HYTHE, *June* 4.—PROVINCIAL GRAND LODGE FOR KENT.—The morning was ushered in by an harmonious peal upon the bells of the church, by a select band of change ringers, invited especially for the occasion, to assist in the celebration of a festival, in which not only the "Brethren of the mystic tie," but also the inhabitants of Hythe, and of the surrounding neighbourhood, felt a lively interest; this being the first provincial meeting of the Fraternity ever held at Hythe.

The day proved remarkably fine, and the constant arrival of carriages conveying Brethren, and others led by curiosity, or in discharge of relative duties, presented a most animated scene in the town. The Lodges held at Rochester, Margate, Canterbury, and Dartford, were represented by deputation; those of Chatham and Ramsgate, by their respective Masters and Wardens. &c. The Dover Lodge attended numerously; and the Lodge of Prince Edwin, Hythe, mustered well. Folkestone, Gravesend, and Deal Lodges appear dormant.

The Provincial Grand Lodge was held in Hill-Side House, which, being at present unoccupied, was kindly lent to the Fraternity, and was found admirably suited for the occasion. Numerous parties of ladies and gentlemen were admitted (during the morning, before the Lodges were opened) to view the furniture and regalia of the Craft, and appeared much pleased at the attention manifested by the Brethren, in indulging their wishes, so far as they could with propriety be complied with.

The Right Worshipful Deputy Provincial Grand Master for the County (A. C. Windeyer, Esq.) presided in the absence of the Honourable Twiselton Fiennes, who was expected to have been present, he being the Provincial Grand Master. After the transaction of various duties in the P.G. Lodge, the procession to the church took place; it was arranged according to rule, and was well conducted by the Master of the Ceremonies. The evening service of the day was read by Bro. Edwin Biron; the sermon was preached by the Very Worshipful the Provincial Grand Chaplain, Bro. Daniel Jones, of Deptford, from the 29th chapter of Job, verses 12 and 13—"Because I delivered the poor that cried, and the fatherless, and him that had none to help him; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." This text enabled the Reverend Brother to explain to a most numerous and attentive congregation, the virtues of benevolence founded on charity, as the characteristics of the Order; and to point out the manner in which they are illustrated and exemplified, both in the actions and instructions of this Fraternity, in the world, and in their tyled Lodges. He instanced several great and remarkable benefits derived from a knowledge of the mysteries; adverted to the charitable foundations of the Freemasons; and explained such points and parallels as the laws of the Craft alowed him to do, without infringing upon the well-understood landmarks of the institution.

At the conclusion of the service a collection was made by the Brethren

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at the doors for charitable purposes. The procession was re-formed, and returned to the especial Lodge rooms, where the remainder of the provincial business was transacted, and from which about eighty Brethren retired to the Masonic banquet, given at the Guildhall adjoining.

DOVER, *May* 14.—A Royal Arch Warrant having been granted to the Lodge of Peace and Harmony, No. 235, held at the Albion Tavern, a Chapter was opened this day, with the proper formalities, by Companions G. P. Philipe, P.G.D.C., S. M. Lazarus, P.Z., and —— Harris, P.Z. After the Warrant was read, the following principal officers were installed; viz., the E.C. Moses, Offan, and Vickers, as Z.H.J.; the other Officers were then appointed and invested. Brothers Ismay and Love were afterwards exalted. Besides the Members of the Chapter there were several visitors present on the interesting occasion. A vote of thanks was unanimously given to Companions Philipe, Lazarus, and Harris, for the admirable and efficient manner they performed all the ceremonies. We cannot quit this subject without saying how much the Masons of Dover are indebted to their townsman and excellent Brother Moses, for his unceasing attention, not only on this but on all occasions.

NEWCASTLE, *June* 1.—NORTHERN COUNTIES LODGE, No. 586.—The installations of the W. M., and other Officers of the Lodge, for the year ensuing, took place on Friday, the first of June, at 3 o'clock, at the Ancient Masons' Hall, Bell's Court, Newgate-street, Newcastle.

CARLISLE.—On the anniversary of Queen Victoria's birth-day, the Lodge of Harmony, No. 241, met to celebrate the auspicious event.

ON the *17th May*, The Brethren of the Lodge of Friendship, No. 52, of Free and Accepted Masons held at Mr. Johnson's, Pack Horse, Bridge Street, Manchester, dined together in celebration of Her Majesty's birth-day.

WAKEFIELD, *May* 7.—The Right Hon. the Earl of Mexborough, held his P.G. Lodge, at the Music Saloon, Wakefield, which was numerously and respectably attended.

IPSWICH.—PROVINCIAL GRAND LODGE OF SUFFOLK.—The greatest interest was excited in the town of Ipswich from the announcement that the Provincial Grand Lodge would meet for the purpose of installing the R.W.P.G. Master, —— Reade, Esq., and for the appointment of P.G. Officers; also that it was the intention of the Grand Lodge to make a procession to St. Mary Tower Church, to hear a sermon preached by the Rev. W. N. Ledger, *B.A.*, for the benefit of the County Hospital. The arrival of the Prov. G. Master was announced by a merry peal of the church bells; the Grand Lodge was opened by Bro. Burckhardt, P.G.D., who installed the R.W.G.M. The Grand Officers appointed were Bro. Bullen, P.M., 131, Prov. D.G M.; Bro. T. Green, W.M., 131, Prov. S.G.W.; Bro. B. Head, of 96, Prov. J.G.W.; Bro. Jones, of 277, Prov. G. Tr.; Bro. Grimsey, of 131, Prov. G. Sec.; Bro. Martin, 131, Prov. S.D.; Bro. Ruddock, 131, Prov. J.D; Bro. Catchpole, 131, Prov. G. Regr.; Bro. Mason, 131, Prov. G.S. of W.; Bro. Key, of 131 and G.S.L., Prov. G.D.C.; Bro. Forster, 131, Prov. G. Org.; Bro. Beales, 383, Prov. G.S.B.; Bro. Schuler, 272, Prov. G. Pursuiv.; and Bro. Burch, 131, Prov. G. Tyler. Brothers Norton, 84; J. Head, 522; Gosling, 522; Deck, 131; Scott, 131; Kersey, 417, Prov. G. Stewards.

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An excellent code of by-laws, as prepared by the R.W.G.M., was unanimously approved by the Brethren, and at half past two the G.D. of C. arranged the procession. At three o'clock the church was crowded, the service was most admirably adapted for the occasion; the text was taken from the 2d lesson—"For the Lord loveth a cheerful giver," from 2d Corinthians, 9th chapter, part of 7th verse. The sermon was extemporaneous, by a most popular preacher, and went to the hearts of all, equally by its impressiveness as by the chaste manner of its delivery. In conclusion the preacher addressed the congregation to the effect, that he had been requested to preach for the benefit of the Hospital by the W.M. and members of the Grand Lodge of Suffolk, and expressed his high opinion of the Order. An anthem was sung by an efficient choir, and accompanied by Bro. Forster, G. Organist. About forty pounds were collected for the Hospital. The ladies of Ipswich having expressed their great wish to see the furniture, &c. of Grand Lodge, after proper arrangements had been made, nearly two hundred ladies were permitted to view the banners and decorations.

After church the procession returned to Grand Lodge (which met at the New Assembly Rooms,) and afterwards retired (not in costume) to dine at the Suffolk Hotel; the room was tastefully decorated with wreaths of laurel and flowers of the most beautiful kind, and about 90 Brethren sat down to an excellent dinner. After the usual loyal and Masonic toasts had been given, the health of the Prov. G.M., Bro. Reade, was proposed, together with his lady and family (drunk with great feeling and applause.) Bro. Reade returned thanks, and in so doing stated, that he felt proud in meeting the Prov. G. Lodge, and of the arrangements of the day; he also stated it was now twenty years since a Grand Lodge had been held in Suffolk, the last meeting being held at Bury in 1818; he exhorted the Brethren to be zealous and united, and pledged himself to a strict discharge of *his* duties.

Song, Bro. Key—"Life is a river."

The Prov. G.M. then proposed the health of Bro. G. A. Brown, their late acting Grand Master.

Song, Bro. Tillot, of Colchester—"Fine Old English gentleman."

The Prov. G.M. then proposed the health of Bro. Bullen, D.G.M., who returned thanks with truly Masonic feeling and eloquence, adding, "now is the winter of our discontent made summer in possessing—a Grand Master," made some beautiful allusions to his official jewel; and concluded by proposing the health of Bro. Burckhardt, Prov. G.D., who returned thanks.

Song, Bro. Harmer, of Lowestoft—"The banner of war."

The health of the Rev. W. N. Ledger, *B.A.*, minister of the church, to whom the Grand Lodge, previously to closing, moved a vote of thanks, for the able manner in which he advocated the cause of charity, and the noble defence he made of Freemasonry.

The Prov. G.M. then proposed the health of Bro. Key, Prov. G.D.C., and expressed his gratification at the excellent arrangements that Brother had made in the business of the day.

Song, Bro. Andrew, of Ewel, Surrey—"When the old hat was new."

The Prov. G.M. then proposed the health of Bro. Andrew, Prov. G.J.W. Surrey, who returned thanks.

Toast—"The Brethren of the Angel Lodge, Colchester, and other visiting Brethren."

Bro. Wix returned thanks.

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Toast—"The Prov. S. and J. Grand Wardens and Officers of Suffolk."

Bro. Green returned thanks.

Masonic Song by Bro. J. Head.

Bro. Bullen, D.G.M. then proposed the health of the Ladies, which was drunk with three times three. (Enthusiastic cheering.)

Song, Bro. J. Head—"Remember whenever your goblet is crowned," ("Irish Melodies.")

PORTSMOUTH.—The Earl of Durham arrived here on Monday last, for the purpose of embarking in H.M.S. Hastings, 74, Captain Lock. The following address was presented to his excellency on the occasion:

"To the Right Honourable John George, Earl of Durham, G.C.B., Governor-General, Vice-Admiral, and Captain-General of all her Majesty's Provinces within and adjacent to the continent of North America.—We, the Master and Wardens of Adam's Lodge, (184) Sheerness, on behalf of ourselves and the Brethren of the Lodge, respectfully beg to address your Lordship on your appointment of her Majesty's High Commissioner for the adjustment of certain important affairs affecting the provinces of Lower and Upper Canada. Remembering that order, harmony, and love, are the peculiar attributes of the Fraternity of which your Lordship is so distinguished a member, we cannot but congratulate your Lordship, nor can we withhold the expression of our firm conviction that the measures adopted by your Lordship for the restoration of tranquillity and peace in the Canadian provinces, will be founded, as already asserted by your Lordship, on the 'Masonic tenets of peace, happiness, and charity.' May the Great Architect of the Universe bless and prosper your undertakings, protect and guide you in your progress, and restore you to your native land.

"J. S. KEDDELL, W.M.
"E. FIRMINGER, S.W.
"J. R. HANCORM, J.W."

To which his Lordship made the following reply:—

"I received your kind and fraternal Address with feelings of pleasure and gratitude. I thank you for your good opinion of me, which I trust I shall, under Providence, deserve by my actions.

(Signed) "DURHAM."

"Portsmouth, April 23, 1838."

EXETER.—The Brethren of St. George's Lodge, in this city, celebrated the festival of their patron saint by dining together at Street's Royal Clarence Hotel, on Monday last.

CHUDLEIGH, *May* 28.—The Members of the Lodge of Union, No. 650, assembled to celebrate their annual festival on the installation of the Worshipful Master and Officers for the year ensuing. The Lodge was opened at 11 o'clock in the forenoon, when three Brethren were each advanced one degree,—the Rev. W. Carwithen, *D. D.* the W. M. in the chair. This portion of the business of the day having concluded, the Rev. Dr. retired from the chair of W.M. his year of office having expired, and assumed that of the Deputy Provincial Grand Master of Devon, when Brother the Rev. W. H. Carwithen, P. P. G. Chaplain, was presented as the W.M. elect, and regularly installed and proclaimed as the W.M. of the Lodge for the year ensuing, and proceeded to appoint his officers and invest them with the insignia of their rank. After this ceremony, the R. W. the D. P. G. M. delivered a most eloquent and im-

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pressive address to the Brethren, on the peculiar objects and principles of the order. The Lodge was numerously attended, comprising the P. M. of Lodge No. 46, the W. M. and P. M. of Lodge No. 129, and several members of the Devon Provincial Grand Lodge. The banquet was attended by twenty-two of the Brethren in full costume. The evening was enlivened by several choice glees and songs, and concluded with all that kindly feeling and perfect harmony which so universally prevail in the social intercourse of this ancient and honourable Fraternity.

FALMOUTH, *May* 17.—That true "Old English Gentleman," and we believe almost the last relic of that ancient race, Sir John St. Aubyn, Bart., the father of the county, the truly liberal promoter of every scientific and charitable institution—the friend, the admired and justly so, of all the poor of his parishes in this county—attained to the anniversary of his fourth score years. The recollections of those who know his worth, and of those who have witnessed his immutable urbanity, never surpassed, and, it has been said, never equalled, but by one illustrious individual, will be glad to know that the honourable baronet is still in good health, at his town house in Portland Place. Sir John St. Aubyn is the Senior Provincial Grand Master of Freemasons.

PLYMOUTH, *June* 8.—Several Brethren associated for the purpose of giving a farewell dinner to Brother Hale, of the Brunswick Hotel, Stonehouse, on his departure for Portsmouth, to mark their sense of his truly Masonic character and conduct during his sojourn among them for many years.

The dinner took place this day—the chair was taken at five o'clock by Brother J. P. Baldy, Surgeon, Prov. S.G.D., supported by Brothers Rutter and Buxton (Surgeons,) Gill and Miller. The Vice-chair was occupied by Brother John Tenny Cook, *R.N.*, P.G. Steward, supported by Brothers Rowe and Blewett. The usual loyal and Masonic toasts were given. Brother Hale's health was drunk most warmly, and he returned thanks with such truly Masonic feeling, as tended to increase the regret his Brethren felt at parting.

We have much pleasure in giving publicity to this friendly meeting, which was in all respects creditable to the social feeling which pervaded it.

PETEBOROUGH.—ST. PETER'S LODGE.—As a small beginning the Brethren have voted a donation in aid of the Asylum, with their best wishes for its success; they have also voted a subscription to the Masonic offering to the Grand Master.

Lord Aboyne has joined our craft, and we expect Lord Milton will soon do so. The professional men are gathering to our ranks, and altogether our province from being nearly extinct in regard to Masonry, requires nothing but the appointment of a Provincial Grand Lodge to place it in the foremost rank. We are happy to find the good seed sown by our London Constitutor, on the 14th of January, 1837, has brought forth such good fruit.

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SCOTLAND.

GRAND LODGE OF SCOTLAND.—The following appointments of Provincial Grand Masters have been made, viz.:—

JOHN CROSS BUCHANAN, Esq., of Auchenloshan, to Dumbarton.

JOHN BABINGTON, Esq., late of the Civil Service of the H.E.I.C., to Dumfries.

Dr. WM. STEPHENSON, of the Island of Grenada, to the Carribean Islands.

*** Extract from a Circular Letter issued to the Craft by the Grand Secretary, W. A. Lawrie, Esq., dated May 1, 1838:—

"*I have further, in compliance with the Resolution of the Grand Lodge, regarding the Freemasons' Quarterly Review, to recommend you to obtain a Copy of that excellent publication for the use of your Lodge, as, besides being a principal organ of conveying Masonic information, it is a good medium for communicating instruction in the Mystic Art.*"

EDINBURGH.—An address has been promulgated in favour of the proposed Masonic Free School, calling upon the benevolence of the Craft in its behalf, and giving explanations as to the qualifications and privileges to Subscribers, as well as the contemplated regulations of its future discipline.

ST. ANDREW'S LODGE.—This ancient Lodge held its last meeting for the season, in their new room, Waterloo Place, which has been fitted up in an elegant style for the purpose. The meeting was numerous and altogether of a most harmonious description, there being nearly one hundred present, in full Masonic costume. The Lodge was decorated with all the insignia of the Craft, and the effect was very imposing. The chair was filled by the R.W. Master Brother John Notman, jun., supported by Captain Boswall, R.N., Master of Saint David's Lodge, and other distinguished brethren. Deputations from Mary's Chapel Lodge of Edinburgh, and from most of the sister Lodges in town, also from the Portobello Lodge, were present. Several appropriate speeches were delivered in the course of the evening.

ST. PETER'S LODGE, MONTROSE.—A numerous and highly respectable meeting of the Brethren of this Lodge, took place on Friday, the 20th April, to testify their respect for their distinguished Brother, Sir James Duke, who is a member of St. Peter's. The R.W. Master, Bro. A. Burnes was in the Chair, supported by Bros. Sir J. Duke; Nicholls, R.N., Guernsey Lodge; Clark, Lodge of Kilwinning; M'Lauchlan, St. John's Dunkeld; Dr. Melville, Seaforth Lodge, Barbadoes; C. Barclay; J. Myers; Bertram; Drs. Shand, Duke, Smith, R.N.; Norval W. Chaplain, and a numerous assemblage of other Brethren. The Past Master Bro. Chalmers officiated as S. Warden, Bro. G. C. Myers, J. Warden.

Immediately after the toast of "The Provincial Grand Lodge, and the P.G.M. Lord Panmure," the Master addressed the Brethren in a most excellent and appropriate speech, congratulating them on having as a visitor their distinguised townsman, Sir James Duke, who, in the course of his honourable career, had been distinguished by so many marks of the approbation both of his sovereign and of his fellow-citizens. He concluded by proposing the following resolution, which was unani-

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mously and enthusiastically adopted, and ordered to be presented to Sir James, engrossed in a diploma, with the usual seal and signatures:—

"The Brethen of St. Peter's Lodge resolve to record the great gratification they feel on the occasion of the present visit to the Lodge of their distinguished Brother, Sir James Duke, *M.P.* for Boston, a member of the Lodge, and a native of Montrose, whose recent discharge of the high and important office of Sheriff of London, and of the county of Middlesex, has not only obtained for him the gratitude of the citizens, but also the special approbation of the Lord Mayor, Aldermen, and Commons, of the city of London, who have testified their respect and sense of his important services by the recent presentation of a splndid piece of plate, unanimously voted to him, as an unprecedented mark of the approbation of that great and enlightened corporation: and farther, the Brethren feel the greatest plesaure in evincing their satisfaction at Brother Sir James Duke's endowment of the Academy of his native town with a sum sufficient to provide, in all time coming, two medals to be given annually to the best scholars in mathematics and classical attainments, which will stimulate the rising generation to follow his honourable career."

In addition to what is expressed in the above resolution, the R.W. Master particularly adverted to Sir James Duke's claim, upon the esteem of the Brethren, an account of the services rendered by him to the cause of humanity, in improving the internal arrangements of the great metropolitan prison of Newgate, and thereby increasing the comforts of its unfortunate inmates.

In reply, Sir James feelingly expressed the pleasure he had in being once more within the walls of his Mother Lodge, and his high sense of the fraternal kindness which had called forth this meeting on his account. The esteem of the Lodge, as expressed in the resolution, he highly appeciated; and it would ever act as a stimulant to renew his exertions and model his conduct, so as always to merit the approbation of his brethren and townsmen.

Many appropriate toasts were given, and the evening was spent with the greatest harmony.

Portobello Lodge.—Held a meeting upon Thursday evening, the 31st of May, in the large Assembly Room at Forsyth's. The Lodge was opened at eight o'clock by the R.W. Master, who, besides the office-bearers of his Lodge, was supported by a number of the oldest and most respectable of the Masonic Brethren of Portobello. There were also numerous deputations from the Edinburgh Lodges—Mary's Chapel, Cannongate Kilwinning, St. David's, St. Andrew's, St. Stephen's and Roman Eagle, and the Edinburgh and Leith Celtic. Altogether, there were one hundred and thirty brethren assembled—a number seldom, if ever, congregated in a country Lodge. The orchestra was ably conducted by Brother Kieser. Our limits do not permit us to go into a detail of all that was done and said; but we can assure our Masonic Brethren that we never were present at a more delightful entertainment of the kind, and are happy to announce, from good authority, that the next meeting will be graced by the presence of the ladies, as a gallery is to be erected for their accommodation, which, it is hoped, will be the prelude to a Masonic ball.

Anniversary of Dalry Blair Lodge, *Dec.* 14.—The late Sir Alexander Boswell, in December, 1821, as Grand Master of the Kil-

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winning Lodge, consecrated the Dalry Blair Lodge, and on that occasion he sung the following song, composed by himself, Colonel Blair of Blair being Right Worshipful Master of the Lodge.

AIR—"*The auld Wife ayont the fire.*"

Our Mither's got anither wean,
A dainty wean, a sonsie wean,
Our Mither's got anither wean,
Sae push about the whisky.

Blair o' Blair its Daddy is,
For "Blair Dalry" maun sure be his;
He'll warm your hearts, lads, till they biz,
When slocken'd wi' guid whisky.
Our Mither's got, &c.

Here honest men thegither meet,
Their brows to smooth, their mous to weet,
And friendship's fire to stir and beat,
Sae push about the whisky.
Our Mither's got, &c.

The compass, square, the maul and a',
Still keep us right, and gie the law,
But fient a pillar e'er need fa',
For just a wee drap whisky.
Our Mither's got, &c.

Auld Babel didna' mak folk dum;
Sae while a Mason can set plum,
Let care, wi' reek, flee up the lum,
Sae push about the whisky.

Our Mither's got anither wean,
A dainty wean, a sonsie wean,
Our Mither's got anither wean,
And here's her health in whisky.

FORRES, *April.*—The ceremony of laying the foundation stone of the New Court House and Public Offices, in the course of erection at Forres, was gone through, with Masonic honours, on the last Friday in March, by John Hoyes, Esq., late Speaker of the House of Assembly, Grenada, who officiated as Provincial Grand Master, by mandate from Sir Thomas Dick Lauder, Bart. At five o'clock, upwards of seventy gentlemen sat down to an excellent dinner in the St. Lawrence Lodge Rooms, John Hoyes, Esq., in the Chair; supported on the right by Provost Dickson; Alexander Forteath, Esq., of Newton; William Chalmers, Esq., Elgin; the Rev. Dr. Rose, Drainie; Baillie Laing, Forres, &c.; and on his left by Isaac Forsyth, Esq., Elgin; Donald M'Lean, Esq., Boraray; the Rev. Duncan Grant, minister of Forres, &c. Robert Watson, Esq., town clerk, and James Gill, Esq., merchant, officiated as croupiers. The evening was spent in the most harmonious and cordial manner.

GRAND PROCESSION AT GREENOCK AT THE LAYING OF THE FOUNDATION STONES OF THE GLASGOW, PAISLEY, AND GEENOCK RAILAY, AND COTTON MILL.—Friday, *June* 15, the foundation stones of the Greenock, Paisley, and Glasgow Railway, and the large cotton mill of the Shaws

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Water Cotton Spinning Company, were laid with Masonic honours at Greenock. As only a few days notice had been given of the intended ceremony, it was generally supposed that the procession would have been confined almost exclusively to the parties interested in these great undertakings: but, contrary to expectation, the turn-out was one of the most respectable, and evinced the enthusiasm of the inhabitants at the commencement of works which will most unquestionably conduce to the prosperity of Greenock.

By one o'clock the master wrights and the master coopers, bearing their respective banners—the managers, office-bearers, and members of the Mechanics' Institution, and Trades' Library, carrying a very neat model of a railroad carriage and train—the trades marshalled under their respective flags—the Port-Glasgow Doric Kilwinning, and the Greenock St. John's Lodges of Free and Accepted Masons, accompanied by Mr. Wells' equestrian company, beautifully attired as a Chinese cavalcade, carrying each of them a banner, the horses superbly caparisoned, assembled with bands of music opposite the Town Hall, where they were joined by the Magistrates and Town Council, the Harbour and Water Commissioners, the Railway Directors and Shareholders, and the Proprietors of the Shaws Water Cotton Spinning Company.

The procession proceeded to Dellingburn Street where the foundation stone of the Greenock, Paisley, and Glasgow Railway was laid with Masonic Honours by the Depute Provincial Grand Master, Adam M'Leish, Esq., Provost of Greenock, amidst the enthusiastic cheering of the Brethren of the Mystic tie and the vast concourse of spectators, and the discharging of cannon. Provost M'Leish addressed the assembly, and in a neat and comprehensive manner alluded to the great improvements that had been made in steam navigation since the appearance of the Comet, the first steamer on the Clyde, and contrasted the then quick passage of four hours with the tide, and the impossibility of effecting the passage *against* the tide, with the expeditions manner in which the voyage is performed at present. He in a very happy way turned the attention of the people to the mode of conveying passengers by land conveyance between Greenock, Paisley, and Glasgow in the days of his youth, when it was customary to stop for breakfast and dinner at Bishopton, which is only half way to Glasgow, and compared it with the acceleration of speed of conveyance attained by railways, and the surety of transit between Glasgow and Greenock, in one hour or less via the railway.

The procession after giving three times three cheers, and one cheer more for the succesa of the undertaking, and being thanked in the name of the Railway Directors by John Kerr, Esq., proceeded to the site on the Shaws Water, on which the Shaws Water Cotton Spinning Company's Mill is to be erected.

The foundation stone of this truly laudable undertaking was also laid with Masonic Honours, and Provost M'Leish, in addressing the spectators, congratulated them on the commencement of such an important work as the Cotton Mill, which would give employment to the youth of the community who were at present going about the quays and streets in idleness. He paid a well-merited compliment to Mr. William Allison, the builder and contractor, and alluded to it as a proof that the building would be executed to the satisfaction of all concerned—an announcement that was received with great cheering. He, in a feeling man-

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ner, thanked the proprietors of the Mill for their praiseworthy conduct in coming forward and engaging in such an undertaking on the magnificent Shaws Water stream; while he emphatically declared that he did not believe such another water power existed in this or any other kingdom. William M'Fee, Esq., Langhouse, returned thanks to the various bodies that had turned out to assist in the ceremony. After cheers had been given to the proprietors of the mill, Provost M'Fee, and John Gray, Esq., one of the spirited proprietors of the cotton mill, the procession proceeded to the where, after being addressed by Provost M'Leish for their attendance, it broke up.

The day was exceedingly fine, and the turnout of the fair sex of all ranks, and others who did not join in the procession was very great. The procession had an imposing appearance, particularly that part of it formed by Mr. Wells' equestrian company and instrumental band, and afforded much pleasure and satisfaction. The shops were shut, and for three hours it was a holiday in Greenock.

IRELAND.

The Hon. T. F. W. Butler, eldest son of Lord Dunboyne, has been elected Grand Treasurer of Ireland.

Dublin.—Freemason's Fete.—One of the most splendid entertainments which has taken place in the Irish metropolis since the passing of the Act of Legislative Union, was given on Wednesday, the 9th of May, at the Rotundo, to upwards of one thousand of the *beau monde*, by the Master, Wardens, and Brethren of St. Patrick's Lodge, No. 50, which has been

"Raised by due degrees a noble pile,"

and which we emphatically assert is the "*Key-stone*" of the Masonic structure in the sister-country.

Whether we consider the tasteful conception in which the idea originated of giving an entertainment, with ample and perfect accommodation to so many persons; or contemplate the liberality and munificence of the style in which that conception was carried out, the meed of praise is divided between the elegant taste which suggested the plan and the splendour of its execution. These impressions are heightened when we reflect, that this *was not* a banquet given by the Craft *generally*, but by a *single Lodge*, the members of which must necessarily be restricted to a comparatively small number of individuals.

The entertainments of "*Lodge Fifty*" have so uniformly sustained their elevated character, that we have nearly exhausted every variety of phrase in which those *ré-unions* can correctly be described, we can therefore do little more on the present occasion than give an outline of this "spirit-stirring scene," which, if possible, surpassed its predecessors in magnificence, fashion, and above all in that spirit of social amity and concord, which should animate the bosom of every *true* Mason.

In the forenoon of Wednesday, a vast concourse of persons visited the rooms, to view the preparations, the Committee politely granting this privilege to many who could not obtain cards for the evening. The

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greatest decorum was, however, discernible amongst those who were not fortunate enough even to obtain a peep, and who literally besieged the doors during the day, but owing to the admirable discipline of a party of the new police no acccident or irregularity of any kind occurred, although every avenue leading to the Rotundo was thronged with equipages, and at either side of the chief entrance were eight or ten deep of foot passengers.

At eight o'clock, the Committee and Stewards assembled in the Concert-rooms of the Rotundo, which had been fitted up as the "*Throne-room.*" The Masonic chair, of richly-carved oak, was placed on a platform crossing the entire end of the room, covered with crimson cloth, and raised one foot from the floor. Upon the platform chairs of state for the Vice-Roy and her Excellency the Countess Mulgrave, were placed right and left of the Throne.

At nine o'clock the Master, Hercules Ellis, Esq., of Hardwicke Place, Dublin, and Lisnarve Clones, entered this apartment magnificently dressed, wearing a blue *tabinet vest* of the Victoria pattern, (blue embroidered in silver), and an apron of chaste and rare beauty, executed by Bro. Acklam of theStrand, and bearing upon his breast the Master's Jewel of Lodge, 50.

It may be right here to mention, that the much-respected Master for the present six months, John M'Nally, Esq., having been for some time past in delicate health, owing to over-exertion in his professional pursuits, and fearing that his physical strength would not be equal to the prolonged effort of presiding at this festival, resigned the maul, and named Bro. Ellis as his *locum-tenens*, an appointment which was ratified by a vote of the Lodge.

In consequence of this arrangement, Mr. Ellis entered on the duties of Master with his wonted ability. This being his eleventh election to the office of Master (in different Lodges), a distinction unparalled, we believe, in Ireland.

Having been presented with the maul of office by Bro. G. J. Baldwin, (*as Father of the Lodge*), Bro. Ellis ascended the Masonic throne, amidst the acclamations of the assembled Brethren, he sustained the official dignity, both at ball and banquet, with courtesy and grace, adorned with vivacity, eloquence, and Masonic skill. The Senior and Junior Wardens, Brothers Christopher Coppinger, and William Green, took their posts right and left of the Throne, wearing their collars, and bearing their respective pillars. The Deacons, Brothers Greene and Nixon, crossed their wands above the Master's head, and the phalanx of Stewards, with their silvered rods, formed a glittering crescent, extending on each side of the Throne to the extremities of the platform.

Soon after the doors opened, the throng of carriages commenced setting down their company in Cavendish-row, where a covered canopy curtained with light blue moreen, and carpeted with scarlet, had been erected for their reception.

The band of the Royal Fusileers, in full uniform, was stationed on the grand staircase, and a guard of the 42d Highlanders, and a troop of dismounted Templars, dressed in the chivalrous costume of the olden time, lined the corridors, for the purpose of receiving the Lord-Lieutenant, whom they saluted, *à la militaire*, on his arrival and departure.

The decorations on the staircase and ball-rooms consisted of white and blue silk-hangings, with draperies to correspond, and divided by Corinthian columns, on which were united in a mystical knot severalof the symbolical signs of Freemasonry, intelligible alone to the initiated.

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The Throne-room, in which the company were presented to the Master, was appropriately decorated with the flags of the several degrees of Masonic knighthood, amongst which we noticed the banners of the Templars of Malta, the Holy Sepulchre, Herodim, St. John of Jerusalem, Knights of the Sword, &c., and most conspicuously of all, the banner of Lodge, No. 50—blue silk, beautifully embroidered in silver, with the motto, "*nulli secundus.*"

The entrance of William White, Esq., D.G.M. of Ireland, was greeted with the most respectful demonstrations.

Air, by the band of the 34th regiment—"Come, let us prepare."

The Right Hon. the Lord Mayor and High Sheriffs, attended by the Civic functionaries, were received with the accustomed formalities.

In the courseof the evening every passage in the Rotundo buildings was occupied; and each apartment was decorated in a style, and arranged with a taste suited to the occasion, creditable to the *artistes*, and honourable to the entertainers. Waltzes, quadrilles, and gallopades, were danced in the ball and oblong supper-rooms, departments for each being beautifully executed in coloured chalks, with wreaths, mottos, and devices pertaining to the Brotherhood, standing boldly conspicuous; while the small concert-room, the *beauffet*, and all the lesser rooms and corridors, were devoted to the promenaders, the entire brilliantly illuminated with ormulu lustres.

About eleven o'clock, the Pursuivant, carrying his truncheon blade, tipt with silver, brought intelligence to the Master, that his Excellency the Lord-Lieutenant had arrived from the Vice-regal residence, Phœnix Park, attended by his suite, in six carriages, and an escort of the 8th Hussars. The Master immediately moved from the platform, and attended by his *attachés*, the Wardens and the "Ball Committee," proceeded to the outer porch, and there received his Excellency, whilst the Wardens attended the Countess of Mulgrave. His Excellency, who displayed during the entire evening much affability and *gaieté de cœur*, was habited in a general's uniform, over which he wore the Grand Master's jewel and ribbon of the Order of St. Patrick. The Countess was attired in a superb dress of *Limerick* lace over a rich white satin slip, ornamented with diamonds. Head-dress diadem and bandeau of diamonds, necklace and ear-rings *en suite.*

On his Excellency's descending from his carriage, he proceeded forwards, Past Masters Baldwin, Tenison, T. Wright, and Fitton, going before to conduct

PROCESSION TO THE THRONE-ROOM.

A Marshal with a baton.

Twelve Stewards, six on each side of the passage, made a lane with their wands.

Brother Lee, Tyler, cleared the way.

	A Past Master.	A Past Master.
Steward with a wand.	The Worshipful Master & Senior Deacon.	Lord-Lieutenant Pages.	Steward with a wand.

The Senior Warden and Lady Muigrave.

Junior Deacon.	Pages.

The Members of the Vice-regal Household.

Gentleman Usher.	Master of the Horse.
State Steward.	Military Secretary.
Dean of the Chapel.	Private Secretary.

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The Chamberlain.	The Comtroller.
Aides-de-Camps.	Pages.
A Past Master.	A Past Master.

A Marshal. Chaplain to Lodge 50. A Marshal.

Then the Stewards closed, walking two and two. In this order they entered the Throne Room, where his Excellency and his amiable Countess were received with every demonstration of warmth and respect. His Excellency took his seat on the right of the Master, the Countess on the left; both seats were covered with crimson velvet cushions richly passamented in gold, and fringed with bullion. The band during all this time playing "God save the Queen."

Upon the stroke of the Master's maul, the national anthem ceased, and Hanlon's and Kelly's bands struck up the Masonic quadrilles, each tune recalling to the Mason's memory the mystic words to which the air is wedded.

Under the direction of Mr. Williams and Bro. Barnette, Masters *de ceremonie*, three sets of quadrilles were formed, each of forty couple; and extending the entire length of the Throne room, a still larger number formed in the upper room.

At this period the scene presented was very gay and imposing, the rooms being filled with all the facinations of female elegance—

"Whose loveliness the fairy scene
With fairest grace adorned,"

and who were gracefully moving in the mazes of the lively dance.

The radiant array of white and blue plumage, the exquisitely wrought dresses of every tint and hue, which varied taste could suggest; the sparkling of diamonds, and eyes still brighter, flashing from the countless beauties whose presence graced this gorgeous *assemblée*, combined with the various military uniforms, and the costly insignia of the Brethren, rich in

"The grandeur and glory of jeweled gold,"

tended to heigten the effect, and throw a pleasing variety over a scene which looked like a fairy festival in an eastern romance.

But it was not till the waltzing commenced, that the scene in the Throne room put on all its beauties; four great circles were formed for this delightful dance, which like the quadrilles extended without intervening crowds, from end to end of the room; the upper circle touching the platform on which the Throne and State chairs were placed, so as to allow an uninterrupted view from the furthest end of the room to the Masters seat.

Right and left the mazy circles reached to the columns decorated with graceful festoons of fragrant flowers, which gave out their rich perfume, and seemed to pour forth their delicious odours as tributary incense to the presiding genii of peace and love, from the columns to the wall on either side, upon seats which rose tier over tier, reclined all of fashion and magnificence which Dublin can now boast of; above their heads floated the proud banners of our ancient Order, most gorgeously emblazoned.

The musicians who seemed excited by the scene, breathed forth the sweetest melody, whilst above all was poured forth a flood of light, so brilliant, and so soft, that beauty, by its beam, seemed to lose all trace of earth, and (realizing the poet's dream) to become divine.

Through this atmosphere of melody and perfume, the graceful

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waltzers glided; their stars glancing as they wheeled, and their jewelled aprons flashing in the light, and bearing on their arms their fair companions, whose youthful charms and blooming loveliness formed a rich climax to this scene of beauty.

Tea, coffee, ices, and refreshments of every variety were supplied during the evening, and it is but justice to Bro. Mitchell of Grafton street, who also supplied the supper, to say that one was as profuse as the other was splendid.

The Members generally appeared in the new uniform of Lodge, No. 50. The coat black, velvet collar and cuffs, lined in the skirts and breast with white satin; the button silver, having on it in raised characters the square and compass, surmounting the letters S.P.L. (St. Patrick's Lodge,) and underneath, the figures 50. The brethren not departing on this occasion from the cherished principles of Freemasonry but on the contrary being anxious to promote employment amongst the impoverished weavers in the liberties, appeared in tabinet or poplin vests of various colours, for the most part embroidered in gold or silver of the most elaborate workmanship.

The Vice-Regal party promenaded during the intervals of dancing, when an orchestral band, which was also in attendance, performed a *melange*, consisting of selections from Rossini's *Guillaume Tell*, the overture to *Tancredi*, Mozart's *Le Nozze di Figaro*, and other pieces of an equally popular description.

The Brethren of 50 being the hosts, in order to distingnish them from those enrolled under other warrants, wore rosettes of blue satin ribbon on their right arms.

The following Brother Members of 50, who with the most untiring zeal and *politesse*, discharged their onerous duties, and by whom nothing that could contribute to the convenience of the guests had been neglected, were named as *Stewards*.

G. J. Baldwin, Thomas J. Tenison (2d Grand aide-de-camp of Templars in Ireland,) William Greene, George Fitton, John Hazlett, Capt. Stritch, T. Welsh, Michael O'Shaughnessy, T. F. O'Conner, Capt. Barron, T. Wright, *M.D.*, T. Steele, Blake Knox, late 5th dragoon guards; the Hon. T. F. W. Butler, (Grand Treasurer of Ireland); G. Swift, T. Keck, E. Clements, T. Carmichael, Robert Stack, *M.D.* M. Barry, E. G. Leeson, *M.D.* John Cronyn, (late 7th dragoon guards); Orlando Kellett, Dillon Mc Namara, J. K. Boswell, F. Brassington, Evony Carmichael, T. E. Wright, Colonel Kenny, J. M. Causland, Wellington Harte, William Smithe, R. Mc Causland, Dudley Digges (late 1st W.I. Regiment); and J. T. Loydd.

Among those present were the Earl and Countess of Mulgrave, and the several members of his Excellency's household, the Earl and Countess of Howth, Brother Lieutenant-General and Mrs. Rambaut, the Earl of Ossory, the Marquess of Ormonde, the officers of the Grand Lodge of Ireland, Brother Lieutenant-Colonel and Mrs. King, the Lord Mayor, the Commander of the Forces, Brother Captain Barron, 17th Lancers, A.D.C., several of the Judges and their families, the Lord Mayor Elect, the commanding officers of the different regiments in garrison, Sir Thomas and Lady Staples, Judge and Miss Moore, Brother Sir George Colborne, K.C.H., Hon. Mr. Liddell, the Solicitor-General and Mrs. Brady, Sir P. and Lady Bellew, Mr. and Mrs. Drummond, the Lady Mayoress, the Hon. Mrs. Butler, the Surgeon-General and Miss Crampton, the Second Remembrancer, Sir William and Lady

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Leeson, Mr. Sergeant Greene, Brother Beaty West, Q.C., Mrs. and Miss West, Mr. Coote, Lord and Lady Massarene, Lieutenant-General Sir Edward, Lady, and Miss Blakeney, the Rev. Dr. and Mrs. Wall, Captain Wynyard, D.A.C.G., Captain and Mrs. Browne, the Earl of Fingal, the Rev. Mr. Rutledge, Mr. Fogerty, Q.C., Mr. Vignoles, Dublin Castle, Sir John Ormsby and Miss Vandeleur, Brother Major Brown, Lord Killeen, Town Major and Mrs. White, Lieutenant-Colonel and Mrs. Piper, Major Hoey, D.L., Captain and Mrs. Hoey, Miss Sadlier, the Rev. Brothers Flynn, C. Walshe, and Osborne, (Chaplain to the 50th) Mrs. and Miss Richards, Major and Mrs. Hill, Mr. Bernal, Mr. Kinderley, 94th Regiment, Brother Colonel Wright, Lieutenant-Colonel and Mrs. Farquharson, Brother the Rev. Doctor Humphrey, Mrs. and Miss Humphrey, the Hon. Mr. Butler, Mr. and Mrs. Gossett, Colonel and Miss Cash, Mrs. Putland, Mr. Henn, Master in Chancery, and the Misses Henn, Mrs. and Miss Webber Smith, Lieutenant-Colonels Greaves and Middleton, Sir Thomas and Lady Findlay, Majors Griffith, Lewis, and Forster, the Hon. Mr. Bruce, Captain Elgee, R.A., Colonel Yorke, Captains James, Somerset Grove, and Stephens, Mr. Pooley, Lieutenant-Colonel Grove, Mr. Kirby, 94th Regiment, Lieut.-Colonel O'Hara, and Lady O'Donel, Captain William Knox, 13th Dragoons, Rev. Doctor and Mrs. Rogerson, Mrs. and Miss Tottenham, Majors Gascoyne, Clarke, and Stewart, Captain and Mrs. Bushe, Sir Arthur and Lady Brooke, Major Macau, Mr. Barry, 8th Hussars, Captains Scott, McQuarry, and Sutton, Brother G. W. Creighton, 1st Guards, Aide-de-camp of Templars in Ireland, Mrs. and Miss Creighton, Brother Whaley, D.L., and Miss Whaley, Brother Alderman Hoyte, Captains Ford, Bruce, Musters, Stewart, and Farquarson, Hon. Mr. and Mrs. Vaughan, the High Sheriffs, Alderman Perrin, Brother Alderman Sir Richard and Lady Baker, Brother Alderman and Mrs. Hyndman, besides a number of the most distinguished members of the Bar and Medical professions (with their wives and daughters) whom we need not enumerate, as being members of Lodge 50.

THE BANQUET.

At one o'clock the Master led the way to the Banquet, which was spread in the Round Room.

> "his retinue gay,
> Large was his train, and gorgeous his array."

Around the room, and raised six feet from the floor, a circular table was laid parallel to the wall, and divided from it only by a seat, within this outer circle a second circular table was raised three feet.

At the end of the large circular space, enclosed by two great concentric circles, furthest from the orchestra, a cross table was laid of a crescent form, raised two feet, and from this cross table, and at right angles with it, ran nine long tables, resting on the floor, and extending the entire length of the room, by which admirable ground-plan, ample accommodation was afforded to 1000 persons.

The Throne for the Master was placed on a platform one foot above the level of the chief table, and covered with crimson cloth. At the back were the Lodge banners cross wise, supporting a canopy of blue velvet trimmed with bullion, &c. The figure of St. Patrick was emblazoned in the centre of the frieze, which was conspicuously surrounded by the rose, thistle, and shamrock; descending from the proscenium,

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which was supported by allegorical figures, was a radiating star of seven points, in centre of which, in royal purple, were the initials V. R. most beautifully emblazoned, and presenting a complete *chef d'œuvre* of art.

To describe the effect produced on entering this spacious apartment, would, indeed, be a hopeless task. The tables covered with costly luxuries, chosen wines, and occupied by the *charmant beau sexe,*

"Redolent of joy and health."

shining like constellations amid a galaxy of brilliant stars. Pendant from the cornices and pilasters, hung flags and banners, on which were inscribed every emblem of Masonic Mystery, every symbol and memorial connected with the history of our simple yet sublime and impressive ceremonies; the entire illuminated by upwards of 800 *jets* of light, disposed in the numbers 3, 5, 7, 9, and 11, as sacredly appertaining to Masonry, and surrounded by the foliage of

"Shrubs and flowers,
Charming the sense with aromatic powers."

In the centre table was a marble bust of the Queen, canopied with exotics, and surrounded by Mythological and Masonic devices, arches of confectionary, and *pieces montees* of burnished gold.

The entire of the preparations were arranged by Phillips of the Theatre Royal, Hawkens Street, under the *surveillance* of the "Ball Committee," consisting of Past Masters Baldwin, Tenison, Ellis, Greene, Fitton, Hazlett, and Stritch, who had

"Borrowed from each muse and every grace,"

to assist in embodying their tasteful conceptions.

On the right of the Master was seated his Excellency the Lord Lieutenant, the Lady Mayoress, Lady Blakeney, and the Earl of Howth, &c., and on his left the Countess of Mulgrave, the Lord Mayor, General Blakeney, and the Earl of Ossory, &c.

When supper was over, the Wardens advanced to the head of the room, and having informed the Master that refreshments had been provided, &c. requested to know his will and pleasure. He then commanded them to retire and prepare the Brethren and guests to drink the health of Queen Victoria; which command having been obeyed, and the attention of the vast assembly having been arrested by the sounding of a trumpet from behind the throne, the Worshipful Master rose and said:

"I rise to propose the health of our young and lovely Queen—the niece of two Royal Grand Patrons, and the daughter of an illustrious Grand Master of our Order—unsatisfied with the hereditary sceptre, this Royal Lady aspires to sit enthroned in our souls. The mighty powers of the British monarchy have been wielded by her to make a conquest of the affections of Britons, and so complete has been her victory, that she is now not more truly the rightful Queen of England than the undisputed sovereign of her people's hearts; in this double subjection she holds us bound, not only by the strong ties of duty, but also by that powerful chain, whose golden links are formed of youth and beauty, and the graces, so as to leave it doubtful whether the fire which burns within our hearts at the breathing of our Sovereign's name, be kindled by the bright flame of loyalty, or by the purple light of love (cheers).

"With feelings of devotion and of loyalty, strong and deep as that ocean over which her meteor flag rides triumphant, do I now propose

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to the Brethren and guests of the Masonic Lodge of St. Patrick, the toast of ' health, long life and happiness to our young and lovely Queen.' "

It is impossible to describe the burst of applause with which this toast was received. The cheers, clapping of hands, and waving of handkerchiefs, continued for several minutes. The air was stirred by the acclamations, and the banners of the Temple and the Hospital, which had so often followed in battle the heroic *Cœur de Lion*, swung backwards and forwards as if in mute homage to his fair successor.

The solo parts of the national anthem were then given, (with the following *additional* verse) by Brother Smith, Mus. Doc. (Lodge 50) with that correct articulation, and in that magnificent style, for which the Doctor is so deservedly distinguished :—

Long may Hibernia's isle,
'Neath her mild sceptre smile,
Faithful serene.
Foremost our loyal glow,
Brethren of FIFTY show,
Towards her *our* hearts o'erflow,
God save the Queen.

The Choruses were by Brothers Magrath, M'Ghie, Conran, Clements, Rossini, and Signor Sapio, in which the latter's fine *basso* voice was heard to advantage. The Vocal accompaniments on the piano forte were executed with striking precision and masterly effect, by the *directeur*, Brother. W. S. Conran, of Lodge 50.

The trumpet having again commanded attention, which admirable method was adopted prior to the announcement of each toast, the Master again rose and said, " It is my pleasing duty to propose the health of our noble guest, the accomplished representative of her Majesty in this country. His Excellency's name was first introduced to us delightfully by the Muses, and we were acquainted with Lord Mulgrave as an author long before he was known to us as a viceroy. His Excellency was also known to us by fame as the nobleman whose glorious province it has been to strike off the chain of the negro, and to lead our African Brethren into the temple of British liberty; an office which will ever mark those employed in it with high honour in the eyes of our Order, whose proud boast it is, that we have kept the torch of liberty burning when all the rest of mankind were darkened by slavery. Though covered with these glorious associations, his Excellency has thrown them all into the shade by the graces of his personal deportment, and has made us forget the scholar and the statesman in our admiration of the gentleman; every *public meeting* of our Lodge held since his arrival in this country, has been favoured by his company; and I may say, without affectation or flattery, that his rank and station, though the highest in the land, have not conferred more honour than his condescension and affability have diffused delight. (applause). It is an easy task to discover great and brilliant qualities in his Excellency; it is not so easy a task to point out defects; yet his Excellency labours under a defect which he will pardon me for mentioning: though an accomplished orator and a finished scholar—though enlightened by all the Muses, he is still without the light of Masonry; and although we may and do admire him as a scholar and a gentleman, and hail him as a friend, yet, I regret to say, we cannot salute him as a Brother—this is with Masons the highest compliment. I cannot pay this compliment to his Excellency, but I shall give him one which, in my opinion, and in that of every lover of his country,

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ranks next to it, by coupling his name with the peace and prosperity of my native land."

This announcement was received with a long sustained burst of applause.

"Glee, "Raise the song, strike the harp," by Brothers Smith, Sapio, M'Ghie, and Magrath.

His Excellency rose and said, "He certainly must plead guilty to the charge of not being a Member of the time-honoured Order of Masonry. I regret," said he, "I am obliged to admit this; my only consolation, and it is a great one, is that I suffer under this defect in common with the entire of that part of the creation which is generally admitted to approach nearest to perfection; and no Irishman can venture to pronounce that to be a great error which is committed by all those lovely ladies around—whom it would be high treason against the laws of gallantry to deny to be faultless. I have a most grateful sense of the flattering manner in which the kindness of the company was claimed in my behalf, and of the cordial and enthusiastic manner in which that claim has been responded to. I have but to look around me to be satisfied as to the nature of that bond of unity by which you are knit together—a bond which, while it makes Brothers of all that are within the mystic tie, has still an outer circle of friendship—good-fellowship for all the common family of man. I trust that the day is not far distant when the designation of brother Irishman will be found a no less potent spell for good, than that of Brother Mason. For my part, there is no wish so deeply seated in my heart—no memorial of which I would be so proud, as the realization of that sentiment which the worthy Chairman has coupled with my name—the peace and prosperity of Ireland."

The Worshipful Master then said, "It is with great pleasure that I rise to propose the first Masonic toast upon my list, 'the health of his Grace the Duke of Sussex, Grand Master of Masons in England, and of the Earl of Dalhousie, Grand Master of Masons in Scotland, and our Brethren in England and Scotland.' If there be one here who doubts the usefulness of our Order, my answer to that sceptic is, look around, and behold this vast assembly of men *of every sect and party, from the deepest orange to the brightest green, united for this night at least, through the influence of our Order, and forming one great arch of peace more beautiful, like the rainbow, from the variety of its tints.* From the illustrious Duke, the highest subject in the realm Masonry descends with its peaceful influences to the humblest, who is unstained with dishonour, improving all which it touches, and consecrating its professors, to purposes of peace and mercy, like the precious ointment poured upon the head of Aaron, which flowed down even to the skirts of his garment.

Salute—"Eleven on the third."

Song—"That Masonry is a Divine Institution."

The Master, immediately after this toast had been drunk with due honours, rose and said, "I now propose the health of his Grace the Duke of Leinster, who has so long and so worthily ruled the Masonic Order in Ireland." Under the government of his Grace our Order in this country has been made a city of refuge for peace and love and Brotherly affection. Though driven from many parts of our divided country, and weakened in all, within the Lodges of our ancient Order, these noble virtues still take their stand, beautiful and powerful as ever, and more illustrious from the mournful contrast. (applause.) Over our happy

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meetings, which are renewals of our covenant of love, they preside from age to age like guardian angels, sanctifying them, and hovering above them, as the wings of the Cherubim in the temple hovered above the ark of the covenant. From these meetings we send forth our Brethren imbued with those virtues, tinged with them to the very heart, like insects by their food; and if peace upon earth, and good will amongst men, be *the end of good government,* no where will a good government find such firm and constant allies, as amongst a body of men whose rallying word is peace, and whose unbroken bond of union is love, loyalty, and Brotherly affection.

Masonic salute, after which the song "Erin is my home," was given in such a manner by Bro. T. Magrath, (No. 50,) as left nothing to be desired.

The W.M. then said, there was not any toast which ought to be more warmly responded to amongst Irish Masons, than the health of the Deputy Grand Master, who had so long and ably assisted in upholding the Masonic edifice in their country, and who had maintained the fire of Masonry, burning with so steady a flame upon the altar of their hearts, that neither the storm of politics have been able to extinguish it, nor the foul *miasmata* of bigotry to dim its lustre—*Masonic fire.*

Bro. White, D.G.M. eloquently returned thanks, in a speech which was the evidence of his principles—

"Out of the abundance of the heart the mouth speaketh."

Glee—"Fill to him to the brim."

When the D.G.M. had resumed his seat, the trumpeter behind the Throne sounded *the charge,* and silence having ensued, the Lord Lieutenant then rose and said, I claim the privilege of proposing the health of the Worshipful Master, of Lodge 50, a privilege which I have claimed and been allowed before. It is with renewed and increased pleasure that I again rise to perform this delightful task, and to acknowledge how much I feel obliged to the Master and Brethren of Saint Patrick's Lodge, for the magnificent and gorgeous entertainment which they have given, and for the pleasure and delight which they have diffused amongst their guests; no one could have filled the chair more ably than the Worshipful Master, and no one could have been more efficiently supported than he has been this night by the "Ball Committee and Stewards," and indeed by every Member of the Lodge.

The Masonic salute of nine on the third was given—the fire being taken from the senior warden. The charter song of the Lodge, "When first the architect divine," was then sang by Bro. Dr. Smith, and chorused by the entire musical force.

The Worshipful Master said, to return thanks to your Excellency on the part of the Lodge of St. Patrick, is strickly within my province and my duty; but to do it adequately, is altogether out of my power—deeds, not words, shall show how highly Lodge 50 prizes the good opinion which it has obtained. (applause.) We shall continue to merit that good opinion, by continuing to keep the same course which we have hitherto held; and we shall be ever found (as of old) in the van of that great army of peace which is marshalled in this country under the ancient banner of Masonry. We rejoice to see our friends around our festive board. We rejoice to be the means of spreading happiness amongst them—we rejoice to have the honour of your Excellency's company; but above all we rejoice to be the means of bringing together men who

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seldom meet elsewhere—of letting them see how Masons of different creeds and parties can unite in perfect harmony, without ever stirring the fire of party politics with the sword of bitter words; and of convincing them "how good and pleasant a thing it is for Brothers to dwell together in unity." For the kind and complimentary mention which your Excellency has been pleased to make of myself, I return my warmest thanks—to be mentioned honourably by one whom kings and people, alike, delight to honour, is indeed a high reward, and one which I shall treasure up in the chambers of my memory whilst memory and life remain.

The Master next proposed a bumper to the health of the "Lord Mayor, High Sheriffs, and prosperity to the city of Dublin;" and said, that in pledging his lordship, they drank the health of an honest man, an efficient magistrate, and an excellent Mason, in which capacities he was sustained by their Bros. the High Sheriffs. The Masonic salute was then given.

Glee—"What shall he have who killed the deer."

The Lord Mayor in returning thanks stated, that he had been taken by surprise, and was just in the same condition with the rest of the company—namely, wondering what the Lord Mayor was going to say. He, however, thanked his Excellency for approving of the selections made by the Board of Aldermen, when they had elected him to the high office of Chief Magistrate of Dublin; and as he had struck out a course for himself, and was determined to follow it fearlessly, he hoped at the expiration of his year of office to have the approbation of his fellow citizens. He was proud of being Lord Mayor—he was proud of being present at that splendid entertainment; but he was prouder still of being an old, and he trusted a zealous Prince Mason. His Lordship begged in conclusion, to propose the health of "Sir Edward Blakeney and the army serving in Ireland."

Sir Edward expressed his deep sense of the honour, and on behalf of himself and his brother officers, he begged to take the opportunity of conveying to the citizens of Dublin, their warmest acknowledgment of the courtesy, hospitality, and hearty good-will of which they had uniformly been the object. The gallant general then begged leave of the Master to propose a toast, but having signified the purpose for which he craved the boon, it was intimated to him that the laurel he designed to pluck, was made sacred to other hands, and the gallant general requested the company to reserve their fire for the legitimate signal, and said, I have the toast in my heart."

Dr. Smith then sang "Stand to your guns," and which was rapturously applauded.

The Worshipful Master having called attention by sound of trumpet, said, I have now the honour to propose a toast, which is the last nearly upon our list, but the first in our hearts, and which has been placed at the end of our toasts to-night, that our banquet (like the summer sun,) may set in beauty. In introducing to your notice the health of our fair and noble guest, the Countess of Mulgrave — it is best to say little in praise of the subject of my toast, because it is impossible to say enough. Her Excellency has this night been the fair leader of a lovely band of ladies culled from the garden of Irish beauty. To attempt a description of the leader, or of the band were alike futile. To paint in words the bright eyes—the lips steeped in loveliness, and the golden hair in whose flowing locks love has this night spread a thousand nets, is altogether

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impossible, unless I were that favoured fairy who spoke pearls, and to express our feelings towards the possessors of those beauties, is equally impossible, unless my lips were touched with fire. To her Excellency and to that lovely band, we owe every sentiment of pleasure and delight which we have this night experienced. They have spread happiness on every side around them — they have poured upon our festival the rosy light of beauty, and have made our banquet hall (like the sea whence Venus sprang) to teem with all the graces. To say that her Excellency's virtues and accomplishments render her worthy to be the leader of that band of beauty, is as high a compliment as can be paid, in my opinion, to any lady, and yet not more than truth; and to declare that we desire to see her Excellency often filling that distinguished station, is only to give utterance to a sentiment which is swelling at the heart and bursting to the lips of every Brother of the Order.

This toast was received and drunk with every demonstration of enthusiasm and gallantry.

Glee, by the entire musical strength, "O happy fair."

The Lord Lieutenant rose to return thanks for Lady Mulgrave, and said, I rejoice that her Ladyship is here to-night, so that she may hear the kind, cordial, and enthusiastic manner in which her health has been received. On the last occasion I gave her but a faint discription of the manner in which her health was then drunk, yet could not persuade her that I did not exaggerate your kindness. Though only a civilian, I am happy to say that I have out generalled my gallant friend, Sir Edward Blakeney. I have been for some time reconnoitering in front, and have taken up a position from which I cannot now be beaten—it was to have the honour of proposing the health of the Ladies; and what would the sun of Masonry be unless it were reflected in the starlike eyes around.

After this toast had been drank, the Lord Lieutenant rose and returned to the Ball room, where he remained upwards of an hour. The votaries of Terpsichore followed, and continued to trip it on the light fantastic toe until long after the golden beams had illumed the horizon.

Although not of the happy throng present upon this interesting occasion, we enter into the "spirit" which can thus with magic power summon all that is happy in human nature, elegant in society, splendid in mental attainment—elevated in rank.

Masonic Dinner to Mr. Carleton.—Several highly respectable members of this most ancient and benevolent Order, for the purpose of showing the respect and esteem they entertain for Brother William Carleton of this city, both as a Brother Mason, and as a citizen, entertained him Friday, May 18, at a dinner at Radley's Hotel, Dame Street. Upwards of one hundred members of the Order sat down to table.

The Chair was most ably filled by Brother High Sheriff Jones, supported on the right by the Right Hon. the Lord Mayor, Brother Warren, Brother Sir Richard Baker, Brother Alderman Drummond, and several Brethren; and on the left by Colonel Wright, Alderman Hindman, High Sheriff Brother Quinton, High Sheriff elect Brother Grant, &c.

The following gentlemen acted as stewards:—Brother William Roe, Brother Dr. John Parr, Brother Alexander Dudgeon, Brother Henry M'Dona, Brother Brown, Brother Fogarty, Brother Farrell, Brother Joseph White, Brother Galley, Brother Locke, and Brother Dr. Thomas Murphy.

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On the cloth being removed, the Chairman proposed the usual Masonic and Loyal toasts.

The Worshipful Chairman in proposing the next toast, spoke as follows:—My Lord Mayor and Brethren—it gives me the greatest pleasure to see so many respectable and influential gentlemen of the Masonic Order assembled on the present occasion, and it is a source of proud gratification to me, that you have done me the honour of calling me to preside over such a distinguished company. For what are we met? Why, to show a worthy and respected Brother the high estimation in which we hold him—to come forward as one man to bear testimony to the rectitude of his principles—the urbanity of his manners—the independence of his mind and the goodness of his heart—these are qualities which have long endeared him to every one of his acquaintances in private life, and which, I venture to say, justly entitle him to a cordial reception in any circle. The munificent and princely entertainments of Lodge 50 are proverbial throughout Ireland, and certainly the last display was transcendant, and must have filled every one who witnessed it with admiration and delight. It being a party given by that Lodge, no one, I presume, will question their right to adopt any rules and regulations respecting it. I will suppose for the sake of argument, that some member of the Lodge had irregularly given a blank card—had the Committee any legitimate remedy? I think not—they had reserved none. But in the present instance I am at a loss to conceive any argument that could be adduced against the admission of the gentleman in question—a man of unblemished character—of unassuming deportment—of most respectable connexions—and of undoubted property—and who was educated for the Church—but from filial duty relinquished that profession, in order to soften the cares of his most respected and truly estimable parent. I confess I have too high an opinion of the Masonic feeling of the members of that truly respectable and intelligent Lodge, many of whom I am happy to see around me, to believe they could sanction any such distinction; and I do believe that most of them will fully concur with us in our views, and approve of the manner in which so many of us—members of so many different Lodges —have come forward to give to the Fraternity and to our fellow citizens the sentiments of high estimation in which we hold our respected Brother. In conclusion, I propose the health of our respected guest, 'Past Master Brother Carleton, and may he long live to enjoy every blessing this world can afford; and may he always be surrounded by friends and Brothers.'"

Brother Carleton then rose, and acknowledged the compliment. He said, "Worshipful Sir and Brothers, I feel considerable embarrassment in rising to return thanks for the honour now conferred on me, since from the happy singularity of the occurrence there is not any one from whose eloquence I can borrow, or whose style I can copy. When I reflect on the degree I have been permitted to attain in Masonry, and call to mind the manifestations of kind approval that accompanied me in every progressive step, I might imagine that a further proof of your regard could not be shown; but, Worshipful Sir, another opportunity has been given, a proud one indeed to me, if I could feel satisfaction in anything which tended to bring prominently forward an individual to the postponement of that which should be the chief concern to uphold an Order venerable from its antiquity, whose corner-stone is peace, love, and harmony to all mankind. I shall but lightly touch upon the cir-

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cumstances which have placed me in the proud and enviable position in which I stand this evening, lest the object, aim, and end of my observations should savour too much of self, but when I find myself on the right hand of the Worshipful President of this company, and guest of such an assemblage of the worthy and the good; the unexampled manifestations of feeling which has been called forth in my regard I can never forget; and my jealous anxiety for the welfare of Masonry must ever mingle with my recollections of it.

"Let us review the conduct of a gentleman who sheds a lustre upon the Order by carrying out its principles to the fullest extent in every act of his life, whether in a public or private capacity—I need hardly say I allude to our worthy President, whose health I beg leave to propose; his own merits are his best advocates, he can have none more eloquent."

The President returned thanks in suitable and eloquent terms.

A trio was then sung by Dr. Smith, and Brothers Sapio and Toole; the words and music of the trio were composed by the last named gentleman:—"'Tis said that long before the flood."

The annexed toasts were subsequently given, and responded to by the several gentlemen so complimented:—

"The Lord Mayor."

"Sheriff Quinton," who sang "Molly Malone," in his usual comic style.

"Sheriff Elect Grant."

"May Masonry be one House, and that House the Universe."

Colonel Wright's health was next proposed.

The gallant gentleman returned thanks in an appropriate speech.

Dr. Smith then sung, "How stands the glass around?"

"Brother Thomas Murphy, P.M., Lodge 2."

The worthy and esteemed gentleman returned thanks.

"The Lady Mayoress."

"Auld Lang Syne," and "John Anderson my Joe," by a Brother amateur, concluded the evening.

Masonic Sermon.—On Sunday the 27th of May, the cause of the Masonic Female Orphan School was ably and impressively advocated in St. George's Church. At twelve o'clock, the children proceeded up the main aisle, attended by the Matron, Mistress, and Pursuivant. The morning service was read by the Rev. Mr. Short, and the lessons by the Rev. Mr. Bushe, who also officiated at the altar. A sermon was then preached by Brother the Rev. Charles Osborne, *A.M.*, Chaplain to Lodge No. 50, &c. from Matt. vi. part of verse 9, "Hallowed be thy name;" in which he showed by some lucid and beautiful illustrations, the unity of Masonry with the practice of piety, and its entire dependence as a structure, on the providence of God. After solemnly beseeching the Brethren to exercise the three cardinal virtues of "Faith, Hope, and Charity," to have a brotherly feeling one towards another, and to open their ears and eyes to the wants of others, he concluded by an appeal in behalf of the orphan children, which was liberally responded to. The following Brethren acted as collectors:—The D.G.M. attended by Brother Keck of No. 50; the Lord Mayor by Brother Joseph White of No. 620; Mr. Sheriff Quinton, P.M. of No. 4, by Brother Meara, P.M. No. 50; Brother Creighton, 1st Grand Aid-de-camp of Templars, attended by Brother M'Nally W.M. of No. 50; the Hon. Bro. Butler, G.T., attended by Brother Barry, J.D. of No. 4; Brother Bracken, Recorder of Kilkenny, P.M. of 642, attended by

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Brother Benson of No. 50. The children, the objects of the Mason's solicitude were seated, during the sermon, round the Communion table, they wore white muslin frocks and vandykes, yellow leather gloves and straw bonnets trimmed with light ribbons. Their clean and healthy appearance was the theme of universal commendation. Capacious as George Church is, it could scarcely accommodate all those who came forward with cheerful alacrity to the support of this Asylum, this house of mercy and refuge for the orphan and destitute. Yet there were some absent that we should have wished to have seen taking a part on this interesting occasion. But few of the Brethren wore the Masonic insignia.

Masonic Orphan School, *May* 27.—W. White, Esq., D.G.M., in the Chair. Resolutions of grateful thanks were unanimously passed to Brother the Rev. C. Osborne, for his elegant and impressive discourse on behalf of the Institution; to the Rev. — Bush for the use of his church; and to the Lord Mayor, Sheriffs, Noblemen, and Gentlemen who honoured the Institution by their presence.

June 14.—A Masonic entertainment was given at the Theatre Royal this evening, in aid of the Benevolent Fund. The performances were, "Cinderella and the Blind Boy." An address, written for the occasion, was admirably delivered by Brother Calcraft; and the whole arrangements terminated with pleasure and profit. The space we have devoted to the Grand Masonic Ball prevents our saying more, than that the house presented a galaxy of beauty and fashion—attended by as numerous a body of Masonic and other patrons as upon any previous occasion.

"Plaudite et valete."—*Terence.*

The Lodge No. 473, Enniskillen, gave a handsome entertainment to a numerous party of Brothers and friends in their Lodge-room, in celebration of the anniversary of the birth-day of Her Most Gracious Majesty Queen Victoria.

Ancient Boyne Lodge 84, Bandon.—The Centenary of the above Lodge was held on Tuesday, the 29th of May, on which day a Charity Sermon was preached before the members of the Order, on behalf of the Masonic Orphan Asylum of the County and City of Cork, in Ballymoodan Church, Bandon, by the Rev. James Gollock, *A.M.*, the Provincial Grand Chaplain of Munster; the Brethren moved in Masonic procession from their Lodge-room, Devonshire Arms Hotel, at eleven o'clock, a.m.

The Lodge dined at the Devonshire Arms, to celebrate this rare and interesting event at six o'clock.

FOREIGN.

The South Australian Lodge, 613, are in good order, and working at their Depôt, stationed at Romford, in Essex!

Jersey—St. Helens, *Feb.* 28.—"Our Lodge may be considered to be improving, and being without a provincial government, we rather pride ourselves upon the state of Masonry here."

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QUEBEC.—We are working pretty fairly, and hope the presence of Lord Durham will enliven our Masonic Brethren.

GIBRALTAR, *April* 28.—This was the day fixed for laying the Foundation-stone of the Light-house at Europa Point; and it was generally understood to be the Governor's wish that nothing, either of military or civil spectacle, which could add to the interest of so rare and important an event, should be omitted on this occasion. The assemblage of people, not only from all parts of the Rock, but from the adjacent towns and villages of Spain, was, consequently, great beyond all precedent. It is supposed that upwards of 10,000 persons of all ranks, ages, and conditions, covered the elevated ground which overlooked the site of the intended building; the road to the South having swarmed for some hours before the time appointed for the ceremony.

The troops of the Garrison, consisting of detachments of Royal Artillery, Royal Sappers, 33d, 46th, 73d, 81st, and 82d regiments, paraded on the Alameda at 4 o'clock, and marched thence to Europa Point. The remainder of the troops took up a position upon Windmill Hill.

About a quarter before five in the afternoon, the General and his Staff arrived at the spot, and, having dismounted, took their place on the platform, surrounded at some little distance, by the military and civil functionaries of the garrison and their families, who had previously been received by Lady Woodford in a marquee pitched upon the Flats, where refreshments had been provided for the company.

Nearly at the same time, the Provincial Grand Lodge of Freemasons was opened, by his Excellency's permission, at the Governor's cottage, and shortly appeared in procession, preceded by the band of the 82nd regiment, and the members and visitors of six private Lodges. The Fraternity occupied a considerable length of ground, and with their banners and distinctive clothing, added much to the variety and brilliancy of the scene.

The Masonic order of march was according to the most approved regulation.

When the Masonic line arrived at an Arch which marked the boundary of the space assigned it, the above order was reversed, and the P.G. Master, accompanied by his Standard and Sword Bearers, and his three Stewards, led the way to the platform on which the FOUNDATION STONE, a cube of three feet, and a beautiful specimen of the rock, was in readiness to be laid.

The ceremony was then conducted according to the regular forms of the Craft. Silence having been demanded by a single knock, a Masonic consecration hymn was sung by the band. The stone was gradually raised, and a prayer was delivered by the P.G. Master.

The coins and inscribed plate were presented, by the respective bearers to the P.G.M., and were deposited by the Governor.

The mortar having been laid by the P.G. Superintendent of Works, and spread by the P.G.M., the stone was slowly lowered, while the band played an Adagio movement of Mozart's. At a few minutes before six o'clock it rested on its bed. It was then tried and proved by the P.G.M., and declared to be "well-found, true, and trusty."

The Governor having struck the stone three times with the Master's gavel, announced, according to the form of the inscription on the plate, hat—

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"This FOUNDATION STONE of a LIGHT-HOUSE, erected by order of the Colonial Government of HER MAJESTY VICTORIA, Queen of Great Britain and Ireland and their Dependencies, in the first year of her Reign, was laid on the Twenty-sixth day of April, A.D. 1838, A. L. 5838, with Military and Masonic Honours, by His Excellency MAJOR GENERAL SIR ALEXANDER WOODFORD, K.C.B., &c., &c., &c., Governor and Commander-in-Chief of the Town and Garrison of Gibraltar, assisted by the R. W. Edward John Burrow, *D. D., F.R.S.*, Prov. Grand Master; for the Protection of Mediterranean Commerce, the Saving of Human Life, and the Honour of the British Name!!!"

The Masonic honours were then given. Money was left by His Excellency for the reward and encouragement of the workmen, and the Masonic ceremony was concluded.

The Union Jack on the flag-staff was now lowered, and the Royal Standard hoisted. "God save the Queen" was played by the bands of all the regiments on the ground; whilst a grand salute was fired by the Royal Artillery, and a *feu-de-joie* by the flank companies on duty and the troops on Windmill Hill.

The evening was fine, the sea enlivened by lateen boats decked with colours, and the whole living mass which thronged the rocky promontory apparently enjoying the novelty and splendour of the scene. It was a day likely to be long remembered by the inhabitants of Gibraltar, and others who were present; and, we may hope, auspicious for the many crews who might hereafter be endangered by the want of a sufficient beacon on this renowned portal of the straits.

The light-house will stand on a platform thirty-eight feet square. The diameter of the column at the base will be twenty-seven feet, and its height sixty feet.

The building will be entirely constructed of hewn stone, and crowned with a lantern ten feet high, with a very powerful light. It will thus form a very handsome object, as well as a most valuable acquisition.

ON WITNESSING THE LAYING OF THE FOUNDATION STONE OF THE LIGHT-HOUSE AT EUROPA POINT, BY MAJOR-GENERAL SIR A. WOODFORD, K. C. B., GOVERNOR OF GIBRALTAR, APRIL 26, 1838.

"No farther can we go," said haughty Rome,
"Save barbarous Britain, the whole world is ours!"
The gates of Hercules still shut them home,
And Atlas' waves defied their trireme powers.

"*Plus ultra!*" said the Spaniard, and laid waste
A western world he was not fit to keep;
And that same Britain sees her standard placed
In Spain itself—the Guardian of the Deep.

Fulfil thy trust thou Mistress of the Surge!
Suppress the pirate—thus thy power declare!
From the Bell Rock to Europe's farthest verge,
Still plant the Pharos—thus proclaim thy care!

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Such the first act of Britain's youthful Queen
On Calpe's rock, by gallant Woodford's hand!
Thus founded, shall VICTORIA's star be seen
Nightly, as long as that rock's self shall stand.

No more of Hercules and fabled gates;
Break through them, mariner, by day or night;
This is Britannia's pillar! pass the Streights,
Eye the black vault, and bless the useful light!

JAMAICA.—MONTEGO BAY, *April* 24.—There is no authority in this island to whom an application can be made for Dispensation, or other Masonic necessity; since the demise of Sir M. B. Clare, no successor has been appointed. This is much to be lamented, as the energies of the Craft have been in consequence quite inactive; but they would become easily renewed by a proper and judicious selection of an individual to preside over the general interests of the Fraternity. The immediate necessity for such an appointment is most obvious. Is it to be expected that a satisfactory result can attend a request or memorial requiring instant attention, which must be referred to head quarters, a distance of 5,000 miles?

It would be imprudent to enter into any particular observations upon a subject which has created a strong sensation among the Brethren in this quarter, relative to a very unexpected proceeding on the part of a distinguished individual in this island, in relation to a clerical Brother; as the circumstance will probably be considered by the Fraternity, and may thence find its way to the Grand Lodge. Still, we cannot but express our opinion, that this exercise of authority was as uncalled for as it was unbecoming.

GRENADA.—FORMATION OF THE PROVINCIAL GRAND LODGE.—ST. GEORGE'S, *April* 17, *A.L.* 5838, *A.D.* 1838.—This being the day appointed for the formation of the Provincial Grand Lodge, for the Province of the West Indian Islands, over the Lodges holding of Scotland, a number of Brethren eligible to hold offices therein, assembled at the Caledonian Lodge Room, at ten o'clock, A.M.

The Most Worshipful Provincial Grand Master, Brother William Stephenson, having produced his Commission, and the same being read, he appointed the following Brethren Grand Office Bearers, viz:—

Brothers—Peter Guthrie, Actg. Pro. Gr. Past Master; Evan C. Harmer, Pro. Gr. Master Depute; William Kerr, Pro. Gr. Sub. Master; Henry Edwards, Pro. Gr. Sen. Warden; James Gilchrist, Pro. Gr. Jun. Warden; Thomas Begg, jun., Pro. Gr. Treasurer; M. G. Stephenson, Pro. Gr. Secretary; William Small, Pro. Gr. Standard Bearer; Robert McBurnie, Pro. Gr. Bible Bearer; D. R. Guthrie, Pro. Gr. Senior Deacon; Samuel Begg, Pro. Gr. Junior Deacon; Giles Hanwell, D. W. Gibbs, Samuel Cockburn, and A. H. Bain, Pro. Gr. Stewards; Thomas McEwen, Pro. Gr. I. D. Guard; Tobias Harrold, Pro. Gr. O. D. Tyler.

The Provincial Grand Lodge was then opened, and consecrated in due form, according to ancient Masonry, when a prayer was read.

The Office Bearers appointed were then installed into their several and respective offices, when the procession was formed, and the Provincial Grand Master was saluted with the Grand honors of Masonry, and proclaimed Provincial Grand Master of the Province in the West

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Indian Islands, over all the Lodges holding of the most worshipful Grand Lodge of Scotland.

The following benediction was then pronounced :—

"May the Supreme Architect of the Universe shed his blessings abundantly upon the members of this Provincial Grand Lodge; enable his servant, now raised to the high and distinguished office of Provincial Grand Master for the Province of the West Indian Islands, to discharge, with the assistance of the other Provincial Grand Office-Bearers, the duties of his important trust, to the honour of His holy name, and to the credit of this ancient, happy, and honourable Fraternity.—AMEN —SO MOTE IT BE.—*Amen !*

And the following ode, sung by the whole assemblage :—

"Hail ! Universal Lord !
By Heaven and Earth ador'd—
All hail ! Great God !

Before thy name we bend,
To us thy grace extend,
And to our prayer attend.
All hail ! Great God !"

The Pro. Grand Master proposed certain bye-laws and regulations, which were read by him; and, several other matters being disposed of, and committees appointed, the following anthem was sung by the whole of the Brethren, as before.—

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

CHORUS.

Sound aloud the great Jehovah's praise,
To Him the Dome, the Temple raise."

Before closing the Lodge, the Provincial Grand Master addressed the Brethren in a neat and appropriate speech, suitable to the occasion; after which Brother S. Cockburn recited a beautiful ode, composed by him expressly for the occasion.

A unanimous vote of thanks was passed to Brother Cockburn for his appropriate lines, and the Master appointed him Bard to the Provincial Grand Lodge.

The Lodge was then closed, according to ancient usage, with prayer.

The following are the members of the respective Committees :—

COMMITTEE TO REVISE BYE-LAWS.—Brothers—William Stephenson, Pro. Grand Master; Peter Guthrie, Acting Pro. Grand Master; E. C. Harmer, Pro. Gr. Master Depute; M. G. Stephenson, Pro. Gr. Secretary; D. W. Gibbs, Pro. Gr. Steward.

COMMITTEE FOR GENERAL PURPOSES. — Brothers William Stephenson, Pro. Grand Master; Peter Guthrie, Acting Pro. Grand Master; E. C. Harmer, Pro. Gr. Master Depute; Thomas Begg, jun., Pro. Gr. Treasurer; M. G. Stephenson, Pro. Gr. Secretary; R. McBurnie, Pro. Gr. Bible Bearer.

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April 19.—The Brethren of the Caledonia Lodge assembled at their Lodge-room, to partake of an entertainment prepared for them by Brother William Stephenson, R.W.M., of that Lodge, on the occasion of his appointment of Provincial Grand Master over the Lodges in the West Indies, holding of the M.W. Grand Lodge of Scotland. After the usual business of the Lodge was gone through, the R.W.M. was requested to retire, when it was unanimously resolved to inform the Master of a resolution entered into by the Brethren, on the 17th instant, to present him with a handsome piece of plate, as a mark of esteem from the members of the Lodge, and in testimony of their approbation of his conduct, as Master of the same, as well as in commemoration of the high appointment conferred upon him by the Grand Lodge of Scotland.

On the Right Worshipful Master re-entering the Lodge, the resolution was communicated to him in an eloquent and appropriate speech, by the R. W. Past Master, when the Right Worshipful Master feelingly returned thanks.

The Brethren were then called from "labour to refreshment," and sat down to a sumptuous collation, to which they did *ample* justice. Several appropriate toasts were given, the first of which was, "Our Sovereign Lady Queen Victoria," introduced with an appropriate speech from the R.W.M., in the course of which he remarked that she was the daughter of an illustrious Brother and staunch supporter of Masonry, and that she contemplated becoming the Patroness of the Order.

Several speeches and songs were elicited from the Brethren, when they separated highly gratified at the conviviality of the evening.

Port of Spain.—It gives us much pleasure to be able to state that the members of the Royal Arch Chapter, No. 48, and the Lodge United Brothers, No. 327, are now building a very handsome temple at Mount Moriah, which will, we are informed, be finished in about a month. Its length is to be seventy feet by thirty-six in width; it will cost about 5000 dollars when completed. The Provincial Grand Master, William Stephenson, Esq., of Grenada, will, we understand, come over with a few of the members of the Caledonia Lodge, No. 324 to consecrate this new edifice.

INDIA.

TO CORRESPONDENTS.

Messrs. Pittar, Lattey and Co., Calcutta, have an ample number alwayson hand of this Review; complaints therefore of a want of supply must be groundless.

The Aged Freemasons' Asylum.—The Editor would cheerfully answer various communications, but the subject is regularly so carefully enlarged upon in each number of the Review, that he hopes his time may be spared—unless upon any topic that is not therein discussed.

This Review.—We are obliged by several complimentary letters, intimating that our pages can be read with perfect propriety by the ladies of every country. We should be culpable indeed if we raised a blush at the expense of modesty.

General Polity.—For obvious reasons we must defer the well written article on this subject.

Calcutta, *Dec.* 27. — About two hundred Members of the Masonic Fraternity, assembled at the Town Hall yesterday, at 9 A.M., and marched in procession to the Cathedral, under the banners of Lodge

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Humility with Fortitude, the Marine and that of the Cameronians. The Rev. Archdeacon Dealty, preached a very eloquent and impressive sermon to the Brethren on the occasion, taking for his text the third chapter of the first Epistle of the Apostle Paul to the Corinthians, from the tenth to the fifteenth verses.

The Rev. preacher exhorted the Brethren, who figuratively described themselves to be builders, to be careful where they laid the foundation of their faith. He entreated them to be careful what materials they used in the building; for, as the text said, in the end each man's work would be tested by fire, and become manifest; those structures which had been built of pure and substantial materials, would remain unconsumed; but those which had been constructed by wood, hay, and stubble, would be destroyed,

> "And, like the baseless fabric of a vision,
> Leave not a wreck behind."

The Rev. preacher continued, that he was not *au fait* with the secrets of the Fraternity; he expressed his apprehension, that there were many present who put not their reliance on the firm foundation — their faith in the Lord; or building on this everlasting foundation, constructed their work of such perishable materials, as would not stand the test of the fiery ordeal at the end; and entreated them all to repent, and commence, from the moment of addressing them, to build a more endurable structure.

The Masons then marched back to the Town Hall, and after a few moments spent in their mysterious operation, issued again and dispersed.

Masonic Ball of the Cameronian Lodge of Fort William, *Dec.* 27.—We avail ourselves of an invitation to attend the Cameronian Ball at Mons. Dupuis' Assembly Rooms. We confess that we were both astonished and delighted at the manner in which the performance was executed. Though the company consisted almost exclusively of non-commissioned officers and privates, with their wives and children, yet there was not the least lack of orderly conduct or the most correct deportment; indeed it was some minutes before we perceived that we were not witnessing the evolutions of officers and their ladies. The ease and elegance, the gentlemanly conduct and lady-like demeanour, which prevailed throughout the evening, were truly gratifying; these and the dexterity with which they tripped on the light fantastic toe, proved the possibility of being even a private soldier in the field, and a gentleman in the Ball room. Nor was the personal appearance, especially of the fairer portion of the company, at all inferior to their conduct. Comparisons are odious, else we should say that instances are not wanting, in which for beautiful figures and pretty faces, some assemblies called by way of distinction genteel, would have suffered materially in comparison with what was exhibited last evening.

At about 12 o'clock the whole company sat down to a table most pleasingly and substantially laid out in Wilson's best style, and we have no doubt that with the gratifications thus realized and the delights previously experienced, both *beaux* and *belles* departed at an early hour, not at all regretting their evening's entertainment, which afforded us more pleasure than anything of the kind has for a long time done.

Elections as W. M. — True Friendship and Industry with Perseverance—Bro. Capt. F. W. Birch.
Humility with Fortitude—Bro. J. Ring.
The Marine—Bro. T. H. Peterson.

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Did not the Constitutions prevent, we should publish some proceedings not over-creditable to certain parties. Past Masters should recollect that too close a sticking to the official chair, not only depresses rising talent, but tends to desecrate and not protect the Order; in one Lodge the S.W:, and a P.M. of many years standing were candidates, but by secret influence the P.M. was again returned; let the Constitutions, page 77, be justly construed. The by-laws also have been a wee-bit infringed. Verily the Provincial authority is sadly wanted to break down a chair monopoly, which is as discouraging as it is dangerous.

The Lodges in Calcutta are beginning to feel reminded that there are some objects in Masonry deserving, and therefore requiring their aid; we commend the Asylum to all.

Bro. Alexander Grant has volunteered as delegate from the Lodges in Calcutta, to the Grand Lodge, on important affairs.

Neemuch. — We are all in high glee; our warrant has arrived; we have a name "Freedom and Fraternity," and a number 647. Application has also been made for a R. A. Chapter. A Past Master's meda- has been voted to Capt. Macvitie, P.M.

Bro. Dr. Thomas Key has availed himself of Major Macdonald's information and service; and thus there is much promise of the good working becoming well known.

Agra.—The members of the Masonic Lodge at Agra, "Freedom and Fraternity," walked in procession on Wednesday last, being St. John the Evangelist's day, from the Lodge rooms to the Church, where divine service was performed, and an appropriate sermon, preached by the Chaplin, the Rev. R. Chambers, who selected the 30th verse of the 4th chapter of the first Epistle General of St. John, for his text.

Bro. G. Gouland was elected W. Master.

This Lodge has been in existence for the last twelve months, having been established by about half a dozen individuals who brought up a dispensation from the Lodge at Allahabad, and we understand that it has twenty three members at present. We are informed that the Lodge in under the government of an able and experienced master; and that its proceedings are conducted with great regularity, harmony, and decorum. This being the case, we were surprised not to observe a larger attendance of Masons at the procession, as we believe there are a number of the Officers in the several Regiments at the Station who belong to the Fraternity.

Cawnpoor.—The erection of a Hall has been begun, that the Fraternity in this Station may work well.

North Western Provinces. — We are all anxious for the result of the petitions for the establishment of a Provincial Grand Lodge.

Secundurabad.—A Lodge of Instruction is forming.

Nagpoor. — Capt. J. M. Macdonald is elected W.M. of the Lodge at this Station.

Allahabad. — Bro. John Colvin has been re-elected to the Chair, and has been requested to sit for his portrait, that a lasting memorial of him may remain amongst the Brethren.

Futtyghur.—"There is no Masonic news hereabouts. I believe myselt to be the only Mason in this extended but distant region; you may suppose, therefore, with what intense anxiety I await your "Review." Late as it is in reaching me, it is the refreshing spring to which I look forward, and at which I banquet.

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"The drought still continues, and famine threatens; yet there is but little sickness. Lord Auckland (the Governor General) is on his way up the country, and is expected here shortly, yet I doubt whether he will reach this Station. Prince Henry William of Holland, is also on a tour in the Upper Provinces; he is treated more like an English than a Dutch Prince, which means most sumptuously."

"St. John's Eve.—Not a single Mason but myself, no meeting, no exchange of sign, token, or word. Ships have arrived, but not your Review. Lord Auckland after all will not reach us, but will make direct for the hills; the country is in too famished a state from want of rain, to allow his large camp to remain long in any quarter. I have no other news, but that India is in perfect quietness."

MADRAS.—THE LODGE OF PERFECT UNANIMITY, No. 1, have, we, understand, elected J. C. Morris, Esq. to be their Master for the ensuing year, and W. Mc Taggart, Esq. to the office of Treasurer.

The Rev. Mr. Bowie having kindly expressed his willingness to preach a sermon to the Fraternity at the Scotch Church on St. John's day, the 27th, the usual hour of 11 A.M. was fixed upon, and the Lodge (the other Lodges at Madras being also invited to join) walked in procession to the Church at that hour. After the sermon a collection was made in aid of the Funds of the "Friend in Need Society.

MASONIC BALL.—This commencement of the gaieties of the cold season was most numerously attended, and owing to the obliging attention, and judicious arrangements of the Stewards, went off with great eclat. The tents in which the supper was laid, had a most pleasing and peculiarly Oriental effect, and while the company were refreshing themselves after the fatigues of the dance, their ears were regaled with the well known air of "Viva Enrico," sung and accompanied in a most effective manner.

BOMBAY.—PROVINCIAL GRAND LODGE OF WESTERN INDIA.

R.W. James Burnes, *K.H., L.L.D.*, Prov. G.M.
„ James Erskine, (of Cardross), Political Agent in Kattewar, D.P.G.M.
W. Sir Robert Keith Arbuthnott, Bart., Magistrate in the Deckhan, and Captain Alexander Burnes, *F.R.S.*, Envoy to Cabâl, Prov. G. Wardens.
„ Lestock R. Reid, Chief Secretary to Government, P Prov. J.G. Warden.
„ Colonel Michael E. Bagnold, and John Skinner, President of the Chamber of Commerce, P. Prov. G. Wardens.
„ Major George Washington Gibson, Artillery, Prov. G. T.
„ Captain William Cornwallis Harris, Engineers, Prov. G.S.
„ Rev. Edward Mainwaring, *M.A.*, Oxon., Prov. G. Chaplain.
„ Lieutenant Charles Burnes, 17th Regiment, Prov. G.R.
„ Major Thomas L. Groundwater, Artillery, and Lieutenant-Colonel Neil Campbell, Quarter Master General of the Army, Prov. Grand Deacons.
„ Captain Evelyn Boscawen,* Her Majesty's 40th Foot, and Lieutenant Duncan Milne, 24th Regiment, Past Prov. Grand Deacons.

* Past Master, Lodge Thornton.

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„ Lieutenant J. Gray Wilson,* Her Majesty's 9th Royals, Prov. Sword Bearer.
„ Captain J. B. Oliver,† Her Majesty's 40th Foot, Past Prov. Sword Bearer.
„ John Maberley,‡ Prov. Grand Clerk.
„ Lieutenant Lorne McIntyre, European Regiment, Prov. Grand Bible Bearer.
„ §Lieutenant J. H. Home, Her Majesty's 6th Royals, and Lieut. J. B. Seton,|| European Regiment, Prov. Grand Marshals.
„ Captain William Ward, 15th Regiment, and Captain E. A. Farquharson, Artillery, Prov. Grand Stewards.
" Lieutenant John Holmes, 12th Regiment, and Cornet Charles Erskine Steuart, *L.C.*, Past Prov. Grand Stewards.

Our readers will perceive that Dr. Burnes has made good progress in his province. Already has he nominated a Grand Lodge, and commenced those proceedings which will tend to regenerate the spirit, and protect our noble institution. We could write much from a very valuable correspondence, but prefer to wait for future reports.

TO CORRESPONDENTS.

ERRATA.—P. 103, No. 17, 6th line from the bottom, omit " but."

☞ Several correspondents being desirous of some information of the proceedings of the Boards of General Purposes and Finance, as well as of some more extensive Reports of the Schools and of the Asylum, we shall take their request into our " gracious consideration," and as far as may be consistent with the interests of the Craft, we hope to arrive at an *equitable* opinion. Masonry not being a court of " common law," does not require " special pleading." So says our " own Registrar," who, by the way, having neither been " admitted " nor " called to the Bar," cannot be expected to give legal advice either in or out of Grand Lodge, but who fancies (like some others) that he is fully qualified to give a *Masonic* opinion. He has been much occupied for this past year or two, but having been as unexpectedly as honourably relieved from some official duties (the impudent rogue, we suppose, thought he had a birth for life), will be better prepared to examine critically into all critical matters.

ANONYMOUS.—It almost betrays a want of judgment to notice any anonymous correspondent; there is always a want of moral courage, and generally a want of honour, among the gentry who thus employ the pen. Perhaps they fancy that the material which conveys the ink having become changed by fashion and improved by art, that they also become so in estimation. The bird is still their crest; but we will not consent to their disgracing a useful and neglected animal by assuming its form for their shield. Among these anonymous

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* Past Master, Lodge Orthes.
† W. Master, Lodge Thornton.
‡ W. Master, Lodge Perseverance.
§ W. Master, Lodge Orthes.
|| Past Master, Lodge Star in the East

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worthies is one who predicts that No. 18 of the F. Q. R. will not appear, and that if it does, what think ye it must do—"*eat its own venom.*" These are the words, with other choice and delicate expressions. We have a shrewd guess at our *friend*, and may at the "fitting moment" show him the cap-and-bells—*Qui capit ille ferat.*

A GRAND OFFICER.—The hint came too late. We have not now time or space to describe the new Grand Collars, &c.; nor is it worth while to question the policy of resuming the "old clothes" at the Girls' Festival. Be it observed, too, that with all caution—and caution has been used—some of the Jewels have been mislaid.

QUERY.—Nothing could more clearly express that the party does not possess the confidence of the Grand Lodge.

A DISAPPOINTED.—The inconvenience arose from the great overflow at the Grand Festival.

A HEBREW BROTHER.—The same answer.

BRO. LLOYD.—We have availed ourselves of his letter. If Bro. L. will send his back Nos. to Bro. Povey or Bro. Spencer, they will bind them to his own pattern.

GERALDINE.—We gladly renew correspondence with our fair friend, with thanks for the compliment paid to us. The crowded state of this number will account for delaying the poetry.

BRO. CAPTAIN LACY.—Thanks, kind Brother. "Far away news" is most welcome. Take care of the Ark that has floated through so many dangers; humble though the old chest may be, we should prize it as the "apple of our eye." Do not forget to write us fully and oft; we bear a lively recollection of our gallant Brethren of the 46th, and take a fraternal interest in their movements.

A SENATOR OF LILLIPUT.—Capital fun, but inadmissible. We have taken the hint.

CAUTION.—Apply to the G. Sup. W., who might suggest some check to the dry-rot, which is like the mushroom, rapid in growth, and like the mildew in its destructiveness.

FRATER JUNIOR.—Aye, "his fortune swells him." But he should take heed.

A GRAND OFFICER.—There is more truth than policy in the remarks; which, however, we would willingly insert, but that source would be evident, concealment of the author would be impossible, and as that is the implied compact, we wait further directions.

A JUBILEE STEWARD—On Prize Medals. We agree in every respect, but delay for reasons assigned to others.

BRO. TIFFEN'S (147) Letter was too late. We hav , however, done our best with the subject.

BRO. T.—We have endeavoured to do justice to the interesting report of the magnificent scene, and hope to have succeeded.

P.M. (of a posted Lodge).—Your situation is not novel, the circumstance has often occurred. You have a simple and effectual mode of redress.

Q.—The hints in an omnibus are effective and striking.

NON IMMEMOR—And why not go the * *. The Review will not disgrace its patrons, however the * * * *.

PILGRIM.—We trust our friend is in health. His silence is felt.

ROYAL ARCH.

A. L.—There is a Notice of Motion pending, which pretty nearly includes the hints.

ANNE EST AUT NON.—We have disclaimed any desire to interfere with the Club. The Members have a right to enter Grand Chapter or not. Still to please our facetious companion, we may state six wined without entering; and there was a resignation.

THE MARK.—The fault is solely in the appointment, being in fact unconstitutional.

P. Z.—When the Committee was revived, it certainly was stated, that not more than five Grand Officers should be appointed; such statement however was a conversational, not a *legal* suggestion—equity therefore is in a puzzle. Nine Grand Officers is a valid election, although propriety may not have been consulted.

CAUTION.—We are ready at one moment's notice, "nec temere nec timide."

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POINTS OF DISCIPLINE AND PRACTICE.

E. X.—Certainly; a Quaker's affirmation would be binding.

ORDER Enquires, if a Scotch, Irish, or Foreign Brother (not bing a subscribing member to a Lodge, under the constitution of England) can become a member of a Lodge of Instruction in London. Our reply is "he can," because the constitution is silent upon the point, but such membership confers no other privilege; and we think the subject a proper point to be reserved on a revision of the Laws, always, however, reserving a hope, that when a Committee shall be appointed for this purpose, they may meet as a body, and not be called upon to sanction in haste, what they may regret at leisure.

OBSERVER.—We differ altogether. H.R.H. the Grand Master, in our opinion, paid a high compliment to our Order in wearing the insignia of his Masonic Orders on the occasion of his receiving his Royal Niece and Sovereign Lady at his palace, as also in placing conspicuously before Her Majesty the splendid Masonic Offering presented to him by his Brethren, and with which the Queen expressed herself most highly gratified.

P. M.—(Plymouth.) The Emulation Lodge of Improvement (now held at Evans' Hotel, Covent Garden) may be considered as a standard in working.

THE DRY ROT.—Several letters on this subject are unnoticed for the present. We trust the mischief may be stopped, it began in the R.A.G.A.C., passed into the P.W.C., affected some private Lodges, disturbed the "tranquility" of one in particular; has reappeared in the P.W.C., and has alarmed many. We must consider of some "specific" to arrest this evil. It is singular that the *Drones* of the hive do not suffer by this left handed guest.

P. M. is right. See Article 1, p. 33, and Article 11, p. 31.

TEMPLARS.

R. W.—The communication came too late; besides this, we have some doubts upon the regularity of affairs, upon which we would fain confer. R. W. will, however, perceive we have not, of our own accord, forgotten him.

A CAPTAIN is altogether in error. The party was installed in the Cross of Christ, unsolicited, and the Commander was assured, with the knowledge of the noble knight.

THE ASYLUM.

*** Having taken counsel with some clerical Brethren, we subjoin some extracts from their correspondence.

1. "I regret extremely the course which some have adopted, but the governors must persevere. The scheme is too noble to be relinquished."

2. "You may be assured of sympathy and assistance from the provinces."

3. "Time will secure the object; you may not command success, but you may deserve it, never forget the Horatian maxim, "*Permitte divis cetera.*"

4. "My opinion is unaltered. You must arm me with some printed documents; which I will distribute, and by all possible efforts, endeavour to procure subscriptions."

5. "Will a sermon in my county be practicable? if so, pray give me general suggestions. Has any Brother yet preached on behalf of the Asylum?"

GOD SPEED THE CAUSE.

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THE

FREEMASONS' QUARTERLY REVIEW.

SEPTEMBER 29, 1838.

THE GRAND MASTER.

THE Illustrious President of our Fraternity gratified the Craft by his personal attendance at the last Quarterly Communication. He was in excellent health, and in high spirits. It is unnecessary to say, that, with all his usual fervour, he entered into or directed the proceedings, and naturally imparted to them additional value and importance.

His Royal Highness explained at length a number of suggestions which he had prepared, and which, after due consideration and incidental amendment, were unanimously adopted. Among them are several, which we take the earliest possible opportunity of laying before our readers, that they may be acquainted with the gratifying fact, that the Grand Master continues unremittingly to prove how anxious he is to provide for needful requirements.

The first suggestion will be hailed with great satisfaction by those provinces, especially in India, where there may be no district authority. Such provinces will be placed under the superintendance of the Grand Registrar, who, after instituting the necessary inquiries, will appoint a deputy Grand

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Master, and other subordinate authorities, until the Grand Master shall be enabled to appoint his own immediate representative. The operation of this very beneficial suggestion will be productive of general advantage, and put an end to the anxiety that has been so long existing.

For the future, no power will exist of convening a Lodge anywhere but at the regular appointed place of meeting, unless by removal according to the Constitutions.

Lodges of Instruction will remain as they are, except that some more stringent authority will be delegated to the sanctioning Lodge.

Provincial Grand Stewards will be permitted to wear their "regulation apron" for life, in their respective provinces. On this subject we have elsewhere a letter.

These are among the principal suggestions, but there are various others, which it is not so essential to allude to at present.

The concluding address of His Royal Highness was marked, if possible, by more than his usual earnestness—it was a gifted effort of impressive eloquence, and a succinct epitome of the first principles of nature and science. It must live in the memory of all who listened, for it has taken root in the heart, and diffused itself in the mind, as a possessive means of reflection—to be absorbed only by the eternal principle when the Mason shall seek for solace in the sanctuary.

FINANCE, &c.—The Boards have made very satisfactory reports.

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THE CHARITIES.—The Schools are in a prosperous state. Many communications have reached us, treating of the best means of sustaining the Asylum. To those friends who justly argue that a recommendatory resolution of Grand Lodge may be looked upon as little worth, unless it shall tend to produce pecuniary aid—it is only necessary to reply, that our interpretation of that resolution is, that it is intended to operate as a sanction to collect funds by the customary Masonic means; and that, therefore, any Mason who feels disposed to do honour to that resolution is emphatically told the manner by which its intention can be carried out. If after a resolution so unanimously passed and confirmed, any Brother shall withhold his benevolence upon the plea that a recommendation is not a command, he may, if he please, take credit for special pleading, at the cost of Masonic consistency. True benevolence requires no other command than what proceeds from the heart—the most unbounded sanction and advocacy will fail of fructifying where all is sterile.

THE PROVINCES.—As far as we can judge, the state of the provinces is much as usual; but we regret to observe that a Provincial Grand Lodge will not be held this year in Lincolnshire. Whence the cause of this default we are not informed; but hope our friends in that province are not relaxing in their discipline, which will not be upheld by dispensing with the honourable formalities of the Order.

Several addresses have been reported which are highly creditable to those who delivered them; the leading topics

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of our Order have been therein touched upon with efficiency and correctness in each; but there is one among them which, for sweetness and truth, for its ardent spirit, gallant bearing, chivalrous devotion to the better sex, should be studied by the Mason as an incentive to merit the approbation of "Woman"—of that loved being who, essentially the most gifted in moral superiority, is thereby the best judge of the conduct of man. Brother Vyvyan Robinson has entitled himself to the thanks of the one sex; and, if we mistake not the other, he will hold a foremost rank in the seat of council—her heart.

MASONIC LIFE ASSOCIATION.

In our Number dated June 30, 1837, we published a "Circular" under the above title, and appended some observations at the time, which recent circumstances have rendered it proper to repeat. They are as follows:—

"*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.*

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"*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.*"

We are anxiously desirous to impress the fact on our readers, that this project has never been abandoned, but has been deferred, most properly, in order to give time for its careful development, and to secure its favourable reception among the great body by whom its acceptance could alone render it valuable.

The "second project" alluded to, as well as the "Circular" itself, were *separate* and *distinct* from, and altogether *unconnected* with that which has been prominently heralded forth in the public papers. We had intended to have remained silent upon this matter, entertaining no other regret that a THIRD interest should have arisen and even made its public appeal before the united and matured project which contemplated

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as perfect a MASONIC OBJECT as could possibly be attempted, than that we believed its projectors had not sufficient power to carry out the same views, and that thereby those who might inadvertently or incautiously be enlisted as supporters, might sustain ultimate disappointment and loss.

Having received, however, many communications on this subject, and several of the writers having expressed themselves to us as if we were parties connected with the published company, we are bound to disclaim any further knowledge of it than what we have observed in its own printed announcement. And it is our duty further to declare to those of the Fraternity, who feel the dignity and high importance of sound moral discipline, that no meetings of Lodges, associated as such, are in conformity with the Constitutions, unless convened by the order, or at least with the knowledge of the Provincial Grand Master; and that in provinces where such an officer is not appointed, the Grand Master himself is the only authority from whence such permission can be obtained. It is to be regretted that in more than one district, meetings have taken place, under circumstances which may lead to some inquiry and much anxiety; and we hope our timely remarks may have the effect of a warning, in respect of any intended proceedings, if they should not even be the occasion of correcting the errors that have occurred.

We forbear at present to offer any observations upon the published statements of the concern, further than that it has from ignorance of the spirit of our Constitutions (we hope we are justified in believing its error is not by intention)

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somewhat exceeded the Masonic line of demarcation. Yet, although we are not lawyers, we would remind our readers, that "*ignorantia legis non excusat culpam.*" It may seem easy to obtain a qualification in Masonry—it is another matter to prove the qualification to be grounded upon the knowledge and the clear practice of its principles.—We hope to have concluded.

Our obituary in the present number will be read with melancholy interest. "Nature has bestowed on us the power of looking behind the mask;" and her great debt having been paid in full by four of the best Masons we knew when living, we may in all modesty render tribute to their virtues—even a whisper cannot now undermine their reputation—scandal herself is dumb.

Trevor Corry, Robert Tytler, Joseph Lythgoe, John Rippon, have, since we last wrote (what an awful subject for an editor is his periodical obituary!) departed for the "world of spirits."

Their shades of character were singularly different, all essentially beautiful:—In Corry, there was much of the humanities, which stamped the gentleman and the man of letters.

In Tytler, enthusiasm was too sincere to be mistaken for the blemish of plausibility; he was so sturdy in his principles, that a superficial observer would interpret his honest ruggedness as an imperfection; but it was a rock on which he could build securely; he was unapproachable certainly

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by common minds, but he was so because *his* mind was always engaged in an intensity of thought of which a common mind has no conception.

In Lythgoe there was an excellency of intention and motive, which tended to give a delicacy to many of his qualifications; no one knew better how to confer a favour, by making it appear that he was himself the obliged party, —this is the very benevolence of nature, in fact, its nobility.

In Rippon, dear good old man, were associated so many excellencies, that, had he been of exalted rank, they would have stood forth prominent among the most estimable of characters; manly and intellectual—generous to the full extent of his limited means—talented, and in Masonry wise —respected by all—and contented in his humble station. Some there are who, not being Masons, have questioned the propriety of the public funeral, where the hearts of hundreds poured forth sorrow—let us answer them—they knew not the man.

All these Masonic worthies have burst the corporeal tie which limited their existence to earth, and now know the grand secret of the soul!

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ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

(No. V.)

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

From a general view of the Spurious Freemasonry of ancient times, it appears clear that lectures, or philosophical dissertations, on many speculative subjects were introduced during the ceremonies; whence the initiated candidate became acquainted with facts and deductions respecting which he had not previously entertained an idea. But, unfortunately, the knowledge of spiritual things retrograded as human science, in its onward march, advanced gradually to perfection. The Hierophant professed to enlighten him on the subject of natural theology. But how were his expectations realized? Did he emerge from the ceremony a wiser and a better man? This is more than doubtful. He obtained, indeed, a superficial knowledge of traditional events connected with religious worship; but he remained uninstructed in the true application; and, which is of still greater moment, unimproved in the practice of moral virtue.

And how could it be otherwise, when the most flagitious vices were attributed to the inferior deities, and proposed as examples worthy of imitation? When debauchery and incest were recommended; and even a disgraceful symbol was placed on their polluted altars, and invested with the attributes of divinity? Tertullian, in the heat of his argument against the Valentinians, goes so far as to put the principal abomination of these institutions for the whole; and expresses his indignation in words which I am not inclined to repeat. The natural consequence was, that right and wrong, virtue and vice, were confounded: and men literally "loved darkness rather than Light, because their deeds were evil." It was to this extreme depravity that St. Paul referred when he said, "Even as they did not like to retain God in their knowledge, God gave them over

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to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

From this lack of morality, a Roman historian was bold enough to laud the character of the second Cato, a notorious drunkard and debauchee, who openly connived at the infidelities of his wife; describing him as "*homo virtuti simillimus, per omnia ingenio diis quam hominibus propior.*" Thus, as is forcibly expressed by the author of the Book of Wisdom, "whilst *they used secret ceremonies*, or made revellings of strange rites, they kept neither lives nor marriages any longer undefiled; but either one slew another traitorously, or grieved him by adultery; so that there reigned in all men, without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness. For the worshipping of idols, not to be named, is the beginning, the cause, and the end of all evil."

Compare this disgusting picture of the Spurious Freemasonry with that beautiful system of morality and devotion which was practised by the early Patriarchs; and although sullied and obscured in the dark ages of idolatry and superstition, again bloomed forth in its native splendour, under the invigorating influence of the Sun of Righteousness, and has been transmitted to our times clothed in all its purity, and shedding forth the mild emanations of its pristine glory. Whatever we do, the glory of God is our first and greatest object. All the pursuits of Freemasonry unite in imprinting on the mind a firm and unshaken belief of His universal power and goodness. Indeed, the great design of the institution is to enlighten us with a proper sense of God's benevolent attributes; although, in the language of a departed worthy Brother, it "includes almost every branch of polite learning under the veil of its Mysteries, which comprehend a regular system of virtue and science. To exhaust the various

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subjects of which Masonry treats, would transcend the powers of the brightest genius; still, however, near approaches to perfection may be made; and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application will remove each difficulty as it occurs; every step he advances new pleasures will open to his view, and instruction of the noblest kind attend his researches. In the diligent pursuit of knowledge great discoveries are made; and the intellectual faculties are wisely employed in promoting the glory of God, and the good of mankind. Such is the tendency of all the illustrations in Masonry. *Reverence for the Deity, and gratitude for the blessings of Heaven, are inculcated in every Degree.* This is the plan of our system, and the result of our inquiries."

Amongst the primitive professors of this holy science, the Creation of the world out of Chaos, formed a sublime subject of disquisition, in which were displayed those three prominent attributes of the Deity, WISDOM, STRENGTH, and BEAUTY. Wisdom was exemplified in the formation of our planet, and its attendant orbs. Strength, in the nice adjustment of the balance by which they are mutually supported in their rapid and complicated evolutions—

> "For ever singing as they shine,
> The hand that made us is divine."

And Beauty, in the entire arrangement, as well as in the natural decorations with which the parts are so profusely adorned. Gradually were the vast effects displayed. Order succeeded Chaos. Darkness vanished before the blessed radiance of Light. The sea became dry land; water, earth, and air teemed with their myriads of inhabitants. And last of all, man, the crown and glory of the Creation, appeared in the image of God—erect in stature — "infinite in faculties"—having "dominion over the fish of the sea, and over every living thing that moveth upon the earth." Thus Wisdom, Strength, and Beauty were triumphant; "and God saw every thing that he had made, and behold it was very good." The concave vault of heaven, like a superb coronet bespangled with brilliant gems,* equally with the

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* I have been much pleased with a view of the immensity of the creation, which appears in the "Christian Almanack" for the present year.

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gaudy scenery which is spread in such rich profusion over the face of nature; proclaim, as with the voice of angels, the existence of these grand Masonic pillars at that period to *contrive*, to *support*, and to *adorn* the august bodies which occupy the regions of universal space.

By a series of illustrations equally simple and comprehensive, the doctrine of creation was preserved in all its beauty and purity, not only before the invention of letters, but until the period when it was placed on permanent record by Moses, in the Pentateuch; where this event opens with unequalled sublimity, the Scriptures of the Old Testament; and though related by the legislator with brief and simple pathos, is yet perfectly intelligible to any ordinary capacity. "In the beginning God created the heaven and the earth. And the earth was without form and void: and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, let there be Light, and there was Light."

I shall now attempt to shew that the Cosmogonies, which formed a part of the lectures delivered at the initiation of candidates into the Spurious Fremasonry of ancient times, were derived from a tradition of the creation of the world, transmitted with different degrees of fidelity in these remarkable institutions; which will constitute a powerful illustration of that great truth, embodied in genuine Free-

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The writer says—"Some astronomers have computed that there are not less than seventy-five millions of suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving round them. The solar system, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies is in diameter three thousand six hundred millions of miles, and that which it controls much greater. The sun which is nearest neighbour to ours is called Sirius, distant from our sun about twenty-two billions of miles. Now, if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of all the systems of the seventy-five millions of suns, what imagination can grasp the immensity of creation? Who can survey a plantation containing seventy-five millions of circular fields, each ten billions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of his hand—meted out the heavens with a span—comprehended the dust of the earth in a measure—and weighed the mountains in scales, and the hills in a balance." This, for a speculation, appears immense, but it forms only a point in the vast idea of universal space, which the human mind is altogether incompetent to grasp; for who shall attempt to place a limit to the designs of Omnipotence?

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masonry, that *the Deity from the creation of the world, has never left himself without a witness amongst men.*

The records of this event are legibly displayed in every scheme which the vanity of man's heart induced him to substitute for the simple rites of devotion enjoined by his Creator. It was a tradition of too much importance to be abandoned on slight grounds; and was therefore cherished by the Heirophant as an invaluable secret, and conveyed duly in the esoteric doctrines which accompanied initiation into the superior Degrees.

The Cosmogonies thus preserved in the Mysteries of all nations, were in substance the same; with the exception of a wild notion propagated by a few addle-headed philosophers, who would persuade us that the world is eternal. Each people traced their origin through a series of Patriarchs to a federal head. But as Stillingfleet justy observes, "all those philosophers who were most inquisitive after the ancient and genuine tradition of the world, concerning the first beginning of things, did not only concur with Moses in the main thing, that its beginning was from God, but in the particular circumstances of it, as to the fluid matter and the motion thereof."

This coincidence would be inexplicable were we to reject the belief, that it emanated from a common tradition of the beginning of all things as recorded by Moses. It is there plainly stated that at the creation, "the Spirit of God moved upon the face of the waters;" which sublime truth, we may be assured, had formed one of the secrets of primitive Freemasonry, and had been handed down to posterity by oral communication. Now the original word which conveyed this secret was *Merachepheth;* which may be also truly interpreted by the image of a dove brooding over its eggs. Hence we find, in all the illustrations used in the Mysteries, which have descended to our times, a reference to a primeval egg (ὠνο προτογονον) when describing the process of creation. The Hierophant first commenced his esoteric lecture with a description of Choas or Darkness, the *rudis indigestaque moles* of Ovid; or a confusion of matter, which is truly described by the Jewish lawgiver as *Tohu Vabohu*, "without form and void." And he adds, "darkness was upon the face of the deep;" which the Latin poet imitated in his *lucis egens.* Accordingly, the Hierophant proceeded to exemplify how that before the creation, all things were involved in darkness; how an egg was supernaturally pro-

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duced, which, splitting into two halves, formed heaven and earth; whence the Ὠκεανος ὅσπερ γενεσις παντας τετυκται, of Homer. How the goddess of *love* was hatched from this primeval egg, the dove being assigned to her as a symbol; and by reason of a reference to this event in the creation of the world, by the use of the word *Merachepheth*, her Egyptian temple was constructed in the form of an egg. Then the creation of nature's works was expounded to the enlightened candidate; and last of all the formation of man in the image of his Maker.

This lecture was common to the Mysteries of all nations; although it admitted of slight variations to suit the genius of the people to whom it was propounded. Thus in Chaldea, the fish god Oannes was said to have sprung from the primogenial egg floating on the dark atmosphere of the primeval waters; and his name is accordingly derived from ὠον, an egg. In the Phenician Mysteries, μωτ, or *mud*, was substituted for the egg, but with precisely the same reference; for the *earth* was actually enclosed within the superincumbent waters, like a nucleus, or the yolk of an egg, till the third day of the creation, when they were separated; and its substance might hence, with strict propriety, be denominated *mud*. The knowledge of this state of things was perpetuated in the chaotic temple of Ptolemy the son of Lagos.

The Cosmogony of the Mysteries of India commenced thus, as appears from an ancient purana translated by Mr. Halhed. "Of all objects in the created world water existed first; when as yet there was neither devatah, nor man, nor animal, nor vegetable, nor star, nor other heavenly body. The whole universe was *dark and water*. In this primeval water did Bhagavat (God) in a masculine form, repose for the space of one calpa (a thousand ages); after which period, the intention of creating other beings for his own wise purposes became predominant in the mind of the great Creator. Thus observing the whole world involved in darkness, and submerged in water," he placed in them *a seed*, which soon became an egg, brilliant as the meridian sun. Out of this egg Brahma was produced, after having remained a full year inclosed in absolute absorption; and he was hence termed an emanation of the Deity. The egg was afterwards divided into two parts, to form the concave or egg-like canopy of heaven, and the earth. And in the sacred books already cited, the brief account of the creation of man is

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replete with unaffected sublimity. "These beings then were not, the Eternal One willed, and they were."

In Japan, the Egg was represented as floating on the waters of Chaos, and being broken by the tauric deity, the heavens and the earth were created. In like manner the Chinese speak of the creation of the first man; who derived his being from an Egg, the shell whereof was snatched up to heaven; the white expanded through the air; and the yolk remained upon the earth. The Egyptian deity Cneph embodied a reference to the Creation and the Fall in a single emblem. He was represented as a hawk-headed serpent in the act of ejecting from his mouth the primeval Egg; and Bishop Cumberland derives his name from an Arabian word which signifies *to preserve;* and intimates that it is peculiarly applicable to the true Preserver or Saviour of mankind. Another significant symbol of these two events was combined in the Egg enveloped within the folds of a monstrous serpent or agathodemon, which was suspended in the temple of Hercules at Tyre. In Persia, the symbol used to express the mysterious contention of Ormisda and Ahriman for the newly created world, was, two serpents struggling for the possession of an Egg. In the Dionysiaca celebrated in Greece, the creation was symbolized by the same emblem.

The Grecian poets and philosophers, who affected to doubt of every thing which appeared destitute of proof, did not attempt to form any other system, but contentedly followed the received traditions of mythological antiquity. Thales, the great father of philosophic reason, asserted, as the result of all his researches and speculations, that "water acted on by mind (νους) or the spirit of the world, was the origin and first principle of all things;" which approximates to the proposition of Moses – the Spirit of God moved upon the face of the waters. His immediate successor, or perhaps contemporary, Anaximander, deduced matter from Chaos; and Archelaus, the pupil of Anaxagoras, maintained in his Lodges, that Chaos was resolved into order and regularity by the joint operation of fire and water. The Chaos of Hesiod was substantially the same; and that of the Romans is described in the first book of the Metamorphoses; where it is stated that the seeds of every thing were promiscuously blended, and in perpetual discord, till they were arranged into order by the divine mind.

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Ante mare et tellus, &c.

Before the seas and this terrestrial ball,
And Heaven's high canopy, that covers all,
One was the face of nature, if a face;
Rather a rude and indigested mass;
A lifeless lump, unfashioned and unframed,
Of jarring seeds; and justly Chaos named.
No certain form on any was impress'd,
All were confused, and each disturbed the rest.
For hot and cold were in one body fixed;
And soft with hard, and light with heavy mixed.
But God, or Nature, while they thus contend,
To these intestine discords put an end;
Then earth from air, and seas from earth were driven,
And grosser air sunk from ethereal Heaven.

DRYDEN.

These brief extracts from the esoteric lectures of the various systems of ancient nations, constitute an undeniable evidence that a confused tradition of this august event, had been carried, along with the spurious Freemasonry, from Shinar, by the wandering tribes, and scattered over the world in a shape which, amidst all the conflicting jargon of various and irreconcilable mythologies, retained evident tokens of its origin, in the character of its legend, and the uniformity of its symbols.

There was a very significant ceremony common to the mysteries of all nations, which possessed a direct reference to the subject now under consideration. The candidate, that he might the more aptly represent the Deity amidst Chaos, like the Indian Brahma, was made to descend into a place of DARKNESS; and there being deposited in the pastos, he was enclosed, like the yoke within an egg; and left, without the means of extricating himself, to his own reflections, in a state resembling absorption, for a prescribed period of time, which differed in different nations. This was the *aphanism.* Subsequently, he was liberated, and raised to a state of LIGHT and knowledge amidst a general rejoicing. This was the EURESIS. A rite thus striking and universal must have possessed some extensive reference; and accordingly we find that the primary intention was to pourtray the darkness of Chaos; although it had an ultimate application to death, resurrection, and a future state, figured by the symbols of honey, a sprig of cypress, and a swarm of bees.

For these reasons Darkness occupied a large space in the

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ceremonies of Spurious Freemasonry; and was honoured with an unfeigned veneration. In one of Lucian's dialogues, where an assembly of the dead are supposed to have entered on the confines of Tartarus, one of them exclaims—"Bless us, how dark it is! Give me your hand. Is not this very similar to the blind march which the candidates make when they are initiated into the Eleusinian mysteries?" Darkness was embodied in these imitative systems in allusion to the Creation and Deluge; and formed a part of the cosmogonies which were recited to the aspirant when his initiation was completed. It was an attribute of Jupiter according to Pausanius, who says, "on descending from Hermæ there is a place *full of oaks*, which is called *Scotitas*, or the dark. This name, however, does not originate from the nearness of the trees to each other, and the darkness produced by this means; but from Jupiter, who is surnamed Scotias." The Egyptians styled their greatest deity Σκοτος αγνωστον, Darkness unknown. Hence Black was a sacred colour; and Hecate *skotia* was adored at Memphis as the lord of the creation.*

From this general estimation of darkness, Night had the precedence in all the Gentile calculations; and the most sacred rites were celebrated under its influence. Hence one complete revolution of the earth on its own axis, was denominated by the Greeks, *Nuchthemeron.* This was in accordance with ancient tradition, for Moses says "the evening and the morning." And we still designate seven or fourteen days, a sennight or a fortnight. It is indeed a well attested fact that Darkness preceded Light; for at a specific period, viz. the creation of that portion of God's works which we inhabit, he said, "Let there be Light—and there was Light." In the Orphic fragments, which were repeated during the initiations, Chaos and Cupid conjointly are denominated the father, and Darkness the mother of Night; and Night was celebrated as the parent of gods and men, and the origin of all things.

It was in reference to the above application of darkness in the mysteries of Egypt, that God inflicted his wrath upon that people in a characteristic plague before the deliverance of the children of Israel from bondage, which deprived them of light for three days, introducing a variety of apparitions,

* The poet Menander, however, styled Night or Darkness, *the mother of all mischief.* την νυκτα των παλλον κακων αρχηγον.

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which bore a strict resemblance to those flitting shapes which were exhibited during the initiations. In that fearful darkness, as it has been recorded by the author of the Book of Wisdom in the Apocrypha of our Bible,—" Noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances. No power of fire might give them light; neither could the bright flames of the stars endure to lighten that horrible night; * * * being scared with beasts that passed by, and hissing of serpents; vexed with monstrous apparitions, their heart failing them; for a sudden fear, not looked for, came upon them. * * * Whether it were a whistling wind, or a melodious noise of birds among the spreading branches; or a pleasing fall of water running violently; or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains. These things made them to swoon for fear. For the whole world shined with clear Light; over them only was spread an heavy night, an image of darkness."

In the mysteries a tradition was promulgated, that the world was created in the spring time of the year. If this be true, it seems to constitute a proof that the centre of gravity was the same before the deluge, as it is now; for the obliquity of the earth's axis alone could constitute summer and winter, " signs and seasons, days and years." Virgil, who had been initiated, and was intimately acquainted with all the secrets of these extraordinary institutions, in allusion to this doctrine, says,

Non alios primâ crescentis origine mundi, &c.

In this soft season (let me dare to sing)
The world was hatch'd by heaven's imperial King,
In prime of all the year, the holy days of spring.
Then did the new creation first appear;
Nor other was the tenor of the year;
When laughing heaven did the great birth attend,
And eastern winds their wintry breath suspend.

DRYDEN.

In conformity with the same opinion, an eminent modern naturalist observes,—" Among all the remains of the antediluvian world, I have found such a uniformity and general consent, that I was able to discover at what time of the year

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the Deluge began. The whole tenor of these bodies thus preserved, clearly pointing forth the month of May. Nor have I ever met with so much as one single plant, or body, which is peculiar to any other season of the year."

Usher and others have repudiated the above doctrine, and affirm that the work of creation commenced on Sunday, 23d October. But the testimony of the fathers, Ambrose, Eusebius, Athanasius, as well as that of Bede and Theodoret, goes to establish the ancient belief; and it is corroborated by Luther, and many of our old divines. Augustine, quoting Josephus, says, " God notified the spring, in which all things bloom and blossom, to be an annual memorial of the world's creation." Bede asserts, that it was determined at a Synod holden in Palestine, by Theophilus, Bishop of Cesarea, that the creation took place in the spring. By consent of all these authorities, it is conjectured that the fourth day of the creation, viz., the day on which the stars and planets belonging to our system were called into existence, was April 27; and that the sun was placed in the fourth degree of Taurus; which appears to be a very ancient opinion, and is found in the mythology of Persia. The favourite symbol of initiation in that country was Sol in the constellation Taurus; depicted as a bull *couchant* with the sun rising from his back.

In all the systems which I have enumerated in this paper, the reference to the Mosaic account of the creation is obvious; and the uniformity could scarcely have been preserved with so faithful an accuracy, had not some traces of an original tradition assisted the inquiries of those philosophers to whom each nation was indebted for their ingenious theories. But, unfortunately, the Great First Cause was frequently overlooked; and the means were inadequate to the end. The Creator was studiously kept out of sight; and the vast fabric of this globe was erroneously described in the lower degrees of spurious Freemasonry as the work of inferior agents; or more probably, of chance; for the true doctrine of God the Creator, whose existence is eternal, and whose attribute are infinites, was one of the arcane secrets of the Greater Mysteries; and to publish it to the world was esteemed the most enormous crime that could be committed; the punishment of which was death. It is not less true, however, that the heathen cosmogonies were a transcript of that described in the first chapter of Genesis; although

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veiled in allegory by the artful priests of each nation, who modelled religion into a form suited to the genius of the tribe or people by whom it was to be practised. The only difference is, that while the account given by the Jewish legislator is simple and easy of comprehension; the imitative systems contained a complicated scheme of mythology to which it was necessary to adopt this doctrine; and as the machinery was deprived of a self-acting and divine intelligence, so the outline was meagre, and the result inconclusive and unsatisfactory. Hence, however the jargon about Eggs and Doves, Mud and Chaos, might serve to keep the people amused by speculations on a subject which was thus placed above their comprehension; it was still sufficiently clear to verify the Mosaic writings, and afford an indirect testimony to the truth of Holy Writ.

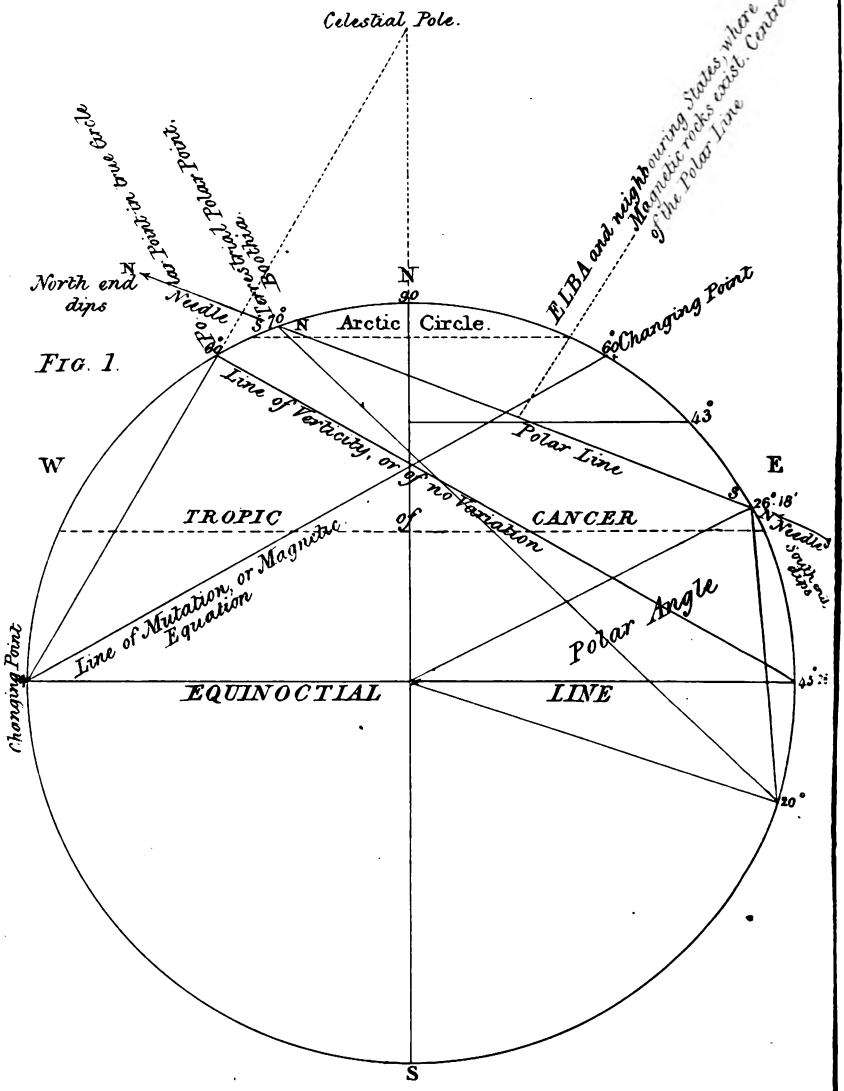
ANTIQUITY AND ADVANTAGE OF MYSTERIES.

ALL the wisest people of the early time took advantage of the power which real or affected mystery obtains over the human mind. The perils of earth, and air, and fire, those elemental contributes which sway our destinies in so many ways, were seized on by the Egyptian priests to affect the mind of the aspirant when a candidate for participation in the mysteries of Isis; and it was only when he was forced to seek truth through the perils they opposed to his progress towards LIGHT, with constancy undismayed and fortitude unshaken, that the Great Portals of the Sublime Craft oped their ponderous jaws to admit him to his first glimpse of the Great Deity he was seeking.

M.

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Martin with 26, Long Acre.

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SECOND MAGNETIC POLE DISCOVERED.

MAGNETIC SYSTEM OF THE NORTHERN HEMISPHERE; AS OBTAINED FROM A MAGNETIC ROCK, IMPRESSED WITH A CIRCULAR SEGMENT= ARC OF 60°, PROCURED AT GWALIOR; AND DEMONSTRATED TO THE RIGHT HONOURABLE LORD AUCKLAND, GOVERNOR-GENERAL OF INDIA, AT FUTTEHGUR, ON 11TH JANUARY, 1838, BY ROBERT TYTLER, M.D.

Boothia Pole discovered 1st June, 1831,—Gwalior Pole demonstrated, on January 11th, 1831. *Boothia extreme mundane cold; Gwalior extreme mundane heat; the Poles* are, therefore, opposite, being *the extremes* of *Terrestrial Cold* and *Heat.* There are evidently no other *Poles* in the World besides these two. Because Lines *parallel* to *the Line of mutation* pervade the Globe; and Lines *parallel to* the *Line of no Variation pervade* the *Globe;* while the whole system proceeds from the Sun's Rays striking upon ELBA, and its *parallel. Boothia Pole*, in Latitude, 70° 14′ N. *Gwalior Pole*, in Latitude, 26° 18′ N.; and a complement distance to 26° 18′, or 26° 18′

$$\left.\begin{array}{r} 20 \\ \hline 46 - \quad 18' \\ \quad\;\; 14' \\ \hline \quad\;\; 32' \end{array}\right\} = 45^\circ\ 28'$$

which is *the Polar Angle;* because each Compass Point is $11\frac{1}{4}^{05}$; therefore $11\frac{1}{4}^{05} \times 4 = 45^\circ$, which is *the Polar Angle.* But the *Pole* is an *Assymptote*, or intactable Point; hence 28′ remain, being part of the unknown quantity. Segment of Circle between the Poles, 83° 28′, or 90° — 6° 32′. Longitude of *Boothia Pole*, 96° + West Longitude of Gwalior Pole, 78° 14′ E. Difference of Longitude, 96° +

$$\begin{array}{rr} & 78^\circ \quad 14' \\ \hline 174^\circ & 14' \ + \end{array}$$

or 180° — 5° 46′, wherefore the Poles are nearly Anti-Podal. (Vide Fig. 1.)

The whole of this System is illustrated in *Seebeck's Thermo-Electrical* Experiments. The *Sun* acts as the *Spirit Lamp*, and *Boothia* is the *cold*, and *Gwalior* the *heated* extremity of the metallic circuit. ELBA is the point where the *Currents* issue, and to which they return. Viewed as an *Electrical Machine*, *Boothia* is the *Glass*, and *Gwalior* the *Rubber.* Considered as *a Galvanic Battery*, *Boothia* is *the Zinc*, and *Gwalior* the *Copper.* Looked upon analagously with the developement of *Currents* on a *Mercurial* surface, by means of Tinct. of *Iodine; Boothia* is the *Iodine*, *Gwalior* the *Mercury*, and ELBA the point of contact. Compared with *Saxton's* wheel, the Circular *Segment* is the Magnet, the remainder of the Northern Hemisphere *the clues* of Copper Wire, and the Southern Hemisphere the *Mercurial Cup.*

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Two Metals, viz., IRON and LEAD, are supposed to be united in a THERMO-ELECTRICAL circuit, (vide fig. 2), in which the IRON BAR is + *Caloric*, and — Currential; and the LEAD Bar — Caloric, and + Currential. The *hollow* arrows are the + or IRON *Currents*, which pass from the IRON to the LEAD, and act on the North Pole of the *Needle*. The *black* arrows are the LEAD Currents, which pass from the LEAD to the IRON, and act on the South Pole of the *Needle*. When the *Currents* are equal, the Needle is at rest in *the Line of no Variation*. When, from any cause, *the Currents* become partially increased, *Variation of the Compass* is the consequence. The Line of mutation is formed at the point where one stream of *Currents* ceasing to act on one extremity of the Needle, the opposite stream commences its action on the other extremity, respectively denoted by the *black* and *hollow* bands. The *Solar Ray*, exemplified by the flame of THE SPIRIT LAMP in *the Thermo-Electrical Experiment*, strikes upon the Earth's Limb at 60°, and from thence deflects upon ELBA in 43° Latitude North, Longitude East, where there exist *Magnetic Rocks*; and also deflects from 60° North Latitude in West Longitude, upon the same parallel in *America*, where *Magnetic Rocks* also are undiscovered.

The cold air of *Boothia* is rubbed by the warm atmosphere of *Gwalior*; and there is developed *the Machine Power*. Upon *Boothia Chemical* action takes place, from the Snow and Brine of the Sea; therefore, *Boothia* is the *Zinc* plate, and from thence the *Currents* flow to *Gwalior*. *The Seas of Boothia* are impregnated with *Iodine*, the *Earth* of *Gwalior* with *Metal*, and hence become developed the *Iodine Currents*. The motion of the *Earth*, circumvolving on the *Boothia* and *Gwalior Poles*, in the Northern Hemisphere, acts similar to *the clues* of wire in SAXTON'S Wheel; and thus are developed *the Currents*, which descend into the Southern Ocean, or into a Mercurial Cup. The whole of the POWERS, from the motion of the Earth, the Character, Nature, and Conditions of the Poles, are, therefore, constantly throughout the World in a state of developement.

[This interesting communication from our deeply lamented Brother and contributor, being perfect in itself, we obey his emphatic injunctions to "give it immediate publicity;" and defer the completion of his papers on "A New System Explanatory of Terrestrial Phœnomena," to succeeding numbers. So satisfied was Dr. Tytler of the accuracy of his data and deductions respecting "The Second Magnetic Pole,"—on which the unpublished papers in our possession will throw further light—that he set out from Futtehgur for Gwalior in January last, for the purpose of instituting experiments at the latter place similar to those made by Captain James Ross in Boothia, as a practical confirmation; and on that eventful journey his lamented demise took place, as more particularly recorded in our obituary. In him science has lost a distinguished disciple, and Freemasonry an unfailing friend.—ED. *Freemasons' Quarterly Review.*]

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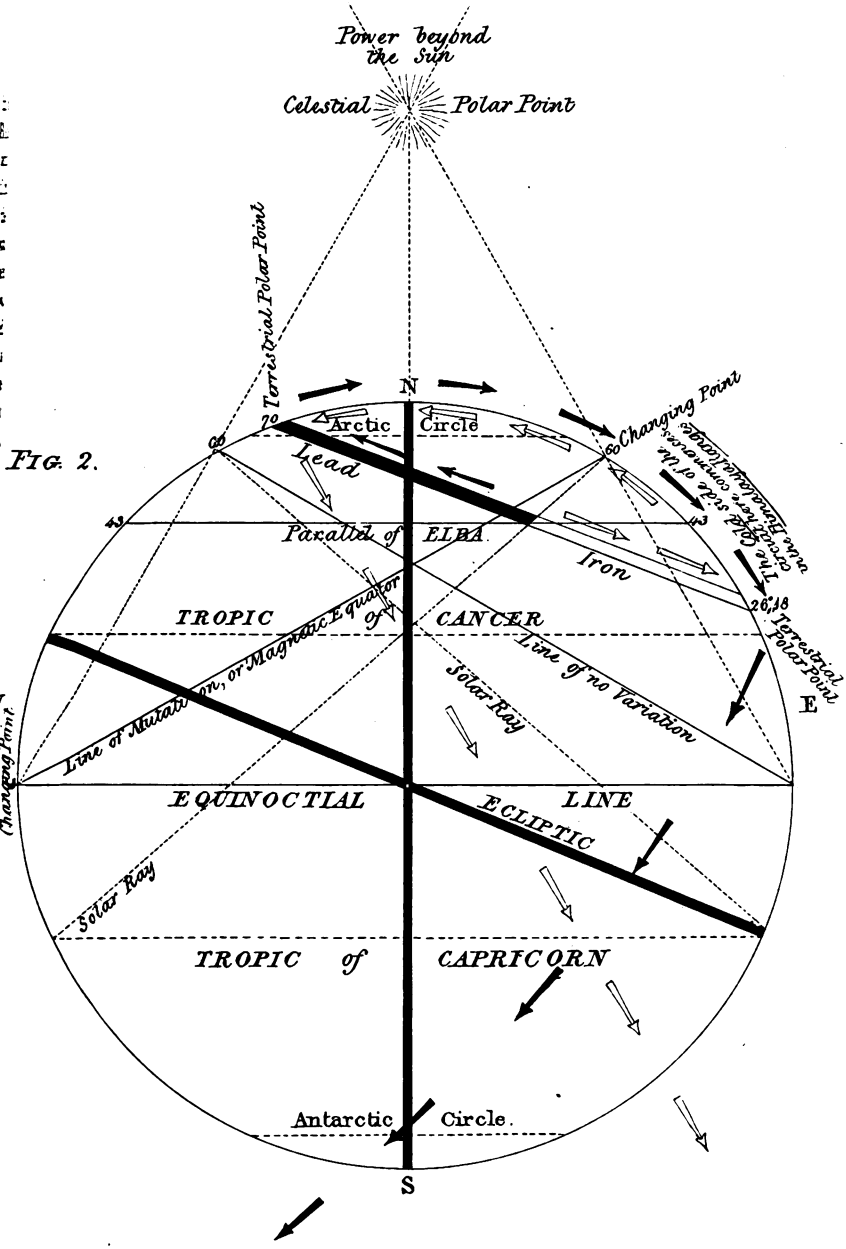


FIG. 2.

R. Martin lith. 26 Long Acre

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A PROVINCIAL BROTHER'S APPEAL IN FAVOUR OF THE AGED MASONS' ASYLUM.

BRETHREN,—The circumstances under which one of the noblest of Masonic projects is, at this time, labouring, induce a very young and humble member of that Craft,—whose perpetuity, amidst the ever-varying changes which Time is constantly effecting among other institutions, is the best evidence of the purity of its principles—the importance of its objects, and the vast influence it possesses in the social fabric of man,—to throw aside the obscurity in which, as a Mason, he is veiled, and thus publicly to advocate the merits of a design, than which none can be more consonant both with the feelings and obligations of every intelligent and consistent Brother.

It were vain to imagine that any advocacy of mine can in any great degree tend to assist the Asylum for Aged and Decayed Masons; I have, nevertheless, conceived it to be my duty to prepare for publication the following remarks, which I am proud to believe are not my individual sentiments only, but those of very many distinguished and worthy members of the Fraternity, who, *in their particular provinces*, are earnestly labouring to advance the great principle, that Charity is UNIVERSAL.

In the *June* number of the *Quarterly Review*, will be found a very interesting account of the third anniversary festival of this society; and I allude to it, because that account includes a document of some extent and importance, addressed to the various Lodges acting under the Constitution of England, and expressive of the opinions of the Committee in whom the conduct of the Asylum is, at present, vested. From that document will be learnt many of the minute details of the plan, which have hitherto escaped general attention; and which every heart, animated by the noble principles of humanity, justice, and benevolence, will regard with more than ordinary anxiety and interest.

The English Masons of the nineteenth century have, perhaps, little cause to imagine that they have neglected the primary duty of their Order—Charity. Well may it be said, in the language of the poet—

> "The orphan's blessing rests on thee!
> * * * *
> The heart, unalter'd in its mood,
> That joys alone in doing good,
> And follows in the heavenly road,
> And steps where once an angel trod;—
> The joys within such hearts that burn,
> No loss can quench, nor time o'erturn!
> The stars may from their orbits bend,
> The mountains rock, the heavens rend,
> The sun's last ember cool and quiver,
> But these shall glow, and glow for ever."

In establishing schools for the instruction of the children of Masons,—and in subsequently procuring the approbation of the Grand Lodge,—the Craft evinced how much they were disposed to carry out *practically* those tenets of universal benevolence and fraternal affection which are indisputably the leading characteristics in their *theory* of Masonic duty.

The formation of charitable establishments, under the operation of which

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the orphan offspring of Masons may be instructed in the varied duties of the several situations to which they have been destined by Divine Providence—and by which they may be rendered, through His blessing, patriotic citizens and exemplary Christians,—is a reflection replete with delight to the heart capable of feeling, and to the head capable of appreciating, in their extended sense, those great cardinal virtues, Faith, Hope, and Charity. Where, I would ask, is the man, with "soul so dead," who can regard with heart unmoved and eye unmoistened, the glowing spectacle witnessed at our anniversaries, when hundreds of untainted innocents are presented to our view, to whom the invaluable benefits of such institutions have been widely and liberally extended. And if by the "uninitiated or popular world"—to whom all the rich mysteries of the Fraternity are "*a sealed book;*"—if by them, I say, the success of those societies has been regarded as another link in the adamantine chain of philanthropy and real patriotism, how can he, "who has spent a life amidst the bounties of those mysteries," watch, with mere cool and calculating eye, the progress of opinions, which demonstrate to all mankind the *practical excellence of Masonry?*

Having provided for the wants to which infancy and childhood are subjected, it is, in my opinion, somewhat presumptuous to limit that divine principle, and to say that there the progress of Charity shall be arrested. The friendless child, whose parent, in his hour of prosperity and comfort, was the benefactor of those labouring under the many ills "which flesh is heir to," may, through the efforts of the Girls' and Boys' Schools, be placed in the road to worldly prosperity or domestic bliss; but, I would ask,—and let every corner of this proud isle of freedom and benevolence, re-echo the question;—"Shall the Aged Mason die unmourned or unremembered? Shall the stream of Charity lave, with its reviving waters, the helpless and innocent babe, and be stayed when its current approaches the author of his being, who, from the vicissitudes of life, may have become the destitute, but still remains the worthy Aged Mason; and that at a time too, probably, when, in the language of an Holy Man of Antiquity—'they shall be afraid of that which is high, and fears shall be in the way,'—'when the grasshopper shall be a burden, and desire shall fail;'—'when the silver cord shall be loosed, or the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern,'—preparatory to that great change when 'the dust shall return to the earth as it was; and the spirit shall return unto God who gave it?' Shall he, I would emphatically repeat, die in sickness and in poverty, with no pillow on which to rest his care-worn head; whilst the hand of kindness guides in the path of virtue and faith, the infant child of sorrow?"

Let these questions find their response in the proud assurance "that the Grand Lodge recommend the contemplated Asylum for the worthy Aged and Decayed Freemason to the favourable consideration of the Craft."

With such a recommendation before us,—a "note of confidence" that has found its way into, and been appreciated by our Brethren in, distant climes,—is it not extraordinary that any distrust should exist not only as to the practicability, but the *policy*, of carrying this grand design into full effect? Where is the Angel Spirit of Charity? Has she winged her flight from the Masonic world, and left behind her no traces of the attributes of her heavenly nature?

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Again—I imagine, Brethren, a scene of desolation and despair; in which an old Mason, o'er whose brow

"The snow-fall of time has been whitening,"—

lies in a miserable hovel, surrounded by the inseparable partner of his boundless joys or still more boundless sorrows, and called upon for aid by the children of beggary and hunger,—with no hand to help him, or to deck his pathway to the tomb with flowers of consolation instead of thorns of grief. And, to render the humiliating close of this eventful scene complete, let the interment of his remains be marked with funeral rites abridged,—without a friend around to mourn his melancholy end,—his name—his association with our mystic rites, perchance, made the scoff of the infidel, and the gibe of the ignorant. Then, let Masons blush that the "very *basis* of their creed," stands disregarded, if not disgraced.

England, proud, unconquerable England! that matchless ground which Genius has hallowed,—that seat of Benevolence—the land to which "meek-eyed Pity" and "soft Charity" repair—and, above all, that great and pure depository of religion, and all that is valuable in a nation's eyes. O, England! Intellectual, Christian England! shall your Masons, who have been born in comfort,—have exerted themselves in their hours of unclouded brightness, and in the meridian of their days, to uphold our institution as a school of public and private faith—as one of the firmest bulwarks of national loyalty,—but whose advance in years and diminished energies, have dissipated their world's "gear" and left them "poor indeed;"—shall your Masons, I would again ask, be the only body of men towards whom the *odium* of neglecting poverty may justly be directed?

No! Let the mind, imbued with the lofty principles of humanity and fraternal love, spurn with disdain an imputation so serious, and, I trust, so groundless. Let the world at large see how grateful to a Brother's heart, is a Brother's happy home! how near to a Brother's heart is a Brother's wants! The genuine Mason will then behold with joy unspeakable, the fair superstructure of an Asylum, perfect in all its parts, rearing its head to the skies, and having its foundations "deeper than ever yet did plummet sound;"—presenting, from its stability in the undivided affections of the Craft, how incessantly those virtues are exercised which form the poetry of active life.

Again—let us picture to ourselves the death-bed of an old but not forgotten Mason; enjoying many of those comforts by which his last sufferings are ameliorated, and all of those spiritual advantages which shed a brightening ray of hope around the last moments of a dying Christian. The anxious female—destined too soon to know the solitude of widowhood, as she grasps the hand which falls lifeless by her side, blesses the munificent benefactors, who, admidst all the rebuffs of fickle fortune, have given the partner of her toils, that comfort of body and ease of mind—that spiritual consolation which prepared him to ask the mercy, and to receive the blessing, of Nature's God. In his domicile the moans of friends are heard—the tear of affection—the Masonic tear! that beautiful epigram of pure sorrow, is seen to dim the eye of the noble, the brave, and the intellectual,—and this aged man, unlike the isolated and miserable being, we have before pictured to ourselves, finds a tomb around which many a Brother breathes the earnest hope "that God, of his infinite goodness, at the tribunal of unbiassed

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justice, will extend his mercy towards him, and crown him with everlasting bliss in the expanded realms of a boundless eternity."

Ye sons of the *triune* sovereignty—the Rose, the Shamrock, and the Thistle! shall avarice withhold the mite that can add this pillar of beauty to those which already adorn the proud edifices of Masonic Charity? I would implore you to extend the shield of your protection to those, whose early days of affluence have not fitted them for the trials, and endurance of accumulated sorrows, or the privation of poverty. We are told that the very angels of Heaven weep over the forlorn and lonely widow, and guard the orphan infant, suckling at the breast of woe,—and can we believe that Divine Providence will not bless that sympathy of soul extended to the aged man, preparatory to his flight into those realms of endless bliss, where "saints touch their golden lyres, and hymn humanity!"

It is, in my humble opinion, degrading to the Fraternity to imagine that, in directing the charitable donations of the Craft to a *third* institution, the stability of those now in existence will be endangered, and from which aid has never yet been withheld by the "frozen finger of reluctance." The symbolical illustrations of the virtue—Charity, remind us that her vesture, approximating so nearly to the light of heaven, represents UNIVERSAL *benevolence;* and that unworthy passions and prejudices never pollute her golden throne. I hope that if there be any ill-founded or unworthy jealousies existing in the minds of Masons with regard to this Asylum, they will instantly wash themselves in another Acidalia, and readily consign those contracted notions to oblivion. The increasing income of the Boys' and Girls' Schools, during the three years that the design of erecting this Asylum, has been mooted and has undergone considerable public and private discussion,—is a convincing proof that those institutions are not likely to be materially injured by the establishing of another Society, useful in its objects—important in its effects—and equally honourable to the Craft.

It would be tedious to enter into any details of the plan upon which it is proposed to establish "the Aged Mason's Asylum;" I will, therefore, confine myself to a very simple suggestion which, if generally acted upon throughout the Fraternity, would place the Society in *immediate* and active operation. As we of late years have seen the immense increase made in the funds of many thriving, popular institutions, by the *constant* contribution of small sums,—I would suggest to every Brother, the propriety of devoting a trifling stated sum, per head, at the social assemblies which usually follow our researches into the hidden mysteries of Masonry. This would be the means of inducing a useful and generous principle of self-denial, and, if universally adopted, would soon form a fund sufficiently ample for the support of the proposed Charity; for sums though small, being regularly received, would in the aggregate soon reach a very considerable amount. The plan thus suggested would not prevent the more affluent among our members from making their usual annual subscriptions; neither would it operate prejudicially to the annual series of collective grants from the funds of each Lodge in favour of the same charitable object, when required.

The call made in favour of the Asylum has been met by every true Acacian, with alacrity and zeal; and now, when we behold our fellow-labourers in America and the Indies, swelling "the proud chorus of this moral strain," shall we slacken our benevolent exertions, and refuse to raise the drooping spirits, and supply the pressing wants of our aged

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and indigent Brethren? Shall the heart which sorrow has broken remain unconsoled? Shall we, remembering at all times *Justice* to our connexions, not sympathise with, and relieve the necessities of those who have, through life's chequered scene, regulated their actions upon *the square?* Let us unitedly exclaim—

"And shall such friends of Charity and Truth,
Not reap in age the harvest of their youth?
Shall those whose hands in affluence freely gave,
In poverty and sorrow seek the grave?
Shall no home shelter the grey Mason's head?
Doom'd in his age to ask his daily bread.
Of all the temples to the Craft endear'd,
Shall [no] such pile to Charity be rear'd?
Forbid it, THOU, who, in the human heart
Didst all life's gushing sympathies impart,
Its generous tear, its pity for distress,
Its impulse to relieve the fatherless;
Those perfect parts of an imperfect whole,
Those mortal signs of an immortal soul!"

In conclusion, let me remind you, my Brethren, of the language of the great Apostle of the Gentiles,—and let each apply it to his own bosom;—"Though I speak," says he, "with the tongues of men and of angels, and have not Charity, I become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not Charity, I am nothing. Charity suffereth long, and is kind; Charity envieth not: Charity vaunteth not itself, is not puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; heareth all things, believeth all things, endureth all things. And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity!"

JAMES SHARP, JUN.
SHAKSPEARE LODGE, WARWICK, No. 356.

TRANSLATION FROM ANACREON.

τί σοί θελεις ποιήσω.

TELL me, Swallow, prating thing,
Shall I clip thy noisy wing?
Or as Tereus did, 'tis said,
Tear thy tongue from out thy head?
What a dream of bliss divine!
Heavenly dream of love! was mine,
When by thy babbling I awoke,
And the fond dream that instant broke.

E. R. M.
(No. 1. G. M. L.)

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MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

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

No. XIX.—DECEPTION AN ERRONEOUS RULE OF CONDUCT.

Simulata remove verba.—SENECA.

Deceit is hateful to the noble mind,
Marking the nature of a base-born hind.—AUTHOR.

SIMULATION, or hypocrisy, is a reigning error of the day, exhibiting its dissembling features in the political sphere under the disguise of *expediency*; in the fashionable world under the mask of *politeness*; and in the religious circle beneath the cloak of a *pharisaical righteousness*; but by all, who esteem and would possess the character of an *honest and good heart*, it is a moral evil most diligently to be avoided, as both offensive to God and injurious to man.

Most moral writers have strongly inveighed against this evil, because deceit under any form is calculated to debase the human understanding, laying it open to the depraved attacks of perfidy and duplicity—acts of the mind which are destructive of the best interests of human society. For, what can be more certain than that the individual who resorts to simulation, has a design either upon your domestic happiness, your judgment, or your purse. In diplomacy it is used to injure nations; in religion it is employed to cover ignorance and infidelity. But the frivolous are too wedded to the opinions of the world to perceive the disgust it excites in all right-minded persons; and the selfish are too intent on their own interest to heed the mischief it creates throughout the social community. Besides, such an absurd and pernicious mode of gaining applause, or accomplishing a purpose, awakens suspicion in the keen-sighted, weakens confidence, and, finally, provokes the supreme contempt and ridicule of all discriminating persons. On the contrary, in proof of the solid value of an ingenuous nature, however it may sometimes bring its possessor into trouble through the misconstructions of the maliciously disposed, history relates that, "One Duke Ossuna, being dispatched by his sovereign to release some galley-slaves from the oar, passing through the benches to which they were chained, inquired of them what their several offences were? One excused himself, saying, 'He was put there out of malice.' Another, 'By the bribery of the judge, but all unjustly.' Among the rest was a little sturdy fellow, whom the Duke questioning, demanded the reason of his appearance there? 'Sir,' said he, 'I cannot deny but that I was justly sent here; for wanting money, I took a purse on the highway to keep me from starving.' Upon which the Duke, tapping him on the shoulder, said, 'You *rogue*, what do you

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do among so many *honest* men? Begone, out of their company!' And thus was candour in a criminal humanely and justly rewarded."

We may, therefore, reasonably infer, that truth with modesty will maintain its supremacy, whilst the tortuous discrepancies of simulation will ultimately betray its own innate baseness, and seal its operations with disgrace and exposure.

He that's deceitful, may truly be abhorr'd,
Be he emperor, king, commoner, or lord.—AUTHOR.

No. XX.—THE INDICES OF A SMALL MIND.

"Curæ leves loquuntur, ingentes tacent."—SENECA.

The shallow brook a noisy murmur makes;
But a deep stream the stillness never wakes.—AUTHOR.

Trivial matters, from the little depth of comprehension they require, generally occupy trivial people. The organization of their faculties seldom admits of close reasoning, and superficial acquirements, therefore, form the very apex of their ambition. Their thoughts are bewildered if directed to consider weighty things, or complicated arguments on abstract and subtile points, and they, therefore, naturally neglect them for pursuits of a lighter and more volatile character.

But an elevated genius exercising its powers in minor employments appears, to use the simile of Longinus, "like the Sun in his evening declination; he emits his splendour, but retains his magnitude, and pleases more though he dazzles less." But this cannot be adduced in favour of minor individuals in the scale of talent. They are born imbecile, and such must remain, till they return to their mother-earth, despite every effort to cultivate and improve their species.

For a frivolous and effeminate mind, to adopt the remark of a very elegant writer, uniformly engages itself in entomological occupations;—knick-knacks, butterflies, shells, insects, are objects of their most serious researches, and they are constitutionally unable to raise their intellects to more lofty contemplations.

It is the duty, therefore, of the wise man to confine his attention and study to important concerns first, and permit trifling considerations and labours to follow as sources of relaxation.

The grovelling and puerile mind can never relinquish its aims for higher behests; but, vice versâ, the exalted and cultivated may always descend to busy itself with the trifles of the passing hour.

Mens cernit, mens audit, reliqua surda cœcaq; sunt, rationis indigna. Mens est oculus animæ.

IMPRUDENCE OR INADVERTENCE OF DAVID?

MR. EDITOR, SIR,—Having been referred to on a point in holy writ, and requested to give my opinion on the subject through the medium of your excellent periodical, I shall feel obliged by your inserting the following.

The question put was, whether King David, in numbering the people, had acted *imprudently* or *inadvertently*? My reply is, That he acted *imprudently*, and which appears evident from the annexed explication of the subject, as extracted from the sacred volume.

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It is commanded, in Exodus xxx. 12, "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague among them, when thou numberest them."

The King of Israel was commanded at all times to have a copy of the law, written expressly for his own private use, so that he might be fully acquainted with all his duties, and thus be enabled to govern and rule his nation with paternal care.

Agreeably with this arrangement, King David must have known, from the knowledge he had in the laws of God, that he had done wrong in numbering the people without the usual ceremony; but more especially are we convinced of the fact, when we refer to the second verse of the twenty-fourth chapter of the second book of Samuel, when King David tells Joab, the captain of the host, "Go, number the people." Joab expostulates with the king on the impropriety of numbering the people, and says to him, that no good can possibly accrue from it, but evil may. The king, however, insisted on having it done, and his orders were consequently obeyed. At the expiration of nine months and ten days, Joab brought the number of the people to the king, who, when he heard it, his heart smote him, on the reflection of having numbered the people, after the exhortation of the captain of his army. The king confessed his sin before the Lord, and prayed to him to be pardoned for having acted, as he said, "very foolishly."

King David knew that he had done wrong, and that he had acted *imprudently*, in not having attended to the warning given him by Joab.

In the twenty-first chapter of the first book of Chronicles, where the history is repeated, it is written, "And *Satan* stood up against Israel, and provoked David to number Israel." The word *Satan* is here made use of clearly to illustrate the passage in the Book of *Samuel*, where there occurs an ellipsis, which is not uncommon in the sacred writings.

The bible renders the verse in Samuel thus: "And *he* moved David to number the people," leaving a doubt, as to *what* or *whom* the nominative applies.

The learned *Kimchi* observes, that the ellipsis mentioned is the word "לֵב," "heart;" and he renders the verse thus: "And David's heart was moved by *Satan*;" an expression used in Hebrew to signify an oppressor, or *evil conscience.*

And if we reflect on the subject, and observe the punishment inflicted on David for the commission of the crime, can we for a moment suppose that the Almighty, who is all just and merciful, would punish a frail mortal for that which might have been done *inadvertently*, when, on the contrary, we daily see many very heinous crimes committed *imprudently*, and *yet* mercy is extended to the sinner?

David, sensible of his *error* and his *imprudence*, in not following the advice of Joab, confesses his sin, and prays to the Lord (who directs the prophet to point out to David three afflictions, to choose one of the three) that the punishment may only be extended to him and his household, he *alone* having committed the crime, and *not* Israel.

From the quotations here given, it must appear evident that David had acted *imprudently* and not *inadvertently* as is supposed by some, for in that case, the confessions made by David would have been quite unnecessary.

Having thus treated the subject compatibly with the construction of

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the language, and the context of the passages quoted, I trust my endeavours will prove successful in satisfying my readers; if on the contrary, I shall be most happy to hear any exposition on the subject, which may tend to elucidate the point in question.

I have the pleasure to subscribe myself,

Yours Fraternally,

July 27, 1838. GEORGE AARONS.

TO BROTHER R. TYTLER, M.D.

IN reply to a reference made to me, on my illustration of the word יה, which I inserted in No. XIII. Freemasons' Quarterly Review, I have to make the following observations:—

It has been judiciously remarked by a celebrated philologist, "That he who attempts to transmit to the world the ideas of another man, written in a foreign language, must bear in mind these three principal points. First, a critical knowledge of the language in which the subject is written. Secondly, the same share of acquaintance with the language into which the subject is to be rendered. Thirdly, and most essentially, a complete comprehension of the ideas of the author, contained in the subject before him, which is quite impossible, unless the translator has the acquirements before-mentioned."

Your correspondent has objected to my illustration of the word יה, which I rendered "*the Great I am*;" it never *was* intended as a literal translation of the word, but evidently calculated to convey an elucidation of the subject in question.

Viz.—that יה is the name of him who can positively say, "*I am.*" This is beautifully expressed by the Deity, when he directs Moses to go to the despondent Israelites in Egypt, and encourage them in the hope that they will be emancipated from slavery. He says, tell the children of Israel, that "אהיה אשר אהיה," has sent me unto you," Exodus iii. 14. The English Bible renders it thus, "*I am that I am*;" but more properly speaking, it should be thus, "I am He (who can say) I will be," which no mortal can declare, because life's uncertainty may waft him above, when in an instant his career is closed. This, however, is not the case with the Deity, who is properly designated *Eternal.* Indeed this rendering of the passage is quite in accordance with the philosophical bearing of the language which admits of no actual present, for this reason: the one portion is, as it were, *past,* while the other is yet in the future, if we may so express it.

Respecting the abbreviations of *I. A. M.* I must candidly confess that I am at a loss how to treat the subject, not wishing to give offence. I am not aware that it is at all admissible to Anglicise or Latinize Hebraisms, or even any other foreign language, merely from caprice or fancy. Let us examine the original word in Hebrew, which signifies "I am," and we shall at once see the fallacy of such an amplification. In the word אהיה, I cannot find a mem for מלך answering to the Anglicism *Malik.* Consequently there is an end to the argument; and though I should be charitably inclined, I cannot even allow it as a reminiscence, there being nothing original in it.

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The reference made by the worthy Brother (in elucidation of his position) from the sublime and energetic song of Moses, the Divine Legislator, is not merely incorrect, but displays great deficiency of knowledge in the Hebrew language. I would ask the worthy Brother whence his authority for rendering the word ישועה (which signifies Salvation) in the manner his fancy has led him?

If we attentively read the song of Moses, and contemplate how Moses was actuated, how shall we be led to admire the beauty of the composition. We shall at once see that it breathes the effusions of a grateful soul, adoring the Great Creator of all, who had so miraculously rescued them from the trammels of slavery and bondage; the Israelites finding that they were pursued by their enemies, and hemmed in on the one side by the sea, and on the other by the Egyptians advancing in their rear, what chance of escape could they have expected but from the hand of the all merciful Creator? Their escape *was* effected in a manner too well known to need repetition here. Then it was that Moses and his flock burst out in ecstacy and joyful gratitude to adore their mighty deliverer. "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. God is my strength and my song. He it was who was my salvation. He is my God, and I will adore him; the God of my Father, and I will exalt Him. The *Eternal* is the *Lord* of War, *Eternal* is his name."

Having treated thus at length on the subject, and having given full quotations from the texts, I shall now leave the rest to my kind and indulgent readers, to form their own opinion as to the validity of my argument, in reply to the reference made to me by the worthy Brother.

I beg to subscribe myself,
Yours fraternally,
GEORGE AARONS.

July 31*st*, 1838.

TO THE EDITOR.

DEAR SIR AND BROTHER,—On perusing the communication in your July number, from Brother R. Tytler, M.D., bearing date Nov. 2, 1837, I cannot but express my surprise that such a passage as the following could have been penned by my learned Brother:—"*It is remarkable that* I A M *contains the initials of Jehovah, Aleim, Malik.*" Now it is true that there were certain wise men among the Jews, who by the *Cabala* * taught certain abstruse and mysterious significations of a word or words in Scripture, from whence are borrowed, or rather forced, explanations, by combining the letters which compose it. One description of Cabala consisted in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of the letters which composed it. A second consisted in taking each letter of a word for an entire sentence. This is varied by taking, on the contrary, the first letters of a sentence to form one diction. The third

* Vide Cabala, in Calmet's Dictionary of the Bible, third edition, 1833, for the illustrations of the various kinds of Cabala.

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kind of *Cabala* consisted in transpositions of letters, placing one for another, or one before another, much after the manner of anagrams. The Doctor adds, by his propositions as above quoted, a fourth kind, viz., taking the letters of an English sentence, as the initials of two proper names, and a noun substantive in Hebrew, gravely saying, that I A M contains the initials of Jehovah, יהוה, Aleim, אלהים, Malik, מלך, Anglicè, Lord, God, King!—Truly, the Doctor out-cabalizes the cabalists.

The allusion to the coincidence between the numerical power of the word יה, and the number of the chapter in which it first occurs, and that of the *name* of *two* letters and the verse, is unworthy the character and dignity of a scholar and a philosopher; I shall therefore dismiss it without further comment.

With regard to the assertion that "יה is expressly declared to be Jesus, &c. &c.," I object to it; and I think it would be difficult to prove that Moses declared any such thing in the quotation from Exod. xv. 2; in the first place, the former part of this beautiful Hebrew ode is declaratory of what *is* and of what *has taken place*, it is only in the latter part that the *prophetic* declaration appears (vide, Exod. xv. 14). In the second place, the Hebrew word ישועה, rendered Salvation in our authorized version, and Jesus by Dr. Tytler, is a feminine noun, a difficulty not easily to be reconciled with the assertion

In Dr. A. Clark's learned Commentary, I find the following note on the 15th Exodus, verse ii.,—"It is worthy of observation that the word which we translate *Lord* here is not יהוה, Jehovah, in the original, but יה, Jah, 'as if by abbreviation,' says Mr. Parkhurst, 'for יהיה or יהי.' It signifies the Essence, 'O,ΩN, *He* who *is* simply, absolutely, independently. The relation between יה and the verb היה, to subsist, exist, be, is intimated to us the first time יה, Jah, is used in Scripture. *My strength and my song is* יה, *Jah, and* HE IS BECOME (ויהי, vajehi) *to me salvation.*" See Ps. 68 v. 5, 89 v 6, 94 v 7, 115 v. 17 and 18, 118 v. 17.

There is no occasion to warp such expressions into proofs, when we find so much clear, manifest, and indubitable testimony pervading the Holy Scriptures. I will quote one instance from Dr. Clark's notes on this chapter. "Our blessed Lord solemnly claims to himself what is intended in this divine name יה. John viii. 38. "Before Abraham was (γενεσθαι, was born), εγω ειμι, I AM, not *I was*, but *I am*, plainly intimating his *divine, eternal* existence."

Dr. Tytler's mode of proving Jah to be Jesus, is thus inverted by the simple assertion of the God-man Christ Jesus himself.

I remain, dear Sir and Brother,
Yours fraternally,
J. S. KEDDELL, W.M. 184.

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REPLY TO LATOMUS.

To THE EDITOR.—Dear Sir and Brother,—Your correspondent Latomus, in a note to his interesting article "On Pseudo-Masonic Rites," appears to have misunderstood my meaning in a communication which you published in pp. 175—177 of your fourth volume. He says, "He," that is Noachida, "has however fallen into one error, in supposing that the Degree known by that name 'of Knight Templar' in England is practised any where abroad. He may rest assured that it is *not* one of the thirty-three grades of the Rite Ecossais, or the Ancien et Accepté, and therefore is omitted in Mr. Rosenberg's chart."

I never intended to assert that it was one of those thirty-three Grades; on the contrary, my expressions were, "this Degree is not so much as named, so far as I can understand, in the list of the thirty-three acknowledged Degrees," &c. But I added, "I am not now to learn that, among those thirty-three Degrees, the Order of Knight Templars is still perpetuated;" by which I alluded to a particular Degree of that Rite, which I am not at liberty to name, but which you know as well as I do, does claim to itself the perpetuation of that much-injured and chivalrous Order.

I am preparing to answer the challenge of your correspondent Pilgrim, by sending you, in time for your December number, an article on the History and Possessions of the Knights Templars in Ireland.

I am yours very faithfully,

NOACHIDA DALRUADICUS.

In the article signed "Noachida Dalruadicus," p. 177, 1837, the words "Member of the Philosophical College, K. H., Dublin," were appended to the signature, but were omitted, at the time, as unnecessary. We record them now, as they may better explain to Latomus the writer's meaning.—ED.

MASONIC ANECDOTES.

AMONG the varied and circumstantial evidences of personal bravery and gallant bearing, an attack on the centre of a division of Napoleon's army is by an annotator made in its results to display Freemasonry under the most trying but most blessed character. The circumstance occurred in 1807, during the campaign of Friedland and Tilsit,* and is thus related:

"This sudden and unfortunate attack on the centre of his position very much disconcerted the Emperor Napoleon, the more especially as he received intelligence on the same day of the passage of the Alle by Platoff, at the head of his Cossacks, and the surprise of five hundred men, who were made prisoners, † and also of a regiment of Cossacks having swam the Passarge, and cut to pieces an escort of cavalry, and captured some artillery and baggage. He instantly commenced the concentration of his army."

† ANNOTATOR. The French officer in command owed his life to the fortunate incident of his giving the Russian commander the Freemason's sign, when seizing his hand just as a lance was about to pierce his breast. *Wilson*, 138.

In reviewing Sir Robert Wilson's work, the Edinburgh Review says, this is an anecdote so incredible, that no amount of testimony could make them believe it; but this only shows the critic's ignorance.

The same fortunate presence of mind, in making use of the Freemason's sign, saved the life of a gallant officer, the author's father-in-law, Lieutenant Colonel Tytler, during the American war, who by giving one of the enemy's officers the Freemason's grip when he lay on the ground with a bayonet at his breast, succeeded in interesting the generous American in his behalf, and saving his life.

* Alison's History of Europe, from 1789 to 1815. Vol. vi. page 247.

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THE GEM.

I wandered through the gorgeous rooms,
Mid silken robes and waving plumes:
And there were bright and living rays,
Darting from woman's love-lit eyes;
That far outshone the diamond's blaze,
Each flashing glance a richer prize,
Than all the sparkling gems that shone
On wreathed brow or diamond zone.

Lights were flashing and music sounding merrily through the spacious halls of the Doria Palace, where were assembled the chief of the nobility of Rome, it being the fête day of the Cardinal Pamphilia the brother of the prince.

Few visitors to the Eternal City have ever quitted it without seeing that seat of princely magnificence, the Casa Doria; immortality breathes from the countless treasures of art upon its walls; to which the student, the traveller, or the artist is never refused admittance.

Among the many distinguished visitors of the night was a young Englishman, whose rank and fortune had procured him access to the élite of Roman society; he was, to all outward appearance, a gay, joyous, spirited being, envied by the many who look but at the surface of character, pitied by the few whose experience or philosophy glance beyond the mere lip mirth of the moment.

He had not joined the dancers, but stood watching their graceful forms as they circled past him, not in the flying mazes of the waltz, a dance little countenanced in Rome, but in the more sober evolutions of the cotillon.

"Walter!" exclaimed a young compatriot, who had just resigned the hand of the beautiful Thérese Colonna to a succeeding partner; "miracles will never cease. For the future I will not doubt the authenticity of the santa volta; for I have witnessed a yet greater wonder"—

"And that is?"— demanded his hearer with a smile.

"I have seen thee dull, spiritless as a lashed hound; art dreaming? the fair Thérese smiled twice on thee unheeded. The young Marchesa dropped her handkerchief within thy sight, and shame upon thy gallantry, stooped her fair person to regain it. Rouse, for the honour of thy country."

"I have indeed been absent," replied the young Englishman. "I am tired of Rome. I thirst for other scenes—change—I must have change; the sober dullness of Rome is infectious. I must escape to avoid turning Capuchin."

"Or lover!" quickly added the thoughtless questioner with a laugh, "thou art caught. I swear it by thy absent air, thy lame defence of it; thy thirst for change—no denial. Oh, Walter," he continued, delighted with the evident uneasiness of his friend, "if that gem could speak, how strange a tale would it unfold." He touched, as he spoke, the magnificent emerald which the young Englishman invariably wore, and which was not more remarkable for its size and lustre, than for its exquisite antique setting, the work of the unrivalled Cellini.

In an instant, the half smiling expression of Walter's lip was changed to one of quivering agony; darting from his companion, he passed through the crowded saloons, reached the Corso, and buried himself in the solitude of his lodging.

Few contrasts could be greater than that presented by the gloom of

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his own dimly lighted saloon and the brilliant scene which he had left. But Walter heeded not that; a chord had been struck whose every tone was agony, and he paced the floor of the apartment with the feverish uncertain step which indicates an excited imagination.

"Why," he cried, "am I still so weak that every breath can shake me? in vain would I fly from myself, recollection pursues me, and in the excitement of the festival, the ardour of the chase, or the pursuit of ambition, haunts me, still my feelings are the sport of every breath; yon thoughtless boy did but glance at my thoughts, and it unmanned me—'could that gem speak,'" he added, repeating the words that had driven him from the palace. "Ah! would it could, then could I discourse with it of the past, live with it on the recollections that are at once my misery and delight."

Scarcely had the words passed his lips than the gem began to sparkle with an unusual lustre; flashes of light and sparks of an intense brightness darted from its setting, and a thin vapour rose from the stone which gradually filled the apartment, and at last became condensed into a form of passionless beauty. Walter was awe-struck at the preternatural realization of his vision, and remained gazing in speechless wonder upon the mysterious being before him.

"Thou hast thy wish," exclaimed the Spirit. "Behold, I am with thee; demand, and I will answer. In the agony of passion thy spirit spoke to —— I have answered its summons. What wouldst thou?"

"Being of wonder," said the agitated youth, "how shall I reply to thee? thy subtle nature can read my wishes, my regrets."

"But cannot sympathize with them," replied the unearthly visitor, "for I know nor wish, nor sorrow, hope, nor fear; to me the present is as was the past, the future as the present."

"Art thou of good or evil?" demanded Walter.

"Of both, as you shall use me. I am like the ore ere it be dug from the rich bosom of the earth—to be fashioned to a ploughshare or a sword, as the caprice of mankind may direct. I have no choice or wish."

"And art thou happy?"

"I am content to be—shall be content to return to those subtle elements from which I have been taken, and exist but in their universal being."

"Thou hast no part then in the future hope?"

"I share not human weakness;" answered the Spirit with a frown, "and am not permitted to share in the tremendous promise made to human faith—question me no more—speak of thyself, what wouldst thou?"

"I am unhappy—the cup of life hath lost its savour—death hath stepped between me and my dearest hope—the form my young heart idolized is shrouded in the embrace of the grave, and happiness is buried with her."

"Happiness;" echoed the Spirit scornfully. "Dreamer, happiness is a search whose end is disappointment; were man permitted to be happy while on earth, what were the advantage of a future state?—could he be more than happy?"

"Is happiness then a fable?" exclaimed Walter.

"At least on earth," replied the Spirit. "Listen to the story of my being, and draw from it a lesson that shall guide thy future existence. In the early ages of the world, long ere the flood had cleansed the earth of its dark stain, I started into being, not as with human creatures

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in the painful infirmities of childhood, but as you now behold me; the cist which for ages had encrusted the gem upon your finger, and confined my essence in its prison was broken, and in an instant I found myself a thing of thought, perceptions, and power. I have been the prize of the victorious robber, the bribe of beauty, glutted in the regal circlet of kings, the crosier of priests, but never yet found a master possessed of the visionary happiness for which you sigh."

"Is it then a dream?" demanded Walter.

"As idle as the wildest fancy of your youth, as unsubstantial as a dream, the bubble on the foaming waters is not more hollow than the vision—happiness."

"What then is left to man? you chill my feelings by this more than scepticism, if all that I have dreamt of, if happiness be denied, what shall we seek?"

"Content;" resumed the Spirit, "that better wisdom which will serve thee through all the stern realities of life. Man's only real friend. It will teach thee to view the dispensations of the Almighty hand as a peculiar blessing, to bear the ills humanity is heir to with more than patience, as the wisest operation of the Almighty power. Listen to me, the earth was fair and beautiful at the moment when Tubal Cain changed the nature of my being by destroying the shell in which I was imprisoned; the crimes of man have since fearfully changed its aspect: blood hath dyed its fairest fields: the hand of violence passed o'er its loveliest valleys. With all the novelty of my new existence fresh upon me, I gazed upon the scene around, and the being to whom I was indebted for my change; a fire blazed upon the rude pile of stones beside him, and masses of metal lay half forged in confusion around, a palmetto leaf gave breath to his forge, and his tools were constructed of flints bound to their handles with thongs cut from the hide of the deer or other victims of the chase—he was gazing upon the gem with rapture—'twas the first time it had ever met his gaze—its brightness and purity delighted him, and with all the eagerness of a child of genius, he stooped to examine its qualities and hardness. 'To what use can I apply thee,' he exclaimed, 'thou sparkling stranger? I cannot till the earth with thee, or fasten thee as an head to my swift arrow. No matter; time will show me thy utility. I have by patience and industry discovered much; science hath been to me a yielding mistress. Yet,' he added with a sigh, 'gladly would I exchange her favours for the love of Lelia.'"

"How, was not Tubal Cain—the gifted, the wise—was he not happy?"

"He was content," replied the Spirit; "but even to him was happiness denied; for Lelia, the young and beautiful descendant of Abel, loved another. The triumphs of art ceased to be triumphs when she refused to smile upon them, and the rejected suitor sought in the diffusion of the wisdom he had attained, consolation for her loss."

"Lelia at least was blessed?"

"Thou hadst not said so hadst thou seen her sorrow. The youth on whom her young heart's hope was centred was a hunter, agile and strong of limb, but reckless in the forest. The morn before her nuptials he was discovered dead—the fierce monarch of the wood had turned and rent him."

"Poor Lelia! well can I picture thy despair," said Walter. "I too have lost the only tie that bound my heart to life. Death hath stepped between my joy and me: this ring, with which mysterious being thy existence seems connected, was the gift of my dead Helen."

"Thankless mortal! couldst thou behold the cancelled page thus

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spared thee, how wouldst thou rejoice that death had snatched her from thee! Must I again repeat that happiness is not for man? I have been possessed by thousands, but never by one of whom it could be said that he was truly happy. Listen!" continued the Spirit, "during the race of wickedness that stained the antediluvian world, I glittered upon the neck of beauty—on the brow of the obscene idol—or became the hoarded treasure of the priest. At last I was selected by the virtuous Enoch, and set with others in that mysterious triangle, which before the flood he buried deep within the caverned womb of earth, destined to be a light unto a future world."

"Is it possible?" demanded the young Englishman, who being a Freemason, perfectly understood the allusion to the Mystery. "Wert thou a portion of that ineffable secret—so long concealed from man?"

"As much a portion of it as the breath of which the words are framed. On my discovery and removal from the caverned temple, I was set in the ephod of the high priest, and glittered on the breast of his successor, the virtuous Simeon."

"Simeon the good, the just—was he unhappy?"

"No," answered the Spirit; "for he was as virtuous as is permitted the infirmities of earth. He was the only being in whom I have ever been deceived. So pure was his character, so perfect in the exercise of every virtue; so placid—calm; so removed from the strife, interests, passions of humanity, that even my subtle nature was in error, and for awhile I deemed him happy."

"What undeceived thee?" demanded Walter, deeply interested in the narrative of his mysterious visitor.

"Thou shalt hear," resumed the spirit. "On the day when it was the custom of the High Priest to enter the Holy of Holies, and offer sacrifice for the sins of the people, the virtuous Simeon arrayed himself in the sacred habit of his office. The ephod glittered on his breast; the urim and thummin, whence issued miraculous oracles, were on the bands which crossed his shoulders; and the mitre upon his brow blazed with the ineffable name of the Most High. With a sad but firm step he approached the broidered veil which no mortal foot save his might pass. His garment tinkling at every step with the vibration of the golden bells and pomegranates upon its hem, and the life-line held by the attendant Levites, upon his loins, every voice was raised in supplication as he passed the mysterious folds, and stood before the LIGHT OF THE PRESENCE."

"Could aught like doubt or sorrow reach him there—the favoured servant of God?" demanded Walter.

"Not for himself he sorrowed; but for his people. The very purity of his heart made the crimes of his nation a grievous burthen to him; and he who had else been happy mourned the transgressions of his children as a mother mourneth for her young.

"At the destruction of the Temple, and the fall of proud Jerusalem, I became the spoil of the victor, and graced his barbarian triumph. Coldly did I smile at the shouts of the people—the satisfaction of the priests, as with eager hands they placed me, as an offering to Jupiter, in his temple in the Capitol. I foresaw the future—the hour whose approach should desolate their altars, prostrate their power, and leave their idols nothing but a name. Many were my changes of masters. I was first stolen from the Capitol by a centurion, and then given to a consul to escape punishment. From the judge I passed to the possession of a courtezan—the lovely Cecilia—the idol of Rome, at whose feet the

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young nobility lavished their treasure. Poets praised her in their verse, and statesmen sought her converse."

"Was she, too, unhappy?" asked the attentive listener.

"Miserable!" answered the Spirit. "I have seen her quit the crowded circle of admirers, to weep her shame in the solitude of her chamber. Ambition had destroyed her; adulation was the food on which she lived. She had paid the price with honour; and, when too late, bitterly mourned the sacrifice. As age approached and beauty decayed, Cecilia lost her friends. One after one they fell from her, and want reigned where luxury had reared her shrine. I was at last sacrificed to the rapacity of a ruffian lictor, who had been commanded to drive her from the Eternal City.

"For years was I hoarded," continued the Spirit of the Gem, "in the greasy garment of a Jew, from which ignoble place I was released by the prying fingers of an officer of the imperial guard, who sold me to a Christian missionary, with whom I first visited England, and was purchased of him by Edward, called by his countrymen the Confessor, and placed by him in his crown, where I remained until the civil war let loose the hands of ruffian violence, and the regalia of England was broken and sold by the Puritans.

"'Twere useless," continued the Spirit, "to trace the history of those into whose hands I fell. Sufficient to say that I have been the alternate property of the rich and worthless; the good and noble. Now bartered as the reward of a court favor, or given as the price of the smile of beauty. At last I became the prize of Henry Arden."

"Of Henry Arden!" exclaimed Walter. "The cousin of my Helen! What am I to learn?"

"That he, and he alone was beloved by her. The bright and beautiful being whom you adored, was in the retirement of her home a broken-hearted blighted flower."

"What have I heard?" said the agitated hearer. "Is it a poison, or a wholesome bitter that shall purge my soul to health? But if so wretched, so devoted to another, why was I accepted? Why—who cheated me into a belief of happiness?"

"Thy earthly state. Thy wealth made thee desirable to the ambitious mother. Her child's tears and prayers were bartered for the hope—the pride of seeing her thy wife."

"What a page hast thou unfolded to me!" sighed the agitated young man. "For years have I mourned the destruction of an affection that was never mutual; wept over blighted hopes, whose realization had been misery, for Helen never loved me."

"Never!" coldly ejaculated the Spirit.

"But then her parting agony! The look she gave, as with impassioned sighs and choking with emotion, she placed this gem upon my finger. False Spirit! thou hast deceived me. I have wronged her by my doubts. Death is at least ingenuous!—Her struggling vow!"

"Could she—she would have entreated thee to bear thy cherished ring—the pledge of her supposed affection—to Henry Arden!—to the only one her young heart ever loved! Such was her thought—Death checked its utterance. Farewell! I have reason to believe the lesson I have given thee will not be thrown away. Seek not on earth for happiness. Be satisfied with content!"

The Spirit faded as she spoke, and gradually became invisible to Walter, who returned to the Casa Doria, and the circle he had left, a wiser, and though not happy—A CONTENTED MAN.

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ENGLISH DIET IN THE SEVENTEENTH CENTURY.

How differently do men conjugate the verb—*to dine!* Indeed, so variously and with such a contrast of voluptuousness and squalor, that a vast proportion of the human race can hardly be considered dining animals: they get meals, but dinners they know not. The poor actor who, in Gil Blas, softens his crusts in the fountain, only eats; Quin dines. When the vicar prays for daily bread, says the caustic Mandeville, he includes in that prayer many things unthought of by his clerk; when Alderman Bottlenose, laying his hand upon his abdomen, speaks of a dinner past or to come, does he allude to a meal made necessary by the infirmity of his nature, or to a glory comprising in it the highest triumphs and the noblest ingenuity of his kind? The cook is the only chronicler of civilization—the true history of the advancement of the species is to be written in the kitchen!

Thomas Muffett, a doctor in physic, who flourished in the seventeenth century, enriching his generation with a small golden quarto (now rare as Phœnix) called *Health's Improvement,** was the Kitchener to our ancestors—the oracle of the buttery for 1655. In the present essay, we propose to make certain extracts from the invaluable tome, which shall carry back the reader to the *penetralia* of his forefathers, namely, to their dining parlours; and shall by painting the stomachs of a by-gone century, make him more deeply grateful for the kitchen of his own. When Gibbon records his gratitude for that his lot was cast in a civilized land, he had, we doubt not, inward shudderings at blubber and whale-oil: he might have been born a Greenlander. To begin with Doctor Muffett, and passing his profound labours on diet in the abstract—to come to

Pig!—It is, we think, not one of the least delightful signs of growing intelligence, that Pig—Roast Pig, has outlived the ignominy heaped upon it in the seventeenth century, and now cometh sweetly "recommended to our senses," a dish for the gods. In the days of Muffett, Pig was evidently a felon: hear the doctor on the sins of the offender.—"Indeed it [i. e. *Pig,*] is sweet, luscious, and pleasant to wantons, and earnestly desired of distempered stomachs—but it is the mother of many mischiefs, and was the bane of mine own mother! A sucking-pig's flesh is the moistest flesh simply of all others, engendering crudities, palsies, agues, gouts, apoplexies, and the stone." Pig, moreover, "weakens the memory," and, adds the doctor, "the younger they are, the worse they are!" The ill word of the doctor, nevertheless admits of answer; a pig, having been the "bane" of his mother, his filial affection, rather than his judgment, may pass sentence upon infant pork, arraigning it of mortal mischiefs: hence, we will not suffer Purpleton, the three bottle banker, to put off his gout upon the weak shoulder of a nursling of the sty—nor forgive the ingratitude, that is, the "weakness of memory," of an obliged friend, on the shuffling score that he has of late dined very often upon pig.

Brawn!—The doctor hath, we think, a tooth for brawn: the following lesson seems dictated from the very bottom of his stomach. He

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* *Health's Improvement; or, Rules Comprising and Discovering the Nature, Method, and Manner of Preparing all Sorts of Food used in this Nation. Written by that ever famous* Thomas Muffett, Doctor in Physick. London, printed by Thos. Newcomb for Samuel Thomson, at the sign of the White Horse in Paul's Churchyard. 1655.

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thus tells the lover of the savory food how he may feed it to perfection. —"Shut up a young boar (of a year and a half old) in a little room about harvest time, feeding him with nothing but sweet whey, and giving him every morning clean straw to lie upon." And now for the tragedy—for the death of the boar.—"After he is brawned for your turn, thrust a knife into one of his flanks, and *let him run with it till he die:* others, *gently bait him* with muzzled dogs. The Roman cooks thrust a hot iron into his side, and then run him to death; thinking thereby that his flesh waxed tenderer, and his brawn firmer." Were a choice of these deaths submitted to the boar himself, he would, we think, be considerably puzzled to make his election—be much perplexed by the separate claims of the knife—the gentle baiting, and the hot iron!

Pork and Bacon.—In the days of Pliny, the hog more than realized the negro's notion of a gentleman, for in addition to his exemption from work, he was fed on "milk and figs." Galen, according to Muffett, praises the hog, for that inwardly he resembleth no creature so much as a man. "For the colour and substance of his flesh, the shape, figure, connexion, suspension, proportion, and situation of his entrails, differ little or nothing from man's body; and besides that, when he is of a just growth, his temper is also most like to ours." Which similitude we receive as an odd recommendation to powder Signor Hog and serve him at our tables. However, there have been great lovers of pork among great men. Leo the Tenth "bestowed two thousand crowns a year in sausages, mingling the brains of peacocks, with pork's flesh, pepper, and other spices, which were afterwards called *Leonis incisa*—Leo's sausages." For all this, Doctor Muffett, speaking conscientiously, has no good word for swine; if it be eaten fresh, says he, "it is as dangerous as fresh sprats to an aguish stomach;" and if corned, "it is naught, unless qualified with mustard and sorrel sauce." As for Leo's love of the hog, that might arise—though history charges him not with bigotry—from his hatred of the Jews. Ben Jonson's *Zeal-of-the-Land Busy,* "by the public eating of swine's flesh, professed a hate and lothing of Judaism," and there may have been some such goodly motive in the *Leonis incisa.*

Venison.—The flesh of deer "taken in chase in the winter time," is an excellent dish, according to the Doctor, thus prepared.—"Parboil it in Rhenish wine, wherein ripe juniper berries were sodden: then, having taken it out and sliced it, season every slice or cut thereof with pepper, salt, cloves, mace, ginger, and nutmegs, of each a sufficient quantity; last of all, make it in a paste with good store of sweet butter, and it will prove a most excellent meat to be eaten cold."

Hedgehog.—"When I considered," says Muffett, "how cleanly the hedgehog feedeth, namely upon cow's milk (if he can come by it) or upon fruit and mast, I saw no reason to discontinue this meat any longer upon some fantastical dislike, sith books, nature, and experience hath commended it unto us." Nothing that flies, walks, or crawls, hath been more shamefully slandered than the poor inoffensive hedgehog! Poor wretch! for ages he hath been accused of putting himself out to wet-nurse upon other men's cows, when a glance at the structure of its mouth would convince common sense of its innocence. The hedgehog cannot, if it would, sponge upon the "milky mother of the herd." And yet to this day do English swains beat, bruise, torture, stamp into paste, the hapless wretch, falsely accused of drinking at other men's expense, when not a drop has wet its guiltless lips. Tens of thousands of hedgehogs have been sent to their graves with the brand of tippler on their

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names, yet not one has ever been taken in the manner—apprehended with—

"Th' innocent milk in its most innocent mouth;"

and for its kitchen virtues, hear Doctor Muffett:—"In Hippocrates' time, the hedgehog was not of the best account among the Grecians, which he commended for an excellent nourishment. Nay (as some affirm) it nourisheth plentifully, procureth appetite and sleep, helps consumption, palsy, dropsy, stone, and convulsion." Thus, many of the evils done by pig are undone by hedgehog: and yet Monsieur Cochon is stuffed with savoury stuffing, and served in state, being to that end reared with tenderness, when Clod Eschinus is "knocked over the mazzard" with a knobstick, and calumniated, dies in a ditch. But the original sin of the hedgehog is its ugliness—to that crime is traceable its bad name: it is the victim of its scurvy coat. It matters not that it does good service to the husbandman, clearing the fields of worms and caterpillars, nay, sometimes killing snakes—it is charged with milk-stealing, and though it be guiltless of a drop, it is killed, and rots with a bad name. Such is the work of calumny! However, if we are the means of rescuing even one hedgehog from destruction, we have not writ in vain!

Fowls.—Doctor Muffett tells us that Caius Firmius, being recovered of a fever by chickens' flesh, in the eleventh year after the second Carthaginian war, made a law that nothing but chickens or pullets fed in the camp should be brought to him at his meals. We moreover learn that Boleslaus, the Duke of Silesia, deeming cock-chickens the only heroic food, did eat "thirteen at a meal." The Doctor recommends that they be sauced with "sorrel and sugar, or with a little butter and grape verjuice."

Capons.—Muffett is loud in his praise of these "of seven or eight months' age" before all meats. However, all capons are not alike excellent: mark the distinction made by the Doctor. "To cram capons or any bird, and to deprive them of all light, is ill for them and us too." And then the Doctor exclaims, "Great is the diversity betwixt a crammed—I may say, a strangled and captive capon, and betwixt a *gentleman capon*, feeding himself fat without art." Next for the etymology of capon. Muffett likes that of Fritagius best of all. "*Caponem dicimus, quasi caput omnium.*" "We call it a capon," saith he in the Latin, "because it is *caput omnium*, the head or chief of all other meats."

Peacocks.—These are to be stuffed with nettles, and then buried in sand, or hung in a cold dry place, with a great weight at their heels. Plutarch reports that an old cock, or an old peacock, or any hard flesh, hanging but one night on a fig-tree, waxeth very tender by morning.

Geese.—We here light upon a fact which we earnestly recommend to the attention of Shakspearean commentators, though we cannot but regret that that amusing race of discoverers and wits is become almost extinct. However, sure we are, that had some of these ingenious men been acquainted with Jason Pratensis, we should have had a flood of light let in upon the crooked character of Shylock. For Jason Pratensis, as quoted by Muffett, says, "that the Jews have so hard a flesh, so foul a skin, so loathsome a savour, and so crooked conditions, because—*they eat so many geese!* Indeed, their exceeding watchfulness, miserly disposition, and blackness of flesh, argue a melancholick constitution; yet being taken whilst they are young, green-feathered,

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and well fatted with wholesome meat, and eaten with sorrel sauce to correct their malignity, (if any malignity can remain after such dieting), no doubt their flesh is as nourishing as it is pleasant and sweet." The Doctor then talks of "smoke of borax and spices," and other heathenish condiments; but Muffett lived in the days of darkness, for he speaks no word of sage and onions! For the effect of goose-flesh upon the Hebrew character, there can be little doubt that to his inordinate love of such food in the days of his youth, is to be attributed all the "crooked conditions" of Shylock. A true commentator of the good old school having stumbled on the text of Jason Pratensis, would have furnished a hundred illustrations of the fact. However, we leave it to future Zachary Jacksons, if futurity have in her womb such wits, to make the most of it. On quitting the subject, we may be allowed to state that the goose that laid the golden eggs was originally the property of a writer of the Talmud.

Swans.—"Swans," says the Doctor, "were forbidden the Jews, because by them the hieroglyphical sages did describe hypocrisy; swans having the whitest features and the blackest flesh of all birds. A goose and swan-fed Jew, according to the olden prejudice, must have been a monster unparalleled—a very *Barabbas* of Malta. Swans, however, for Gentile stomachs, are not, according to Muffett, "the worst of meats, if kept in a little pound, and well fed with corn. Being thus used, they are appointed to be the first dish on the Emperor of Muscovite's table."

Cranes.—The Doctor recommends that the cook hang the crane hot two or three days by the heels, and after that, it be eaten with galentine, drowned in sack. He also applauds the mode of treating them in Plutarch's time, when "they stitched up their eyes, and fed them in the dark with wholesome mixtures of corn and milk."

Pheasants.—For hectick fevers, Muffett recommends pheasant-pouts; and to those recovering from long or violent sickness, no meat so wholesome. But—and we readily publish the opinion for the benefit of vulgar poachers—"to strong stomachs it is inconvenientest: especially to ploughmen and labourers, who eating of pheasants fall suddenly into sickness, and—*shortness of breath.*" Such effects have been known; especially about the time of assizes.

Oysters.—Doctor Muffett declares that "oysters do justly deserve a full treatise, being so common and withal so wholesome a meat." He prefers those which are "in a manner all belly and no fins; or at the most having very short fins, of a green colour, and listed about as with a purple hair which will make them indeed to be justly called *callible-phara*, that is to say 'the fair eye-lidded oysters.'" The doctor prescribes as a certain cure for "the cholic and dropsy;" and if stewed, recommends them "with wine, onions, pepper, and butter, or roasted with vinegar, pepper, and butter, or pickled with bays, mints, and hot spices."

Porpoises.—This fish was long a favourite at the English tables; we find it in the bill of fair at Coronation dinners. "It is an unsavory meat," says the Doctor, "engendering many supurfluous humours, augmenting phlegm, and troubling no less an indifferent stomach than it troubles the sea; yet many ladies and gentlemen love it exceedingly, baked like venison. Yea, I knew a great gentleman in Warwick Lane once send for a pasty of it given from a courtier, when the prisoners of Newgate had refused the fellow of it out of the beggar's basket."

Frogs.—Their hinder parts and livers (which be two in each) are

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the best to be eaten; and being thoroughly sodden,—says Muffett—in oil, salt water, and vinegar, and eaten with sauce made of sweet herbs, onions and scallions, they are no bad meat for choleric young men, though for old and phlegmatic persons, they be wholly unprofitable.

Doctor Muffett, with a slight notice of the questionable virtue of squirrel's flesh, merely allowing the "hinder parts to be indifferent good, fried with parsley and butter," next dismisses the claims of asses, foxes, lions, and lizards to the honours of the kitchen, nor "will discourse of *man's flesh*, albeit the cannibals praise it above all others, (as Osorino writeth) and Cambletes, king of Lydia having eaten of his *own wife*, said he was sorry to have been ignorant so long of *so good a dish*."

LETTERS TO THE EDITOR.

To the Editor.—Sir and Brother,—Although an entire stranger to you, I trust that, as your "Work" is ever open for the insertion of what may tend to the benefit of Freemasonry, or to the credit of those who are ready to lend a helping heart and hand to the cause, I need not apologise for thus trespassing on you.

Being just returned from London, where, at the express desire of the highly respectable Chapter, No. 288 of Swansea, I had gone up, for the purpose of obtaining information and instruction, in the present approved method of working, &c. in the Exalted Degree of Royal Arch Masonry, I feel that I should be wanting in courtesy and gratitude to the individual to whose able instruction I was recommended by some highly respectable Companions of the "Supreme Grand Chapter of England," were I not to embrace the first leisure moment for thus publicly acknowledging my best thanks to Companion George Aarons, of No. 1, Newcastle Street, Strand, for the very kind, polite, and Brotherly attention, in imparting the very valuable information and instruction which I received from him, and which, when communicated to the Companions of my Chapter, cannot but afford them the highest gratification.

To those Brethren to whom Brother Aarons is *personally* known, it must be, as it was to me, a matter of great interest and astonishment in witnessing the wonderful retentiveness of his memory; as from his being entirely deprived of sight (which I understand he has been for many years) the whole of his instruction was given by "oral communication," and without the assistance of any document whatever.

Had time permitted whilst in town, I should have done myself the pleasure of personally paying my respects to you; but I was prevented so doing, by being obliged to leave sooner than at first contemplated. However, I had an opportunity of cursorily running over several articles in your interesting "Review" of much merit and ability; and I flatter myself that I shall be enabled to induce several of the Brethren of our Lodge and Companions of the Chapter, to become subscribing members to the same, considering it, as I do, a valuable and most interesting work, not only to the scholar and man of science, but particularly to the Craft in general; and most especially to those who *rightly* appreciate the value of Freemasonry, as being intimately connected with the

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promulgation and practice of every social and moral virtue, that can elevate and adorn human nature.

I remain, Sir and Brother,
Respectfully and fraternally yours,
F. D. MICHAEL, P.M.
Of the Indefatigable and Beaufort Lodge, No. 288, Swansea; and P.G. Dir. C. for South Wales.

Kidwelly, Carmarthenshire,
8th August, 1838.

MR. EDITOR,—On the death of our much respected Brother Gilkes, the country members of the Masonic body who were wont to receive instruction from him, deplored their loss the more, fearing that no one would step forward to supply his place.

I feel happy, however, to state for their information, that Brother George Aarons, with that zeal and ability which has so long marked his Masonic career, has taken up Brother Gilkes's mantle, and with the kindest urbanity, mixed with the most untiring devotion, is always ready to give instruction not only in the general working of Craft and Royal Arch Masonry, but to enter, with the most learned and critical acumen, into all the nicer points and intricacies of our mystic rites.

I have received much valuable information from our learned Brother, as well at his late residence in King Street, Covent Garden, as at his present residence, No. 1, Newcastle Street, Strand; and I earnestly recommend my country Brethren to give him a hail, and they will not, I feel assured, consider an hour mis-spent in company with this highly talented and much respected Brother.

I trust, Mr. Editor, you will give this hasty effusion of a grateful heart, a place in your extensively circulated and useful periodical, and

I am, Sir, very fraternally yours,

JOHN HARRY COOK, R. N.,
P. M. Fortitude, 122, Plymouth.

[We have selected the two preceding letters as eliciting the grateful sentiments entertained by many provincial Brethren, in regard to our esteemed Brother Aarons, of whom (as our opinion is well known) we need only observe that due credit attends all who do him justice. We have, also, on our own part, to thank our various correspondents in every part for the great anxiety, for their good wishes, and their assurances in support of their "own Quarterly."]

PROVINCIAL GRAND STEWARDS.

TO THE EDITOR.—Sir and Brother,—Any repetition of praise to the M.W. Grand Master, for the excellent emendations in our Book of Constitutions, propounded by His Royal Highness at the last Quarterly Communication, would weigh but lightly in the balance after the unanimous feeling of gratitude expressed by those who were present on that occasion; nevertheless I cannot better introduce my object in addressing you, than by proffering my humble thanks to the M.W. Grand Master,

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for this new proof of his paternal anxiety in all that pertains to the welfare of the Craft. Nor will it detract in the smallest degree from the acknowledgments due to the Duke of Sussex, nor from my own sincerity, that the particular alteration, and, as it now stands, the undoubted improvement I have to refer to, although it was at first, in its chief feature, negative in proposition, became afterwards affirmative under the consideration of the Grand Lodge; because His Royal Highness adopted a more perfect view of the case, when properly explained to him, with the most evident satisfaction.

Assuming that the Book of Constitutions went not the length of prohibiting Past Provincial Grand Stewards from wearing the *red apron* in their respective provinces, that custom has generally prevailed throughout England; and it has by no means been unusual to permit its use by such past-officers when attending Masonic meetings in neighbouring counties. But this lenient construction of the law, it would seem, has occasionally given umbrage; and an attempt was made, upon the plea of "personal experience," to confine the honour of that distinctive badge, after actual service, to Past Grand Stewards only, and prevent its participation by those of provincial appointment; yet it is remarkable that when the question was mooted, to add a declaratory clause to the law on that subject, by which Past Provincial Grand Stewards would have been specially inhibited from using a *red apron* at all after the expiration of office, the propriety of adopting that course was marked by unintelligible advocacy.

I trust through your pages it will be extensively diffused, that on this occasion of "personal experience," two zealous members of the Fraternity, who had travelled some forty miles to attend a Masonic festival, were actually prevented from joining the banquet by a

"Straitlaced stickler for the laws extreme."

who, objecting to the wearing of a *red apron*, even under such peculiar circumstances, by any Past Provincial Grand Steward, caused them immediately to retire; not merely disappointed of their expected pleasure, but inclined to doubt the kindly disposition of the Craft, and the universality of the system they had hitherto been so anxious to support and extend!

I agree with Brother Lee Stevens—who so successfully advocated the cause of the Provincial Grand Stewards, as a past officer of their own rank, as well as a Past Grand Steward—that the expenses incurred by them, the journeys performed, and the loss of time they must experience in fulfilling the duties of their office, entitle them to at least the privilege of wearing the *red apron* in their respective provinces from and after their period of service; and that, were this expressly forbidden to Provincial Grand Stewards, it would create great dissatisfaction among those who already exercise the privilege, and effectually prevent the acceptance of such office by those whose standing in the Craft would point them out as most deserving of the distinction. And I therefore think that the Brother who proposed the adopted amendment, and the Provincial Grand Master who seconded it, are deserving of thanks from the Provincial Grand Stewards as a body.

I am, Sir and Brother,
Your sincere well wisher,
A PAST PROVINCIAL GRAND STEWARD.

September 10, 1838.

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COLLECTANEA.

DEPENDENCE OF MAN UPON HIS CREATOR.—For the continuance of life a thousand provisions are made. If the vital actions of a man's frame were directed by his will, they are necessarily so minute and complicated, that they would immediately fall into confusion. He cannot draw a breath without the exercise of sensibilities as well ordered as those of the eye or ear. A tracery of nervous chords unites many organs of sympathy, of which, if one filament were broken, pain, and spasm, and suffocation would ensue. The action of his heart, and the circulation of his blood, and all the vital functions, are governed through means and by laws which are not dependent on his will, and to which the powers of his mind are altogether inadequate. For, had they been under the influence of his will, a doubt, a moment's pause of irresolution, a forgetfulness of a single action at its appointed time, would have terminated his existence. Now when man sees that his vital operations could not be directed by reason, that they are constant, and far too important to be exposed to all changes incident to his mind, and that they are given up to the direction of other sources of motion than the will, he acquires a full sense of his dependence. If man be fretful and wayward, and subject to inordinate passion, we perceive the benevolent design in withdrawing the vital motions from the influence of such capricious sources of action, so that they may neither be disturbed like his moral actions nor lost in the moment of despair. When man thus perceives that in respect to all these vital operations he is more helpless than the infant, and that his boasted reason can neither give them order nor protection, is not his insensibility to the Giver of those secret endowments worse than ingratitude? In a rational creature, ignorance of his condition becomes a species of ingratitude; it dulls his sense of benefits, and hardens him into a temper of mind with which it is impossible to reason, and from which no improvement can be expected.—*Sir Charles Bell.*

SOCIAL INFLUENCE OF WOMAN.—Unless our women be brought up in modesty, and with industrious and religious habits, it is in vain that we educate the men. It is they who keep the character of men at its proper elevation.—*De Fellenberg.*

THE CEDARS OF LEBANON.—One of the first travellers who has given any particulars of Mount Lebanon is Belan, who travelled in Syria about 1550. About sixteen miles from Tripoli, a city in Syria, he says, "at a considerable height up the mountain, the traveller arrives at the monastery of the Virgin Mary, which is situated in a valley. Thence, proceeding four miles further up the mountain, he will arrive at the cedars, the Maronites or the monks acting as guides. The cedars stand in a valley, and not on the top of the mountain; and they are supposed to amount to twenty-eight in number, though it is difficult to count them, they being distant from each other a few paces. These the Archbishop of Damascus has endeavoured to prove to be the same that Solomon planted with his own hands in the quincunx manner in which they now stand. No other tree grows in the valley in which they are situated; and it is generally so covered with snow, as to be only accessible in summer."—(*De Arb.*, &c., p. 4.) About this period paying a visit to the cedars of Mount Lebanon seems to have been considered as a kind of pilgrimage; and, as every visitor took away some of the wood of the

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trees to make crosses and tabernacles, the Patriarch of the Maronites fearing that the trees would be destroyed, threatened excommunication to all those who should injure the cedars, and, at the same time, exhorted all Christians to preserve trees so celebrated in holy writ. The Maronites were only allowed to cut even the branches of these trees once a-year, and that was on the eve of the Transfiguration of our Saviour, which festival occurs in August, and consequently at a suitable period for visiting the mountain. On this festival the Maronites and pilgrims repaired to Mount Lebanon, and, passing the night in the woods, regaled themselves on wine made from grapes grown on the mountain, and lighted their fires with branches cut from the cedars. They passed the night in dancing a kind of Pyrrhic dance, and in singing and regaling, and the following day the festival of the Transfiguration was held on the mountain, and the patriarch celebrated high mass on an altar under one of the largest and oldest cedars. Mr. Loudon afterwards enumerates the other writers who have visited the cedars, giving extracts from each, down to the visit of the Prince de Joinville, as recorded by his aid-de-camp M. Laure, in September, 1836. Fifteen of the old trees were then still remaining, one of which had a trunk nearly thirty-six feet in circumference, and there were about forty younger trees, the smallest of which had a trunk measuring ten feet in circumference; but there were no young seedlings to succeed them. "The soil of the forest of Lebanon," says M. Laure, "in which there was not a single blade of grass growing in September, 1836, was covered to the thickness of half a foot with the fallen leaves, cones, and scales of the cedars, so that it was almost impossible for the seeds of the trees to reach the ground and germinate.—*Arboretum et Fruticetem Britannicum.*

Mount Tabor, the Scene of the Transfiguration.—It stands perfectly isolated; rising alone from the plain in a rounded tapering form, like a truncated cone, to the height of three thousand feet, covered with trees, grass, and wild flowers, from the base to its summit, and presenting the combination, so rarely found in natural scenery, of the bold and the beautiful. At twelve o'clock, we were at the miserable village of Deborah, at the foot of the mountain, supposed to be the place where Deborah the prophetess, who then judged Israel, and Barak and "ten thousand men after him, descended upon Sisera, and discomfited him and all his chariots, even nine hundred chariots of iron, and all the people with him." The men and boys had all gone out to their daily labour, and we tried to persuade a woman to guide us to the top of the mountain, but she turned away with contempt; and, having had some practice in climbing, we moved around its sides until we found a regular path, and ascending nearly to the top without dismounting. The path wound around the mountain, and gave us a view from all its different sides, every step presenting something new, and more and more beautiful, until all was completely forgotten and lost in the exceeding loveliness of the view from the summit. Stripped of every association, and considered merely as an elevation commanding a view of unknown valleys and mountains. I never saw a mountain which, for beauty of scene, better repaid the toil of ascending it; and I need not say what an interest was given to every feature when we saw in the valley beneath the large plain of Jezreel, the great battle-ground of nations! on the south the supposed range of Hermon, with whose dews the Psalmist compares the "pleasantness of brethren dwelling together in unity;" beyond the

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ruined village of Endor, where dwelled the witch who raised up the prophet Samuel; and near it the little city of Nain, where our Saviour raised from the dead the widow's son; on the east, the mountains of Gilboa, "where Saul and his armour-bearer, and his three sons, fell upon the swords, to save themselves from falling into the hands of the Philistines;" beyond, the sea of Galilee, or Lake of Genesareth, the theatre of our Saviour's miracles, where, in the fourth watch of the night, he appeared to his terrified disciples, walking on the face of the waters; and to the north, on a lofty eminence, high above the top of Tabor, the city of Japhet, supposed to be the ancient Bethulia, alluded to in the words, "a city that is set on a hill cannot be hid."—*Stephen's Incidents of Travel.*

Ancient Carthage.—Sir Grenville Temple, who lately arrived at Malta from Tunis, has employed himself for the last six months, in making excavations on the classic soil of Carthage—a city, the mere mention of whose name awakens in the bosom of every scholar a thousand recollections of glory which once adorned the mistress of the African seas, and the immortal rival of the Roman republic. His labours have been well rewarded by the peculiarly interesting discoveries he has made. Among them we may notice that on the site of the temple of Ganath, or Juno Cœlestis, the great protecting divinty of Carthage, he found about seven hundred coins, and various objects of glass and earthenware. But the most remarkable, and perhaps least expected of his discoveries, is that of a villa, situated on the sea shore, and buried fifteen feet under ground. Eight rooms are completely cleared, and their size and decorations prove that the house belonged to a wealthy personage. The walls are painted, and the floors are beautifully paved in mosaic, in the same manner as those at Pompeii and Herculaneum, representing a great variety of subjects, such as marine deities, both male and female, different species of sea-fish, marine plants, a vessel with female figures dancing on deck and surrounded by admiring warriors; other portions represent lions, horses, leopards, tigers, deer, zebras, bears, gazelles, hares, ducks, herons, and the like. Ten human skeletons, apparently of those slain during the assault of the city, were found in the different chambers. Sir Grenville also discovered in another house other mosaics of great interest: these represent gladiators contending in the arena with wild beasts, and over each man is written his name. In another part are seen horse-races, and men breaking in young horses. Sir Grenville Temple has had the good fortune to make connexions, which assisted greatly his own ardour for antiquarian research, and the objects he has been thus enabled to recover from their long obscurity, are of a nature to throw a minute light upon the customs and state of the arts in that celebrated Roman colony.

Self-Examination.—Few sufficiently practise the habit of self-examination. Through life man is liable to error, and requires check, rebuke and counsel. He should personify his own conscience. He should be his own good spirit, hovering over himself in moments of passion, temptation, and danger, and reminding himself that he owes a duty to his Maker, with which the opinions and consequences of the world have nothing to do. Life, in regard to the earth, is a passing dream. The reality is the *hereafter*. Moral principle is cherished and strengthened by self-examination, which continually instructs him in broad and magnanimous duties. In the calmness

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of solitude, passion and error relax their hold, and the mists of the world disperse. Truth dwells there, and, with her holy voice, reviews, sanctions, or condemns the past, and directs the future. Habituate yourself to take indulgent and exculpatory views of those with whom you live, with such exceptions as moral courage and firmness require, and as you can render good reasons for. Cultivate a willingness to acknowledge and repair your faults. No one can avoid doing wrong; but all can confess and endeavour to retrieve the consequences of error. The tributes most gracious in the eyes of our Creator are simple, and within the power of the poorest. We need no convents, thongs, or abstinence, but only those sacrifices of personal feeling and interest, which honour, honesty, affection, and benevolence, demand, and which lie within the reach of the most insignificant individual."

Home.—I have travelled some little in my day; and I never yet saw the place over-seas where I could say, here will I live and die. My steps have been arrested by beautiful spots—by savage spots—by great and luxurious cities; a week, a month, I could spend in many—a year in some, and spend it happily; but not life—not all my days. This may be prejudice, but it is the only prejudice I have no wish to part with. I know of no pleasure that will compare with going abroad, except one—returning home. I pity English colonists wherever I find them, whether at Tours, or Pau, or Lausanne, or Brussels, or Nice, or Florence. They all talk of delightful climates, and delicious wines, and cheap living, and excellent society; and yet, I believe, there may be but two, or one, among them all, who, if they dared to appear poor, would not turn their backs upon the climate, and wines, and society of foreign lands, and seek the shores of England. Travelling is a charming recreation, but, after all, England—to an Englishman—is the only country to live in.—*Derwent Conway's Tour in Switzerland.*

Knowledge of the World.—Royalty and its symbols were abolished in France. A showman of wild beasts possessed an immense Bengal tiger, the pride of the flock, commonly called the *royal tiger*. What did our showman do? Why he knew the world, and he changed the name of the beast from the *Tigre Royale* to the *Tigre Nationale!* Horace Walpole was particularly charmed with this anecdote, for he knew the world as well as the showman. There are men who say they know the world because they know its vices. Could we admit this claim, what sage would rival an officer of Bow-street, or the turnkey at Newgate? This would indeed be knowledge of the world, if the world were inhabited only by rogues. But pretenders of this sort are as bad judges of our minds as a physician would be of bodies, if he had never seen any but those in a diseased state. Such a man would fancy even health to be a disease! We generally find, indeed, that men are governed by their *weaknesses*, not their *vices;* and those weaknesses are often the most amiable part about them. The knowledge of those weaknesses is what I chiefly call the knowledge of the world. It is this which immortalised Moliere in the drama, and distinguished Talleyrand in action.—*Bulwer.*

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SONGS OF THE RESTORATION.

BY CLERKE BURTON, ESQ.
PROVINCIAL GRAND MASTER FOR SOUTH AFRICA,

SONG OF MORIAH.

(*Meridian.*)

THE Lord JEHOVAH is my strength and song,
The Rock of my salvation, and my joy.
Give Glory, O give Glory to His Name,
Declare His Wonders, celebrate His Praise,
And magnify His Mercies, O my Soul.
Though He was angry, yet abiding Love
Hath turned aside the measure of his wrath,
And my ELOHIM hath become my Strength,
My Great Salvation, my Redeeming God.
Come, O my People,—to the Fountain come,
And draw Salvation from the Holy Spring.
Halleluiah. Halleluiah. Amen.

O, all ye Dwellers on the Earth, Behold!
The Ensign of the Lord is lifted up,
And 'stablished in the Mountain of His Strength,
Hear ye the Trumpet of the Lord of Hosts,
And hearken to the Summons of our God.
Behold, Jehovah's Mighty Arm hath reaped
And gathered-in the Harvest of His Wrath.—
Though trodden down, and meted out on Earth,
The People scattered, and the Nation peeled,—
The Gleaners, chosen of the Lord, shall come,
And glean the Remnant which His Love hath spared,
Halleluiah. Halleluiah. Amen.

O Lord, my God, I will exalt THY NAME,
And magnify Thy Faithfulness and Truth.
For Thou hast been my shadow from the heat,
My HELP, my AID, my COMFORT in distress,
My shelter and my refuge from the storm.
Thy Hand hath broken up the secret place,
And Thou hast pierced through that mysterious vail,
Which covered all the Nations of the Earth,
And triumphed o'er the Darkness of the Tomb.—
We have expected Him; Lo! It is HE.
We waited for Him,—and Behold! HE COMES.
Halleluiah. Halleluiah. Amen.

We have A City, whose Defence is—God;
For He hath laid the precious corner stone,
And His Eternal Wisdom hath ordained
Salvation for its Bulwarks, and its walls,
And Praise, the glorious entrance of its Gates.

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O enter, ye that fear His Holy Name,
And Worship Him in Righteousness and Truth.—
Blow ye the Trumpet,—publish ye,—proclaim,—
THE LORD OUR RIGHTEOUSNESS, JEHOVAH REIGNS!—
Cry out, and shout,—THE LORD OUR GOD IS JUDGE,
THE LORD OUR LAWGIVER, THE LORD OUR KING.
Halleluiah. Halleluiah. Amen.

Rejoice, O Desert, blossom as the Rose;
And thou, O Wilderness, spring forth with bloom;
For Lebanon hath crowned thee with its pride,
And Carmel clothed thee in its verdant robe.
O Solitary Place, rejoice and sing,
For vernal beauty decorates thy shade;
THE ROSE OF SHARON yieldeth thee its sweets,
THE LILY OF THE VALLEY, its perfume.
O sing with gladness and exceeding joy,
For ye have seen the Glory of the Lord,
And known the Righteous Judgment of our God.
Halleluiah. Halleluiah. Amen.

O let the Wilderness lift up its voice,
The Cities of the Desert cry aloud;
And let thy Tents, O Kedar, shout with joy,
And all the Dwellers of the Rock break forth,
To sing the Praises of the Lord of Hosts;
For He, alone, is worthy to be praised,
THE FIRST AND LAST, THE TRUE AND LIVING GOD.
Sing, O ye Heavens; shout, thou lower Earth;
Burst forth in Song, ye Mountains and ye Hills;
And O ye Forests, and ye Trees, rejoice,
AND BLESS THE NAME OF OUR REDEEMING GOD.
Halleluiah. Halleluiah. Amen.

Drop down, ye Heavens, with Eternal dew,
Pour out ye skies, your Everlasting Light,
And let the flood of Righteousness descend,
That Earth may yield her increase to the Lord.
My Soul hath sought Thee, O my God, with tears;—
It searched for Thee, as silver in the earth,
And finds Thee, like hid treasures long concealed,
O wreathe the knowledge of Thy Holy Name
Around my heart, and bind it on my brow,
For it is wisdom, to direct my paths,
And understanding to preserve my ways.
Halleluiah. Halleluiah. Amen.

Hear, O my people; hearken, O ye Isles;
And ye who seek the knowledge of the Lord,
And follow after Righteousness and Truth:—
THE DAY OF RECOMPENCE IS NEAR AT HAND.
When His Almighty Arm shall judge the world;
For, out of Zion hath His law gone forth,
And Judgment for an Everlasting Light.
The Heavens shall dissolve, the Earth decay,—
And all the living perish in the dust,

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But His Salvation and His Word shall stand,
From Everlasting to Everlasting.
Halleluiah. Halleluiah. Amen.

Come, ye that thirst, and ye that hunger—come;
Drink ye the waters of Eternal Life,
And satisfy your longing souls with bread.
COME TO THE BANQUET OF THE LORD OF HOSTS,
And feed upon the bounty of our God.
For He hath spread HIS TABLE, and prepared
A FEAST FOR ALL THE NATIONS OF THE EARTH.
O ye that thrist for understanding—come;—
And ye that cry for Wisdom, come—and eat;
And ye shall go rejoicing on your way,
Filled with the Knowledge and the Fear of God.
Halleluiah. Halleluiah. Amen.

Come ye, and call upon the Lord your God,
For He will hear, and answer to your call;
And Righteousness shall go before your feet,
And glory follow after, in your way.
NOW SHALL the LIGHT OF YOUR ELOAH BREAK
In sudden splendor like the mid-day sun,
And make your darkness as the light of noon.
Come ye, for your Jehovah is your guide,
And He shall lead you and renew your strength.
Let your delight be ever in His name,
And ye shall be exalted in the Earth.
Halleluiah. Halleluiah. Amen.

Pass ye,—Pass ye the Gates,—prepare the way,—
Cast up the causeway, clear away the stones,
And raise the Banner of the Lord on high:
Proclaim unto the People of the Lord—
And let the ends of all the Earth give ear,—
Behold! THE SAVIOUR *cometh in His Strength,*
To crown your labours with His just reward.
And ye, O faithful, henceforth shall be called:—
"THE HOLY PEOPLE,—THE REDEEMED OF GOD."
And ye—Foundations of the Holy Place—
"SOUGHT OUT,"—and "NOT FORSAKEN" by His Name.
Halleluiah. Halleluiah. Amen.

Blow ye the Trumpet,—sanctify a Fast,—
Assemble ye the Elders,—gather ye
And let the Congregation—all—be Holy.
Call an assembly, sanctify the Priests,
And stand between the Altar and the Porch,
To wait the Glory which shall be revealed.
Gather yourselves together,—fear ye not,
For I AM *in the midst of you*—saith God.
Now do ye know THAT I AM HE
Which was, and is, and shall be evermore,
Your King—your Priest—your Prophet—and your God.
Halleluiah. Halleluiah. Amen.

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SONG.

A WREATH of fair flowers we will garland for thee,
Our lovely, our artless young Queen,
From Flora's choice treasures selected; and she
Herself shall preside o'er the scene;
The bright crown imperial shall have the first place,
A fit gem for its royal possessor;
And pure and unsullied, long, long may it grace
The brow of our Queen—Heaven bless her.

The red and white roses have long been combined,
And still they united shall be;
And whilst with the shamrock and thistle entwined,
Shall blossom more brightly for thee:
Should folly or faction her throne e'er assail,
There are brave hands and hearts to redress her;
And honour, and loyalty, still shall prevail,
To shield our young Queen—Heaven bless her!

This beautiful bud from the ancestral tree,
This scion from Brunswick's old line,
The pride of our wave-girdled island shall be,
Still nurtured by virtue divine:
The ocean God, too, from his coral-bound caves,
Declares that no foes shall oppress her;
Her ships and her sailors shall still rule the waves,
And protect our young Queen—Heaven bless her!

GERALD,
Soho, 8th May, 1838. ST. PAUL'S, No. 51.

SONG.

BY ROBERT GILFILLAN, BARD TO THE GRAND LODGE OF SCOTLAND.

Tune—"*Somebody.*"

The summer comes, but not in joy,
As I hae seen wi' somebody;
The sunny hours gang cheerless by,
They dinna bring me somebody.
Oh! hon for somebody,
Oh! hey for somebody,
He's ower the sea that's dear to me,
Oh! send me hame my somebody!

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The echoes high yon cliffs amang,
  Are silent now for somebody;
And ilka wee bit birdie's sang
  Seems mourning for my somebody!
    Oh! hon for somebody, &c.

Down by yon broomy knowes sae green,
  I meet nae mair my somebody;
Nor at the gleaming hour o' e'en,
  I wander wi my somebody!
    Oh! hon for somebody, &c.

The wild flow'rs blooming in the dell,
  They mind me o' my somebody;
For soon they'll take a sad farewell,
  And leave me like my somebody!
    Oh! hon for somebody,
    Oh! hey for somebody.
He's ower the sea that's dear to me,
Oh! send me hame my somebody!

WRITTEN ON MEETING WITH THE TWO MISSES —— FROM ENGLAND.

BY ROBERT GILFILLAN.

Thy roses, England, must be fair,
  When two such lovely ones we see;
Oh! I would bid farewell to care,
  Might I beside such blossoms be!
The myrtle 'neath Italia's sky,
  Puts forth its leaves of shady green,—
The palm-tree lifts its head on high,
  Where Ganges' golden waves are seen.

But not in gems of Indian bowers,
  Nor those Italia's gales perfume,
Can match with England's fairest flowers,
  The roses of the living bloom!
For them I mourn, for them I sigh,
  For them I breathe my fondest prayer;
Aught else of joy, brings naught of joy,
  If they its pleasures may not share!

Oh! had I wealth as I have will,
  Of these fair flowers one rose were mine;
But which to choose would vex me still,
  They're both so lovely, so divine!
But oh! in parting, we must part
  No more to meet in love's fond tie;
But still enthroned within my heart,
  My roses *there* shall never die!

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SONG.

Written for the Edinburgh Canongate Kilwinning Lodge, and sung at the Anniversary Dinner, SUMMER, ST JOHN'S.

BY ROBERT GILFILLAN.

Blythe, blythe is ilka brither,
Obeying still the Master's ca';
But for the Wardens baith thegither,
May their *backs be at the wa'*!

There's bauld M'Neil,* can raise the deil,
As fast as he *lays down* the law;
Auld Hornie's might, we'll test this night,
Nor fear his ugly phiz ava.
Blythe, blythe, &c.

In place of flowers, and sunny bowers,
When last we met, 'twas winter snaw;
But *changes* here, they ne'er appear,
'Tis simmer aye within this ha'.
Blythe, blythe, &c.

Our Mystic ties, nane dare despise,
But they, our ties, who never saw;
The great of heart, may take a part,
The rest are only *cowans* a'!
Blythe, blythe, &c.

The best of ships are often taen,
The best of soldiers oftest fa';
But auld KILWINNING yields to nane,
But rides the storm above them a'!
Blythe, blythe, &c.

Auld Peetrie,† like St. Peter auld,
Keeps fast the keys that nane maun thraw;
My faith! he were a berkie bauld,
That durst come in among us a'!
Blythe, blythe, &c.

Then fill the wine—and let it shine
As it has shone in days awa;
And this the toast—as 'tis our boast—
The famed Kilwinning first of a'!

Blythe, blythe, is ilka brither,
Obeying still the Master's ca';
But for the Wardens baith thegither,
May their backs be at the wa'!

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* Alexander M'Neil, Esq. Advocate, Master of the E.C.K
† Tyler to the Lodge.

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THE POET'S LOVE.

Oh, say not the poet's warm fancy can paint,
Or dream of emotions he never has felt;
Nor compare him with sunbeams that, languidly faint,
Never make the cold snow-covered Appenine melt.

Nor fancy his lips, while they breathe thus of love,
But borrow the radiant verbiage they wear,
From the theme, while they nought of its truth ever prove,
But, cameleon-like, seem of the hue that is near.

Oh! no, tho' his tongue may breathe language of fire,
And his words may, like lightning, where'er they fall burn;
They image but faintly the flame of desire,
That lights up his soul, as the taper the urn.

The flame that bursts forth from the volcano's brim,
Rolling, torrent-like, down in precipitous tide,
Tho' vividly flowing, is faint, cold, and dim,
Compared with the fire raging fiercely inside.

E. R. Moran,
August, 1838. (W.M. No. 49.)

SONG OF THE ARAB CHIEF.

My Arab steed, my Arab steed,
Over the desert flying,
With arched neck exerts his speed,
All vain pursuit defying,
The Simoom's glance,
The robber's lance,
Alike pass hurtless by,
Their search is vain,
We cross the plain,
My Arab steed and I.

My Arab steed, my Arab steed,
Over the war plain bounding,
Is with me in the hour of need;
Though death is flying round him.
The sabre's gleam,
And lance's beam,
And baffled foemen try,
Their speed is vain,
We scour the plain.
My Arab steed and I.

J. F. S.

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SERENADE FROM THE VENETIAN DIALECT.

The stars from heaven are peeping,
Rest, Lady, in thy bower,
Night's holiest guards are keeping
Their vigil round thy tower.

Oh, softly sleep; in fairy dreams,
Of love and music blest,
Till morning's sunbright golden beams
Shall break thy balmy rest.

With thee old Time shall lightly run;
Thy days be free from sorrow,
Nor brighter shall the passing one,
Seem than the coming morrow.

The stars from heaven are peeping;
Rest, Lady, in thy bower;
Night's holiest guards are keeping
Their vigil round thy bower.

J. F. S.

THE YOUTH AND SAGE.

(Something soft and sentimental for Mrs. M——n's Album.)

LOQUITUR JUVENIS.

"There was a time when I could sigh
At woman's foot, and strive to win her,
Swore heaven was pictured in her eye,
And she a saint, and I a sinner.

"Then would soft music's dying fall
Melt a fond heart like mine to sadness;
While the loud trumpet's battle call
Roused my hot blood almost to madness.

"I found the coyest maid would yield,
But love possessed was ever cloying;
And the red trophies of a field,
Some orphan's tears were still alloying.

"I tried them all, and all were vain;
Glory a name, and love untrue;
Say, shall I risk my peace again?
For counsel, Sage, I come to you."

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The Sage gazed on the downcast boy,
And sadly shook his palsied head.
"Yes, sorrow follows fast on joy,
And love is but a dream," he said.

"No more by woman's wiles be caught,
And fly from sickening scenes of slaughter.
In winter—take your toddy HOT,
In summer—*stick to gin and water.*"

W. H. M. (Prince Mason.)

THE NAMELESS ONE.

WE knew him in the beauty—
In the purity of youth;
When all his thoughts were thoughts of joy—
His words the words of truth;
Ere cruel time had tried him,
With a touchstone too intense,
And turn'd to sin's unhallow'd snares
A heart of innocence!

We saw him in the sorrow
Of a painful after age;
When hope gave place to pale distrust,
And kindliness to rage:
Then saw him sinking slowly
Under keen misfortune's glance,
Until the solemn struggle came
Of life's last utterance!

Oh! had he only wander'd
Where his better feelings led—
Had only sought the sinless path
That happy spirits tread!—
We should not then have needed
Thus to shroud him in his shame—
To lay him where no tablet tells
His long dishonoured name!

JOHN LEE STEVENS.

(British Lodge, No. 8.)

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MASONIC INTELLIGENCE.

QUARTERLY CONVOCATION.—Aug. 1, 1838.

PRESENT.

E. Comps, Lord J. Churchill, W. Shadbolt, T. Moore, as Z.H.I.

E. Comps, White, Harper, R. Steuart, *M.P.*, Bossy, Dobie, and *six* principals of subordinate Chapters.

A communication was delivered from the M.E.Z. by command, stating that His Royal Highness had received the transcript of the laws, which he would examine and report upon in due course.

The minutes of the last Grand Chapter were read and approved.

The report from the Committee of General Purposes was then read—it contained a recommendation that several warrants should be granted for new Chapters; and a letter from Companion Crucefix, requesting that his contemplated motion should be deferred for reasons stated.

The report was approved, and the Grand Chapter adjourned.

QUARTERLY COMMUNICATION.—Sept. 5, 1838.

PRESENT.

H.R.H. the Duke of Sussex, K.G., &c. M.W.G.M., on the Throne.

R.W. Lord H. J. S. Churchill, D.G.M.
" J. Ramsbottom, Esq., *M.P.*, Prov. G.M. for Berks.
" H. R. Lewis, Esq., Prov. G.M. for Sumatra.
" H. R. Willet, B. B. Cabbell, Esqs., as Wardens.
" R. Percival, Jun., Esq., Grand Treasurer.
V.W. Rev. W. Fallowfield, Grand Chaplain.
" W. H. White and E. Harper, Esqs., Grand Secretaries.
W. A. Dobie, Esq., Grand Deacon.
" Brothers Shadbolt, Mestayer. T. Moore, Lawrence, Gascoign, Sylvester, Heath, Cuthbert, Bossy, Esqs., Crucefix, *M.D.*, Rev. G. Gilbert, Past Grand Deacons.
" Geo. P. Philipe, Esq., Grand Sword Bearer.
" R. W. Jennings, Esq., Assist. G.D. Cer.
" Sir Geo. Smart, Grand Organist.

Four Grand Stewards, the Masters, Past-Masters, and Wardens of several Lodges.

The Grand Lodge was opened in ample form, and the proceedings of the last Grand Lodge unanimously confirmed. His Royal Highness the M.W.G.M. addressed the Grand Lodge upon the several suggestions which he had considered necessary to make, in reference to certain

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articles of the Constitutions, and which suggestions were unanimously approved.

The account of the receipt and expenditure of the Girls' School was laid before the Grand Lodge.

The following resolutions were then moved, after some brief remarks, by Brother Crucefix, and seconded by acclamation, the Grand Lodge standing:—

"That a dutiful address be presented to His Royal Highness the Duke of Sussex, upon the completion of his twenty-fifth year as Grand Master of English Freemasons."

"THE ADDRESS.

"To His Royal Highness Prince Augustus Frederick, Duke of Sussex, K.G., &c. &c.

"May it please your Royal Highness,

"We the Pro-Grand Master, the Deputy Grand Master, Grand Wardens, and other members of the Grand Lodge, again fraternally and respectfully approach your Royal Highness with warm and unanimous congratulations, on the auspicious completion of your twenty-fifth year as Grand Master of English Freemasons.

"Words but feebly indicate the gratitude with which our hearts are filled at this providential dispensation of the Great Architect of the Universe, in favour of a Prince whose life has been thus happily prolonged, and rendered invaluable to Freemasons, and eminently useful to mankind."

"That the above address be transcribed on vellum, signed by the Pro-Grand Master, the Deputy Grand Master, and Grand Wardens, and by them presented to H.R.H. the Most Worshipful Grand Master."

His Royal Highness the M.W.G.M. then addressed the Grand Lodge at considerable length, thanking them for this affectionate demonstration of their attachment, and declaring his unabated hope in the cultivation of Masonic principle, as the surest means of ensuring social union.

The several reports of the Boards of General Purposes and Finance were read and approved.

The Grand Secretary reported that a very extensive collection of books had been sent in by Brother G. W. Turner, for presentation to the library now forming. The collection consisted of many choice works upon Masonry, and the general sciences. Whereon it was moved, seconded, and unanimously resolved,

"That the thanks of the Grand Lodge be offered to Brother Turner, for his very valuable and considerate presentation, and that the resolution be entered upon the minutes."

The Grand Lodge was then closed in ample form, and adjourned.

GRAND OFFICERS' CLUB, *September 5.*—Brother J. Ramsbottom, *M.P.*, in the Chair. No subject of business.

MASTERS' AND PAST MASTERS' CLUB.—Audit of accounts. Brother Key re-elected Treasurer, and Brother Archer, Secretary. Brother H. R. Read, W.M. 27, elected a member.

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THE CHARITIES.

BOARD OF BENEVOLENCE, *June.*—A. Dobie, as Master.

July.—H. R. Lewis, as Master.

August.—J. Lee, W.M., No. 3, as Master.*

THE BOYS' SCHOOL.—EXCURSION TO THE MEDWAY IN AID OF THE BOYS' SCHOOL.—On Tuesday, the 17th of July, the fourteenth excursion to the Nore and Medway took place, in aid of this Royal Masonic Institution; and was rendered quite a day of enjoyment by the good humour that prevailed, combined with the auspicious fineness of the weather.

The company, which might have been more numerous, consisting of a goodly number of ladies and gentlemen, friends and supporters of the Institution, assembled about eight o'clock; and, at half-past, the Royal Sovereign steam yacht started with her living freight from London Bridge, under a salute, and amidst the gratulations of a concourse of spectators, who lined the adjacent wharfs and bridge. That all had set out with a determination to make a merry jaunt of it soon became evident; albeit the modes of enjoyment were as varied as the most fanciful lover of contrast could desire; and that those within eye-shot and gun-sound should be perfectly cognizant that this crew of happy creatures were floating down the Thames, or rather skimming over her undulating bosom, streaming pennons caught the glances of the former, and the latter were ever and anon greeted with a cannonade salute, startling the river gods, and making "the welkin ring." Thus the many from London Bridge were made continuously more by additions from Deptford, Greenwich, and Blackwall, yet still not so numerous as on former occasions.

Breakfast having contributed the requisite quotient of animal sustainment to each, Brother M. O. Wray, the Master of the Ceremonies, opened the programme of amusement, and gave those who delighted in "the concord of sweet sounds"—those who ranged themselves among the votaries of Terpsichore, under his own immediate auspices—and the more universal mass, to whom comicality is always welcome, enough, and we had almost said "and to spare," of music, dance, and laughter. The orchestral and quadrille bands engaged by him were more than usually excellent; and the sentimental ditties of Mr. Caulfield, and the comic songs and recitations of Mr. T. Jones, left nothing to be wished for in those departments. Of his own exertions to please, we may briefly say, that they were unwearied, and perfectly successful. We who report this for the Freemasons' Quarterly are of staid and somewhat grave appearance. "Time has not thinned our flowing locks," it is true, (there would have been some difficulty in that, by the way, as the covering of our caput comes more properly under the denomination of thatch than curl), but "care, age, or pain, that frosts the hair with grey," may be discovered to have been busy with us; and yet we contrived to escape scolding from a pretty and youthful partner, and literally danced round the Nore Light as jocundly as if the thoughts of other days had made us juvenile again, and we were once more footing it round a May-pole.

* No Grand Officer attended.

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From the Nore the Royal Sovereign proceeded to Sheerness, whence Brothers Edgecombe, Keddell, and the Secretary of the Lodge No. 184, came on board, as a deputation to greet the party. Their arrival and departure were marked by the honour of a salute. And here we beheld between twenty and thirty specimens "of Britain's best bulwarks," of various classes, from a brig to a first-rate, laid up in ordinary; which, although thus dismantled, and apparently inapplicable to any imminent emergency, have their equipments of spars, rigging, sails, stores, and armament, ready at hand, and capable of completion at the shortest notice. Fit emblems of the true British spirit—in peace the most placid, in war the fiercest and most irresistible.

Dinner was announced in the principal cabin at three o'clock. The Chair was taken by Brother R. T. Crucefix, *M.D.*, P.G.D., &c., that gentleman having cheerfully acceded to the wishes of the Committee of Stewards, to officiate as the President of the day, in the absence of Brother Lythgoe, who was prevented by ill health from joining the excursion. Brothers Patten (the Vice-President), and G. W. Clifton officiated as croupiers. After the cloth was drawn, the President introduced the following toasts with terse and appropriate addresses, that elicited the warm concurrence and approbation of the company:—"The Queen,"—"His Royal Highness the Duke of Sussex,"—"The Masonic Boys' Charity,"—"The Girls' School,"—"The Asylum for Worthy Aged and Decayed Freemasons,"—"Brother Lythgoe, and better health to him,"—and the healths of the Vice President; the Treasurer, Brother Coe; the Master of the Ceremonies; and the Secretary, Brother Barnes. Brother G. W. Clifton then passed a high encomium on Brother Crucefix, the Chairman; and, alluding to the universality of his Masonic practice and charity, thanked him warmly in the name of all, for presiding over them that day. "The Ladies," and a few incidental toasts having then been disposed of, the dinner table company proceeded to join the dancers on deck. We must here take leave to observe that the duties of the Chairman were at times very difficult to accomplish, by the constant pressing in and out of the cabin of those who could not find accommodation there whilst the various addresses were delivered; and by the continuation, at the same time, of the amusements on deck. This annoyance, we trust, may be prevented on any future occasion, by the programme being so arranged, that what may be truly termed the business of the day may be conducted by direction of the committee, so as to ensure proper attention, by a temporary postponement of music and dancing; an alteration which would give a renewed zest to pleasure. As it was, the excellent moral and Masonic inculcations of the Chairman could only be heard by those sitting nearest to him.

Brother Coe, the Treasurer, was in high glee during the excursion, and sported his ancient medal and modern cup, testimonies of his Masonic exertions. To him, and with him Brothers Broadfoot, Thomson, Barnes and others, is justly due the honour of contributing a magnificent sum to the funds of the Boys' School, the profitable proceeds of these excursions. Commencing in 1825, and inclusive of 1837, the sums thus obtained amounted to 1,012*l.* 14*s.* 10*d.*; and we expect that this of 1838, added to it, will make a total of one thousand guineas. "That sum raised," said Brother Coe, to many who were present, "I shall consider my labour finished, and leave the future support of the excursions to younger, and, I hope, better Masons." May the good

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work be cheerfully continued, say we, and with even better success. Whatever may be the increased value of the superstructure, the names of the founders will still be remembered with honour.

At nine, P.M., the Royal Sovereign arrived at the Bridge Wharf. Not the slightest accident or unpleasantry having arisen to mar the happiness of the day; and we landed, under a salute, impressed more deeply than ever with the value of Masonic institutions, and their admirable moral and social effects; and feeling very strongly indebted to the Committee of Stewards, and all others engaged in the promotion of comfort and enjoyment, order and regularity, for their strict attention and exertions.

We have not received any report of the monthly meetings of this institution; but it is understood to be in a very favourable state. The death of Brother Lythgoe, one of the Trustees and Auditor, has left a vacancy to be supplied at the next General Court. The deceased Brother was a most active and zealous supporter of the institution, and his loss will be deeply felt.

THE GIRLS' SCHOOL.—The children are in excellent health, and the school arrangements are as satisfactory as its best friends desire. The amount of receipt and disbursement, as directed to be prepared by Grand Lodge, was read by the Grand Secretary, at the last Quarterly Communication.

Messrs. Hanley and McMullen have been elected on the House Committee, *vice* Mr. Henekey, deceased, and Mr. Gore resigned.

August 30.—The House Committee having appointed this day for the Juvenile Fête, in celebration of the Jubilee of the School, and in compliance with the request of the Board of Stewards, several members of that body attended with the House Committee, and other friends of the Charity, among whom were a number of ladies, who most kindly interested themselves in the gratifying scene. Several children had been allowed, by permission of the House Committee, to remain over their time, expressly to participate in the enjoyment. The liberality of the Board of Stewards provided very bounteously for their young friends on the occasion; and the taste of the matron was very conspicuously displayed by the simple yet elegant manner in which the school-room was decorated. A new Victoria fourpenny-piece was given to each pupil, as an earnest of the medal commemorative of the Jubilee, which was not then ready, but has since been completed.

THE GIRLS' JUBILEE JEWEL.

TO THE EDITOR.—The Jubilee Festival of the Girls' School was an event too important to be soon forgotten. As a practical instance of benevolence, the Mason may feel proud, that the Hall wherein such a scene took place, may be, even in this vast metropolis of the world, hailed as the Temple of Benevolence. Under no other roof are such sacred meetings so frequent. And of the Girls' Charity I venture to affirm, that greater practical good does not result from any institution of a similar nature. Among the many acts of liberality which marked the late Board of Stewards, was a desire to commemorate the jubilee by the presentation of a jewel to each child in the school. The idea was a good one; but it might have been carried out to an extent likely to benefit the Institution in a very material manner, by creating rewards of merit

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in perpetuity, instead of confining them merely to the present objects of our sympathy. Yet, for one, I most gratefully thank the Board for their general and timely support, and offer the following suggestion as emanating from their liberal sentiments.

If a "Stewards' *Fund of Merit*" were established—and which might be very simply and efficiently commenced by the next Board—I think that four medals, of the value of one guinea each, might be struck, as rewards for reading, needle-work, writing and arithmetic, and general proficiency. The House Committee should apportion the medals, which the pupils would wear on the festival day—and not merely wear them then, but such medals would become the property of a girl whose diligence and good conduct would become a conspicuous model for her schoolfellows to emulate.

I have said it can be efficiently commenced, and I am certain it will, if commenced, be permanently established. Take the following proposition. Suppose the next Board of Stewards, as a body, contribute *Ten Guineas* to such a fund, and that four medals are struck, there will remain six guineas; let this latter sum be paid into the House Committe as the first nucleus of the "Stewards' Fund of Merit;" the following year, with the same contribution, and the same expense of medals, the sum will be twelve guineas;—but I mistake the Past Stewards if, in the course of the year, they will not be disposed to add their mites to this fund, and that by their accession twenty-five pounds stock will not be purchased; and by a careful regulation of this fund, such additions, in time, may be made to it, as to enable the House Committee to give to such children as may be found deserving, some useful article to carry with them. Let the plan but commence, it will soon work into effective operation, and a strong feeling of liberality in the Brethren, and of emulation among the youthful objects of their benevolence, will follow as a natural result—equally blessing the one and the other.

FIDUS.

THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

July 11.—COMMITTEE.—Various suggestions were offered, and agreed to be referred to the ensuing General Meeting. The correspondence from the provinces was very encouraging, and the report from several London Lodges equally cheering. Brother Pitt resigned as Honorary Secretary.

August 8.—GENERAL MEETING.—The Auditors' report was read, by which it appeared that there is standing in the names of the Trustees, 1,200*l.* Three per Cent. Consols.; 499*l.* 19*s.* 10*d.* in the hands of the Treasurer, and also various sums in progress of collection from the Stewards' lists. Whereupon it was ordered that the Treasurer should purchase 500*l.* Stock.

Resolutions of thanks were unanimously passed to the President, Officers, and Members of the Board of Stewards, for their praiseworthy exertions at the late Festival; as also to Brother Alderman Thomas Wood, Chairman of the said Festival, for his very able and liberal support of this Institution.

A complimentary acknowledgment was unanimously offered to the Honorary Secretaries for their past services.

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It was resolved, that in future the salary of the Secretary should be 20*l.*

Brother Alderman Thomas Wood was unanimously elected one of the Trustees, *vice* Brother Henekey deceased.

The following officers were then unanimously re-elected :—

Bro. Dr. Crucefix, ...	*Treasurer.*
" Farnfield, ...	*Secretary.*
" Begbie, ...	*Collector.*

The following Committee was unanimously elected :—

Bro. Acklam,	Bro. Kincaid,	Bro. Staples, S.
Adamthwaite,	Moran,	Stevens, J. L.
Baldwin, S.	M'Mullen,	Thomson, P.
Borrett,	Phillips, H.	Turner, G. W.
Buckingham, F.	Pike, J.	Udall, John
Chandler, L.	Rule,	Warriner, G.
Hoare, H.A.	Sangster,	Wilson, S. B.

Resolved unanimously, That the affairs of the Asylum be conducted under the management of Five Trustees, the Tresurer, the Secretary, and a Committee of twenty-one, to be elected annually at the General Meeting in August, which Committee shall elect from among themselves three Auditors. The Trustees and Treasurer to be members of all committees ex officio.

Resolved unanimously, That the best thanks of the Governors and Subscribers be accorded to the Treasurer for his exertions on behalf of the Charity.

Sept. 12.—Committee.—The Treasurer reported that he had purchased 500*l.* Stock.

Brothers Pike, Sangster, and Staples, were unanimously elected Auditors.

The general correspondence and reports of intended support from the Lodges were satisfactory.

Greenwich, *Aug.* 2*d.*—The Stewards of the late Festival, and their friends, assembled at the Crown and Sceptre, to recreate after their labours, and to do honour to the Chairman, Alderman Thomas Wood, who had been invited as a guest. The worthy Brother, however, was prevented from attending, owing to unexpected circumstances. There were present several persons who were not of the Fraternity; among them Mr. Charles Pearson, of civic fame, who commented with peculiar felicity upon the various sentiments expressed by the Chairman and others; and stated, that the high intellectual enjoyment he had participated with the present company was such, as to direct his serious attention to the public principles of Masonry, with a view to his entrance into its hidden mysteries. Brother Collyer was in most excellent voice, the party altogether most agreeable, and were it not out of order, we would descant upon the very liberal catering in the way of the creature-comforts, among which the turtle was abundant.

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GENERAL PURPOSES, FIRST MEETING, SESSION 1838-9.

June 26th.—Present, Bro. H. R. Lewis in the Chair. Bros. Dobie, Lawrence, Gilbert, Philipe;—also all the ten Masters, with the four Past Masters, elected by the Grand Lodge, in all nineteen. The most numerous attendance of the Board on record.

The first business being to elect their Vice-President; Bros. Lythgoe, and two others, were respectively put in nomination, when Brother Lythgoe was declared the successful candidate, and took the Chair in the absence of the President.

The circumstance of so many Lodges being in default was debated, and an investigation directed into all Lodges in arrear for two years.

The List of thirty-three Lodges reported to Grand Lodge was then read, and Bros. Dobie, M'Mullen, and Udall, were appointed as a Sub-Committee, with directions to examine and report thereon.

The following Brethren were also appointed a Sub-Committee, to examine into, and to report upon, the business and state of the Grand Secretaries' Office, viz. — the President, and Vice-President, Bros. M'Mullen, Rodgers, and Norris.

Petitions were presented from Northampton and Towcester, praying for the appointment of a Provincial Grand Master.—"Ordered, That the Grand Secretaries be instructed to refer the same to the Grand Master, and to apprize the petitioners of their having done so."

It was suggested that in future no receipt should be valid, unless countersigned by the Grand Secretary; and that such notification should be published, and endorsed on the quarterly circulars.—Adjourned.

July 24th.—Present, Bro. H. R. Lewis, in the Chair. Bros. Dobie, Bossy, Silvester, Philipe, Hardwicke, White, Harper, Acklam, M'Mullen, Warriner, Norris, R. L. Wilson. A letter was read from Bro. Lythgoe, excusing his absence from indisposition.

August 28th.—Present, H. R. Lewis, in the Chair. Bros. Dobie, Bossy, Gilbert, Acklam, R. L. Wilson, Lee, Rowsell, Warriner, M'Mullen, Cullington. (White, Harper.)

The decease of Brother Joseph Lythgoe, the late Vice-President, was announced, but the election for a successor was not proceeded with, upon an intimation that the laws had not so provided. The general report to be laid before the ensuing Grand Lodge was proceeded with, and the meeting adjourned.

The business of the quarter has not been of particular importance, and owing to the illness and lamented death of Brother Lythgoe, the Committee of enquiry has not met.

BOARD OF FINANCE.—The accounts are generally satisfactory. Bro. H. J. Prescott, has been elected Vice-President of the Board.

THE REPORTER.

Our man of business, yclept the reporter, having for some time past adjourned from labour to refreshment, his activity has been chiefly exhibited, in what is professionally termed the "Knifeandforkery" system. He has been a peripatetic philosopher at Blackwall, Greenwich, Richmond, Watford, Chigwell, and various other places; and has been

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so feasted with the sweets of turtle, white bait, venison, champagne, ice, and choice fruit (but no bill of the play), that he has become somewhat changed; and from the character of a sedate man, with something of the sober sadness about him, is puffed up with vanity, yea, and swelled out into a burly well-feasted mortal. Yet, gentle reader, this is not our fault, but the fault of those who have invited him, and as the diseases of repletion are best cured by abstinence, we shall take him in hand, and by confining him to his "usual diet," hope he will shortly make his best bow at the ensuing session, and to your perfect satisfaction.

SUMMER RECREATIONS.

PRINCE OF WALES LODGE.—Jubilee, *June* 22.—The Honourable Thomas Dundas, M.P. in the Chair. Apologies were made for the absence of Lord Dundas, the Pro-Grand Master, Lord Monson, and other distinguished Brethren.

In the course of the address of the Chairman, when proposing the health of H.R.H. the Duke of Sussex, M.W.G.M. which was most affectionately received, he stated that, many pressing engagements had prevented the happiness of his being amongst them.

DR. MOORE, in the course of the evening, gave a slight but pleasing retrospect of the Lodge; the circumstance of its chair having been filled by no less than four Princes of the blood royal, two of them sovereigns, George IV. and Willam IV. was happily commented upon; and the recollection that his Majesty Geo. IV. was one year as Master, supported by his royal Brethren the Dukes of York and Clarence, as Wardens, caused much interest. Dr. M. also adverted to the protection offered to the Lodge by its present Master, H.R.H the Duke of Sussex, who had for so many years been re-elected as Master.

SIR WILLIAM FOLKE addressed the Brethren at some length, and reminded them of many interesting subjects connected with the origin of the Lodge; and added some Masonic anecdotes of their late Majesties, and the Duke of York, during their association with it.

The musical department was very select, and the banquet most costly. In all there were about one hundred Brethren present; the day perhaps was not spent joyously, and may be said to have formed a singular contrast with that of the preceding Wednesday, where mirth and good humour were expressly engaged in the Old Mason's cause, and in the same hall. Perhaps screening the dais took from the effect.

The previous Lodge was held in the New Temple, and the screen there also, gave a sombre effect. There was nothing of importance in Lodge.

LODGE OF ANTIQUITY, *June* 27.—A more than usually happy day was enjoyed by the Members of this Lodge. In addition to the luxuries of the season, two fat haunches smoked on the board, and gave token that the olden time was not forgotten by the Fraternals of "time immemorial." Good humour prevailed, and Bro. De Crespigny brought good spirits to keep it up.*

BANK OF ENGLAND LODGE, (No. 329).—*July* 5.—The Jubilee of this exemplary scion of the Masonic Tree, was held in a manner that its best friends could have desired. The ladies were invited; and we need hardly say contributed greatly to enliven the scene. Brother

* We regret to learn that this gentleman has lately met with a serious accident.

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W. L. Wright W. M. presided at the banquet, and excited by the smiles of his fair guests, welcomed them gracefully, and received the gratifying homage of their approbation. We shall dismiss the account of the dinner, wines, dessert, ices, &c. by simply stating that, Brother Radley was too determined that the Ladies should be properly attended to, to leave any thing for us to observe but the excellence of every thing. After dinner, the Ladies adjourned to the Drawing Room. A concert and conversazione succeeded.

Quadrilles were danced, and the evening concluded after a most animating and truly happy day. Messrs. Collyer and Land, with some of the visitors, especially one young lady, were in most excellent voice; but we cannot refrain from expressing the great intellectual treat derived from Bro. Collyer's chaunt after dinner. It was in this manner that the Bank of England Jubilee was celebrated; sanctioned by the presence of those who teach how happiness is to be really felt. The veteran founder of this lodge, Brother Joyce, is still living, and was invited, but on account of age and infirmity declined to attend. He expressed in the warmest terms his high gratification that he lived to know the Jubilee had been accomplished.

Lodge of Fidelity, (No. 3.)—*July* 11.—The Summer Festival was held at Greenwich. Gaiety and mirth attended the meeting, which was numerous and respectable. Perhaps in no Lodge is there so marked a change as in this; it vies with the foremost in acts of kindness and good will.

Deptford. — On Monday, June 25, the three United Lodges of Deptford celebrated the Festival of St. John, at Brother Hall's, the Woodman, Greenwich. The company sat down at an early hour, and did not separate until one equally so. The Rev. V. J. Jones took the Chair, and filled it with great credit to himself, and great satisfaction to the company.

Lodges of Instruction.—These most useful meetings promise to be resumed with increased activity; the discussion of their merits in Grand Lodge, have given an increased importance to their value.

Bro. Peter Thomson, with the pupils of the Stability, have taken their seats at the George and Vulture. Brother S. B. Wilson and the Master Masons who, throughout the whole summer have never ceased to meet, will celebrate their anniversary on the 5th of October, at the Grand Hotel, Covent Garden, when and where they invite all and several of the good practical Masons to meet them. Brother Peter Thomson and his pupils have, in the true spirit of Masonry, and by a specific motion, made arrangements to attend the meeting.

We must not forget to note, that Companion G. Aarons, will be at his favorite *Gun* in Pimlico, the first Wednesday in October, to hold his Chapter of promulgation, and that all other meetings for instruction, both in Craft and Arch-Masonry, will he held according to their usual time and place.

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MASONIC CHIT CHAT.

His Royal Highness the Duke of Sussex has signified his intention of resigning the President's Chair of the Royal Society at the close of the year. Sir John Herschel, it is said, is to succeed His Royal Highness. Sir John and the Royal Duke were rival candidates for the honour when the last vacancy occurred.—*Daily Papers.*

His Royal Highness the Duke of Sussex lately visited his friend Alexander Thistlewayte, Esq., at Southwick Park, near Fareham.

Portsmouth, Sept. 1.—His Royal Highness the Duke of Sussex visited the dock-yard this afternoon, and went on board the Hastings, seventy-four. His Highness requested to be received in a private manner, and though the standard was hoisted in the dock-yard, no salutes were fired.

Sept. 4.—His Royal Highness the Duke of Sussex has left us to-day for the purpose of attending the Grand Lodge to-morrow.

Sept. 22.—His Royal Highness is now on a visit to Col. Wildman, at Newstead, accompanied by Lord John Churchill, who, although *reported,* is not yet *gazetted* to the Vernon.

KING GEORGE THE FOURTH.—The circumstances which caused the erection of the tablet at Milford Haven, may not be generally known. A correspondent has favoured us with the following particulars.

"A short time since, I had occasion to make a journey to South Wales. At Milford Haven my attention was directed to a tablet recording the memorable and interesting event of Milford Haven, through the blessing of the Great Architect of the Universe, having twice afforded refuge and security to George the Fourth and his attendant squadron from violent and succeeding tempests which beset them in St. George's Channel, on His Majesty's return from Ireland, in September, 1821. The first storm was encountered on the night of the 8th of September, the second on that of the 11th September; on both these occasions the royal squadron happily made Milford Haven. Its first entrance into this harbour was on the 9th, and its second on the 12th of the same month. The king's squadron anchored in Hubberstone Roads, opposite the town of Milford. On its first entrance into Milford Haven, and on its return to it after an ineffectual attempt to proceed on the voyage, it a second time experienced refuge and safety in the capacious and safe anchorage of Hubberstone Roads. On the 13th, at half-past five A. M., the king, under a royal salute from the ships, and the batteries on Haken Point, disembarked from his yacht, the Royal George, and thence proceeded in his barge with the royal standard at its bow. He landed at the adjacent steps, cheered by continued acclamations and shouts of welcome from thousands of his majesty's loyal and warm-hearted Welsh subjects, who, from distant parts, had hastened to the spot, and now zealously united with the inhabitants of Milford and its neighbourhood, in making, on this joyful occasion, a dutiful and affectionate homage to their beloved king among whom none evinced greater joy than the Brethren of the St. David and Patta Lodges, by whom this tablet was erected (on the property of the Honourable R. F. Greville) to mark the spot where our Grand Patron made his first landing in South Wales."

SIR WILLIAM WOODS, the Clarencieux, has been appointed Garter King at Arms, as successor to Sir Ralph Bigland, deceased. Sir William officiated for Sir Ralph at the Coronation, as "Deputy Garter."

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OFFICERS OF MARSHAL SOULT.—Several of the officers of Marshal Soult, who were Masons, when on board the steam ship while it was lying off the Tower, were anxious to visit a Masonic Lodge in London, but the Lodges having generally adjourned, our French Brethren were not gratified. This circumstance is much to be regretted, as, no doubt, many Lodges would have felt pleasure in calling an especial meeting for the purpose of paying their friends a mark of honourable courtesy.

MOST IMPORTANT!—The Almanack has For told of me having a Vien leading from the Right eye to the Temple I return thanks to my Friends for their kindness reffer to Mr. Jonnes Articheck and Engenar Cardiff Monmouthshire Walles. I can reveal the Secrets of Masonry and Discourse on the Spirit of Christianity.—*Advertisement in the Western Times, Aug. 25.*

LIFE ON WHEELS.—The Messrs. Lyons, coachmakers, of Utica, are building a small moveable village for the Utica and Syracuse railroad. This company have now on their road two steam engines, which drive the piles upon which the road is built, and saw them off at the proper level; the rails are then laid, and the road completed as they go along. The "village," consisting of a number of neat-looking cottages, is to be placed on the road in rear of the pile drivers, for dwelling-houses for the mechanics and labourers on the road. Improvements will never stop; and we may, probably, yet see the time when one may take a tea-kettle in his hand, put a few chips in his pocket, get astride a broomstick, and go where he pleases.

OUT OF THE WORLD.—"The clergyman of the little island of St. Kilda did not hear of King William's death till a few days ago, and has consequently been praying for a whole year for health and long life to his majesty, while he was lying in his grave. So unfrequent is the communication between St. Kilda and the main land, that a newspaper put into the post on the day of publication did not reach the Rev. Gentleman till two years and a half afterwards!"

THERE is a note of preparation for several new Lodges, particularly in Essex and Northamptonshire.

FREEMASONRY AND JUDAISM.—A letter from Berlin of the 5th inst., says, "On an application from Frankfort and Hamburgh, our Freemasons' Lodges deliberated, a few days ago, on the question, whether Jews were admissible. In two of them it was immediately decided in the negative, on the ground that these institutions are purely Christian, and not purely institutions of humanity. The Lodge Royal York came to a contrary conclusion, by a majority of a few votes. The question is not, however, set at rest. The meeting was adjourned for seven years, because there is to be at all events a revisal of the statutes in 1845. It was thought fit to defer the affair for so long a period, for fear that the minority would go over to the other Lodges."

MARRIED.—Lately, Brother ———, P.M. and P.Z., to Mrs. ——, daughter of ———. The happy bride and bridegroom immediately left town for ———.

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Obituary.

On the 22nd of July, at his residence in Newry, Ireland, TREVOR CORRY, Esq., P.M. Brother Corry possessed all the advantages resulting from a liberal education and cultivated mind, and was distinguished not only as an ardent Freemason (in the higher degrees) but for the anxious desire he had evinced, during a period of thirty-five years, to discharge the duties of a magistrate in such a manner as ensured the approval of the moderate of all parties. The inhabitants of Newry purpose erecting a public monument commemorative of the services of this regretted Brother.

EXETER.—July 22nd, in the sixty-second year of his age, Brother J. RIPPON, who has been long and universally known on all public occasions to the citizens of Exeter, and the county of Devon generally, and no less esteemed in his private station as an honest and upright man. The ancient Fraternity of Freemasonry has lost a zealous and active Brother, whose unwearied support of that honourable institution for thirty-four years, has procured him the fraternal regard of all the leading Members of the Craft in the West of England. Brother Rippon was initiated into Masonry in a Lodge attached to the First Devon regiment of Militia, in the year 1804, served every office in that and other Lodges, and for seven years held the office of Worshipful Master of Lodge No. 45, late 74, served in the Provincial Grand Lodge of Devon as P. G. Tyler nineteen years, during which period he was only once absent from his post, and then on account of severe illness, and also officiated as Inner Guard of St. George's Lodge, No. 129, considerably more than twenty years, was a Masonic Knight Templar, Knight of Malta, and of the Rouge Croix, and as a Royal Arch Mason has filled the highest office of the Chapter. According to his own express request, we understand a dispensation from the Provincial Grand Master was applied for, under which the deceased Brother was buried with the honours of Masonry, and numerous Members of the Craft were anxious to pay this last tribute of respect to one who has been their guide through the hidden mysteries, and who enjoyed and well deserved so large a portion of their esteem and regard. The ceremonies were highly impressive, and have not been performed in Exeter for a period of nearly half a century.—We refer our readers to the Provincial Intelligence for the general particulars.

BROTHER JOSEPH LYTHGOE.—August, 20th, ætat 49, at his residence, Chiselhurst, Kent. Our deceased Brother fell a sacrifice to a typhoid complaint, with which he was first attacked about the latter end of June. His constitutional diathesis was such as to impress his physician, Dr. Burn, with an unfavourable opinion of the result—an opinion too well founded. He looked younger by several years, and had outwardly the appearance of robust health. His habits were active—his disposition social and kind. He was unmarried, and has left a sister to whom he was most affectionately attached, and by whom his loss is most sincerely deplored.

We have said that our departed Brother was social and kind. These words are but a general tribute to the memory of one whose excellencies of character will be found in the universal good-will he had secured among those by whom he could be fairly appreciated. Ask the client of honest Joseph Lythgoe his opinion of him—and he will speak as of one he

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loved and respected. Instances of peculiarity of character we could recount, were it needful, that would redound to the honour of human nature, and many a benevolent action will come to the recollection of parties who will be reminded of his worth by the record of his death. The office-clerk found a patron in the principal, and the partner of his practice a firm friend and an able supporter.

Brother Lythgoe served, many years since, as Grand Steward from the Castle Lodge of Harmony, and was Secretary to the Board:—he had also passed the Chair of the Lodge.

About two years since he was exalted to the Royal Arch. He was an active member of the Grand Lodge, taking a prominent part in its transactions. Some years since, he retired from it under some impression that discussion of motions was not supported; but latterly he resumed his attendances with great regularity. If not eloquent in his addresses, he was forcible in his manner; and the quality of his voice was peculiarly favourable—it was clear and impressive, and his language natural; delivered, perhaps, too slowly, but never wandering from the point. He was among the earlier members of the Past Masters' Club, which he considered to be a very useful Masonic association. The Boys' School, of which he was an exemplary supporter, will feel his loss; he was a trustee and auditor, and a vacancy in those responsible situations will have to be supplied. His mantle will be an honourable trust. He was elected President of the Annual Excursion to the Nore upon the decease of the late Col. Forrest, and contributed, by his attention and service, very materially to the success of the Committee.

In thus speaking of one to whom Masonry is greatly indebted, we are aware that we have not met the anxious desire of personal friends to do justice to his memory—of them we ask forbearance—to those from whom he may at any time have differed in opinion—(and in this class we include ourselves)—we may remind them of his manner of so doing, and revert to it as an example of honourable advocacy. May the tears that were shed—and they were really shed over his tomb—prove like the waters of affliction, to chasten the hearts of the many who were present.

Brother Robert Tytler, *M.D.*—*Calcutta, March* 30th.—Intelligence was received yesterday of the death of the celebrated Dr. Robert Tytler. Amongst the losses Masonry has suffered since the period of our last publication, we have much regret in announcing that of Dr. Tytler. Our readers will doubtless remember the papers which he furnished to this Journal, which were remarkable alike for the acute and vigorous style of the writing, and for the profound learning they displayed—learning, we may add, the more remarkable, since it was conversant with a language and with habits of thought and feeling quite out of the ordinary route of scholastic men.

Our deceased Brother was remarkable for the extreme ardour with which he pursued every topic likely to conduce to the beneficence he was anxious to promote. He took up the question of the causes and treatment of *cholera* with great warmth at the time that indomitable scourge was devastating a considerable portion of the globe. His theory was, that *impure rice* was the cause of the malady. This notion he embraced with so much devotion, that it was in vain to place before him the undeniable facts, that where the worst rice had been eaten no cholera had appeared, and that where none could have been procured, the disease had made frightful ravages. He saw nothing in the statements but argu-

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ments in his favour; and the remarkable and earnest eloquence with which he defended his position, actually confounded the more cautious reasoners who opposed his doctrine. But he certainly did one great service to humanity. He traced, with a surprising degree of trouble, bad rice into the hands of numerous bakers and other tradesmen, and he proved that this and similar bad diet, if not the immediate causes, were agents that assisted the dreadful endemic in its ravages. And considering the general apathy that exists in London and many other towns, as to the diseases engendered by the bad bread, bad beer, and disgusting water the population consume, we cannot withhold an expression of sorrow for the loss of one so well calculated, by the force of his language, and the energy of his character, to have awakened the attention of the public to this vital question.

Science must do him justice—to her his life was devoted—and in her service he expired. A widow and family survive to lament the husband and father—society has lost a friend. As a Mason, Dr. Tytler's qualifications were of the highest order—the mere observances of a Lodge were to him scarcely the syllables of a magnificent mystery. He was one of the very chosen few to whom a revelation of its secrecy was accorded through the exercise of a vast intelligence, which was, by our enthusiastic Brother, made to beam forth with a fervid spirit, as a light and a beacon to others.

Thus far we have spoken of him as a public man—as a private individual he was a gentleman of agreeable manners and engaging disposition. Enthusiasm was to him as a moral armour, upon which he relied to protect him against such dangers as would appal a common mind. Some two or three years since, when in London, he was anxious to be sent by Government to a district where the plague was raging. He had never seen the plague in its very worst stage, and was desirous to have the opportunity—he panted for it—but could not succeed. His leave of absence being expired, he returned to India, where he prosecuted his examination into the discovery of the magnetic pole with unceasing assiduity; and upon this, the object of his thought by day, his dream by night, he spent the remainder of his important life, which terminated within three days after he had demonstrated the result of his labours at Gwalior, in the presence of Lord Auckland, the Governor-General of India. On that interesting subject this number contains an illustrated communication; and our succeeding numbers will be enriched by others of his unpublished papers. Although dead to the world, he will still live in the cherished stores of science.

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PROVINCIAL.

ESSEX, *August* 22.—CONSECRATION OF THE CHIGWELL LODGE.—A numerous gathering of the Craft took place at the King's Head, Chigwell, for the purpose of assisting in the consecration of the first Masonic Lodge held in that place, by the immediate promotion of Brother G. R. Rowe, and several other influential members of the Dundee Lodge, and under the ready and zealous auspices of Rowland Alston, Esq., *M.P.*, Provincial Grand Master for Essex, and his son Rowland Alston, Esq., the Deputy Provincial Grand Master for this county.

An elegant collation was prepared, at the residence of Brother Rowe, for the Provincial Grand Master and the other visitors.

Among those present in Lodge were Brothers Edwards Harper, G.S.; R. T. Crucefix, (*M.D.*) P.G.D.; John Pattison, P.G.S., and L. Thompson, P.G.D.C. for Essex; H. Archer, Past P.G.R., and W. L. Thomas, Past P.G.S. for Herts; W. R. G. Key, P.G.D.C. for Suffolk; J. P. Acklam, Grand Stewards' Lodge; G. R. Corner, W.M. Grand Master's Lodge; J. Lee, W.M. Lodge of Fidelity, No. 3; J. L. Stevens, M.C. British Lodge, No. 8; and Brothers Macarthy, Cox, Filby, and other active Masons, making up a party, with the members of the new Lodge, of nearly forty.

The consecration then took place, the P.G. Master presiding, assisted by his Deputy G.M. The Provincial Grand Lodge was then closed; after which the installation of Brother G. R. Rowe, as the first Worshipful Master of the Chigwell Lodge, was performed in a manner rendered truly impressive by the Masonic charges delivered by the D.G. Master. The Wardens were then installed, the bye-laws of the Lodge discussed and passed, and three initiations crowned the Masonic labours of the day.

At half-past six the company sat down to banquet, prepared by Brother Oliver, the host of the King's Head, one of the fortunate three who had been then received into Freemasonry. Bro. Rowe, the W.M. in the Chair, supported right and left by the Grand Master and Deputy Grand Master of the province, and the other distinguished Masons whose names we have mentioned.

When the cloth was drawn, the Worshipful Master, regretting that he could not propose the toast with Masonic honours, gave "The Queen, and God bless her," which was loudly cheered.

Rising again, the Worshipful Master said he had now to offer a name which was dear to every Mason; all would anticipate it, and the deepest eloquence, had he the gift, would be but superfluous. With the best feeling and affection, however, he would give "The health of His Royal Highness the Duke of Sussex, the Most Worshipful Grand Master of Masons," which was received with all the honours.

The Provincial Grand Master, responding to the toast, said, that although unusual to return thanks for the Grand Master, yet he thought that occasion might be admitted as an exception. That day had witnessed the consecration of a new Lodge in the county of Essex, for the warrant of which application had been made but a few weeks before;

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yet the illustrious individual whose health had been drunk, had cheerfully concurred in the prayer of the petition for its constitution, and sanctioned that, without which the meeting of that day could not have been held (hear, hear.) It had been his good fortune to know that great and illustrious individual for many years, both in mixed and more select society, and to be enabled to bear testimony of his unceasing anxiety to do all the good in his power to his fellow-creatures; and when, as he should do, he had reported to the Grand Master the transactions of that day, he was quite sure that it would add materially to the satisfaction of his mind, as affording another to the many proofs of the beneficial results of his Masonic government (cheers.) He felt that it was presumption on his part to eulogize His Royal Highness, whose talents and virtues were universally known; but he could not, under the happy circumstances of that meeting, refrain from offering to the Brethren, in the name of the Grand Master, his warmest and best thanks for the manner in which the toast had been proposed and received (cheers.)

Our next toast, observed the Worshipful Master, is one comprising the staff of Freemasonry—"The Pro-Grand Master, the Earl of Zetland; the Deputy Grand Master, Lord John Churchill; and the rest of the Grand Officers. With honours.

Brother E. Harper, G.S., returned cordial thanks for the distinguished and handsome manner with which the toast had been greeted. He felt assured that every visiting Brother joined him in wishing that the utmost prosperity might attend the Chigwell Lodge; the foundation of which had been laid by so respectable and numerous a body of members, and its prosperity made so certain by the hearty co-operation of the Grand and Deputy Grand Masters of the province (hear.)

Calling for bumpers in honour of the toast, then about to be introduced, the Worshipful Master regretted that to do it justice was to him a task of extreme difficulty; although a duty that would be light indeed if feeling could supply the place of expression. Perhaps his better mode of doing justice to its merits would be simply to revert to recent services. A few weeks only had elapsed since the existence of their Lodge had been first contemplated, and the rapid progress of their suit with the Grand Master was attributable to the zeal of their Provincial Grand Master (hear, hear.) So warm was that zeal, that with him their petition did not remain a single day, until it was forwarded to the proper quarter, with the strongest recommendations in its favour; and not to acknowledge with gratitude exertions so made, would betray a want of feeling, and even common attention (hear, hear.) Readily had their Provincial Grand Master attended to their call, and the happy results were visible in that little village, where Fremasonry had now kindled into a flame, whose light would spread far and wide, and whose warmth, he trusted, would never be diminished (cheers.) Of the private and public life of their excellent and kind friend, all that was known—and to none among them was it unknown—entitled him to their very highest commendations; and with gratitude and sincere acknowledgments he would ask them to drink "The health of Rowland Alston, Esq., *M.P.*, Provincial Grand Master for Essex" (hearty cheers.)

The Provincial Grand Master in accepting the compliment, inferred that the Worshipful Master had created a greater difficulty for his guest than the one he had himself overcome, by leaving him so much their debtor. He was gratified, indeed, at the assurance that the course of his

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public and private life met with their approbation; for he would freely confess that to obtain approbation was his chief and constant aim. That he should preside over such a county as Essex, was an honour which years since he would have deemed impossible of attainment, and he could only believe that his strongest title to that dignity was derivable from the friendly partiality of the Grand Master. To its due support he was bound to dedicate whatever of ability he possessed, and every exertion he could bestow (hear.) What he had that day seen, and what he knew of other parts of the county, proved that his Masonic station could be maintained with scarcely any labour at all. If all worked thus cheerfully together, it was impossible to say how much good they might effect for themselves and for others (hear, hear.) But the Worshipful Master in speaking of his services had attributed to them results which would more justly be placed to the credit of his son, the Deputy Provincial Grand Master; for immediately on reading the petition, he expressed his conviction that the most triumphant results would follow the concession of its prayer, and that opinion he carried out by the most active application and advocacy (cheers.) For himself he would say, that so long as he was thus supported—so long as such Masonic progress was made—so long as such unanimity existed—(cheers)—he would preside over them with undiminished pleasure to the latest day of his life (cheers.) Every year it was his determination to hold a Provincial Grand Lodge; and his course would be to take each Lodge in the county according to seniority, without favour to any, unless ascertained superiority should warrant it—if all were equal he should consider all alike (cheers.) Again expressing his delight that he was thought deserving of approbation, he would conclude by assuring them that as a Mason he would do everything in his power (continued cheers.)

The Worshipful Master said, that he rose with great satisfaction and pleasure, to propose the toast which should naturally follow the declaration of the Provincial Grand Master. He was truly happy to pay the tribute due to their excellent Deputy Provincial Grand Master (cheers.) In Oxford, where he had presided over a Lodge, their guest had proved his zeal and attainments in Masonry to be of the highest order; and as a Provincial Grand Officer in Herts, his name stood almost as prominently in the Craft as in his native county of Essex (hear, hear.) All felt deeply indebted to their kind and excellent Brother for the interest he had taken in establishing the Chigwell Lodge; and as its first Master, he felt himself, if possible, still further beholden to him, for the very efficient and impressive manner in which he had assisted in the ceremonies of consecration and installation (hear, hear.) The united wishes of members and visitors would be expressed in the toast of "Health, happiness, and long life, to their Deputy Provincial Grand Master" (repeated cheers.)

Brother Rowland Alston, Jun., thanked his Masonic Brethren cordially and warmly, for their good wishes towards him. The present was a gratifying and proud day to him, for never, in his experience as a Mason, had he witnessed the consecration of a Lodge under more favourable or happier auspices (cheers.) With truth he could declare, that he was most anxious to do all in his power for the extension and sustentation of the Craft, and that anxiety could not be exercised on a more befitting occasion than in promoting the successful issue of a Lodge, such as had that day been called into active operation (hear, hear.) By such labours as these the great moral, social, and religious

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advantages of the Order became stimulated and extended. It was good producing good, to the manifest benefit of all. And next to the profitable exercise of practical Freemasonry, and of the virtues inculcated by that excellent system of ethics, in his humble opinion, should now be placed their publication to the popular world (hear, hear, hear.) The secrets of their Order kept inviolate among Masons—their co-operation for good—their works of social profit—their deeds of benevolence and charity—their researches into the past—their improvement of the present—and their provision for the future, should be spread far and wide before the world (cheers)—so that Masonry, the better known, might be the more revered (cheers.) Like an avalanche, formed at first of a few small particles of snow on the mountain's summit, accumulating gradually for a time, and then more rapidly, impends downward with its own weight, once in motion becomes bound still closer and firmer together, and in its progress sweeps away every obstacle that would impede its course, and settles down at last in occupancy of the wide and quiet level (cheers.) Theirs was a system of pure benevolence—the practice of charity in the noblest form—the indulgence of feelings that are among the best gifts of God (hear, hear.) And to persevere in this course unaffected by the opposition of folly, or the tyranny of force, they had only to bear in mind the fable of the bundle of sticks. The single stick might be broken by one, but tens of thousands could not break the compact bundle (hear). He had now been a member of the Fraternity eight years, and the lapse of time only tended to confirm his opinion of the paramount good effected by their practice. He was proud of the honours of the Craft, he was delighted at every opportunity of advancing its interests; and the humble services mentioned by the Provincial Grand Master were such as it was his duty to perform. With a petition so numerously signed, bearing, of his own knowledge, indisputable evidence of respectability, worth, and talent, and supported by the recommendations of Lodges in which these qualities also stood pre-eminent, he thought it would be marvellous indeed if the most triumphant success did not follow from the constitution of the Lodge: and the little he had done in promoting that object had indeed been to him a labour of love (cheers). His reward was already bestowed in the events of that day. One new Lodge had been consecrated in the county of Essex, and he was happy to say, that under expectations of almost equal promise, another would be added in a few weeks; and thus his honoured parent and himself would be far overpaid. Another source of pride presented itself on the occasion thus commemorated; it was that a child of his own mother Lodge, one so estimable in himself, so valued by numerous and strongly attached friends, should be found in the person of the first Worshipful Master of the Chigwell Lodge (cheers). And now with sincere gratitude for the hospitable and fraternal reception he had met with, he would offer them all his most cordial thanks, and drink "Prosperity to the Chigwell Lodge, No. 663" (cheers).

When the gratulations had subsided with which the address of his talented Brother and excellent son was received by the company, the Provincial Grand Master called on the Brethren to join in a bumper toast to the Worshipful Master (cheers.) That worthy Brother, as those he had the pleasure of seeing around him knew as well as himself, was as estimable in private life as he appeared to be desirous and fitting to be of service in a public sphere. As a man and as a Mason he was deserving of their esteem and love—(hear, hear)—and the members of

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the Chigwell Lodge could not do better than follow his example (hear.) To his exertions, and to the unblemished character he bore, should be mainly attributed the support he had received in procuring the warrant of the Lodge. Aided by him, powerful in numbers and powerful in respectability and station, it would indeed have been a marvel, as his son had expressed it, if success had not accompanied the application; and marvellous it would be if prosperity were not to crown the work thus happily begun (hear.) For himself, he could say, that he knew of no parallel—he believed none existed in the recollection of any (hear, hear, hear.) He would repeat, that the whole was chiefly owing to their excellent leader, and it was therefore with the utmost satisfaction and pleasure that he proposed the health of "Brother G. R. Rowe, the Worshipful Master of the Chigwell Lodge." (Continued cheers.)

Brother G. R. Rowe, evidently affected by the fraternal greetings the announcement received, returned thanks to the Provincial Grand Master and the Brethren assembled, for the honour and kindness thus conferred on him. To all who had that day joined in the duties and socialities of the Craft, he felt deeply and sincerely indebted; and long as he lived, he would cherish the recollections of the day with fondness and regard. It was the fostering kindness of the Brethren who had joined the Lodge —who had so cordially responded to his wishes—and to the propitious auspices of their Provincial Grand Leaders, that success was attributable, infinitely beyond his own humble efforts and deserts. And thus uniting in Masonic sentiment, and Masonic services, they were fulfilling the holy dictates of him who said—"I command you to love one another." That command was of the very essence of Freemasonry, and in its spirit it would always be a gratification to him to contribute to the prosperity and happiness of any one in communion with the Order (hear, hear, hear.) As the presiding officer of the Chigwell Lodge, he would endeavour to render himself deserving of the honour, by the most zealous discharge of its duties, and to every one he had the pleasure of addressing, he would say—"May you live long, may you live happily, and when He shall call you, whose mandate all men must obey, may goodness and you fill up one monument." (Loud cheers.)

"Health to the newly-initiated Brethren" having been given, the toast was acknowledged by them, respectively, in suitable terms.

The Deputy Provincial Grand Master having obtained the sanction of the Chair to propose a toast, assured the company that he embraced with much gratification the opportunity afforded to him, of testifying his opinion of the vast utility of the *Freemasons' Quarterly Review* (cheers). It was of great service to the Craft, and of advantage to all mankind, that such an organ should exist to publish and extend throughout the world the principles of Freemasonry (hear, hear). In connexion, therefore, with that opinion, he would give "The health of Dr. Crucefix" (cheers).

Brother Crucefix, on returning thanks, observed, that such acknowledgments of the usefulness of his labours fell like music on the ear, and he trusted that the compliment was not totally undeserved (hear). The object of his Masonic career was the extension of the Order under the most favourable and enduring circumstances. He concurred with what had been so ably expressed by the Deputy Provincial Grand Master, that this must be best accomplished by diffusing its principles far and wide—by assimilating the Masonic to the mariner's compass, and that the Mason who would restrict or limit the operation of those principles

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incurred a fearful responsibility (hear, hear). Having attended their proceedings as a Mason, he was glad to see that the halcyon days of Freemasonry were not yet passed away, but that the present gave promise of a still brighter future—that the consecration of the Chigwell Lodge, under so many pleasing circumstances, might be hailed as the harbinger of many such meetings (cheers). Sincerely would he pray that every prosperity might attend the Lodge—that every good might befal Freemasons—and that the blessed inculcation of "Love one another" might never be forgotten there or elsewhere (cheers).

At half-past ten the party broke up, with mutual demonstrations of happiness and good-will.

GRAVESEND, *June* 19.—The Lodge of Freedom, No. 91, was re-opened at the Puncheon Tavern, Gravesend, having been dormant for upwards of twelve years. Upwards of thirty of the Craft were present. Brother Pearse, the Past Master of the Lodge of Emulation, presided. He was accompanied by thirteen members of the Dartford Lodge, all of whom filled the different offices; Brother Stidolph as S.W., Brother Brand, J.W., Brother A. Russell, S.D., Brother W. C. Fooks, J.D., Brother Pelton, S. Day, S., and Coney, I.G. Brother Pearce, being so ably supported by the officers and members of his own Lodge, went through the ceremonies of initiation, &c. &c., with a degree of credit that reflected great honour on him and those concerned. The want of a Lodge at Gravesend has been much felt, and the cause of this Lodge being so long closed much deplored; but we hope soon to have the pleasure of giving the Craft information that the Gravesend Lodge is rapidly rising into notice. Brother Pearse, so well known in the county of Kent as a talented and well-informed Mason, having yielded to the request of the Gravesend members in affording them his valuable assistance, together with Brother Key, having been accepted members, with such assistance the Lodge of Freedom has the opportunity of raising itself to be one of the first Lodges in the county.

Brother W. R. G. Key has since been elected Master of the Lodge. A Warrant of Confirmation is preparing to replace the original, which is said to have been destroyed by a fire which took place many years ago at the Pope's Head.

GUILDFORD, *July* 6.—A PROVINCIAL GRAND LODGE FOR SURREY was held this day at the Angel Inn. Present, the Rt. W. and Rt Hon. Lord Monson, Prov. G. M.; Sir Lucius Curtis, D.P.G.M., Hampshire; the Grand Officers of Surrey; Bro. Kinkaid, W.M. of the Grove Lodge, No. 593, Ewell, and Officers; Bro. Martin, W.M. of the Reigate Lodge, No. 603, and Officers; Bro. Francis, W.M. of the Royal Alfred Lodge, No. 655, Guildford, and Officers; Bro. R. Lea Wilson, W.M. of the Frederick Lodge of Unity, No. 661, Croydon, and Officers; Bros. Buckhardt, L. Thompson, and others.

The Royal Alfred Lodge was opened about one o'clock, and three gentlemen were initiated.

Lord Monson opened the Grand Lodge at three o'clock. Various reports were received from each Lodge in the province. The Secretary read a code of by-laws for establishing fees of honour, a charity fund, board of benevolence, and other matters for the regulation of the P. G. Lodge, and affairs of the province, which his Lordship recommended should be discussed at the P.G. Lodge to be held in January. The

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Prov. G.M. afterwards touched upon Royal Arch matters; but, as nothing was finally determined on, we refrain from entering into particulars.

The Croydon Lodge, No. 661, we understood were desirous to petition for the attachment of a Chapter to their Lodge, No. 661. The Prov. Grand Officers were re-appointed, his Lordship having intimated, some time ago, that it was his intention that all Grand Officers in this Province should serve two years. Lord Monson entered very fully into many Masonic arrangements, and closed the Prov. Grand Lodge in due form. The Brethren adjourned, in number about forty, to banquet.

Lord Monson retired about nine o'clock, but many of the Brethren staid to a later hour. The arrangements by the W.M. of the Guildford Lodge, Bro. Francis, tended to the hilarity and comfort of the meeting. The Prov. G. Lodge in January will be held at Ewell, Grove Lodge.

TOWCESTER.—LODGE OF FIDELITY, No. 652, *September* 6, 1838.—The members of this Lodge met together on Monday last, to celebrate their first anniversary, and instal the W.M. for the ensuing year,

The Right Hon. Charles Fitzroy Lord Southampton.

Bro. Perkins, the retiring Master, acted as the Installing Master, to the great joy and satisfaction of the Brethren, who flocked from Peterborough, Northampton, Daventry, Kettering, and other parts of the county, many of whom have had frequent opportunities of witnessing the noble Lord's devoted attachment and unwearied exertions in the good cause.

After the ceremonies of installation had been gone through, the Brethren dined together in their Lodge-room, and sat down, upwards of fifty in number, to banquet. The noble chairman presided with his usual ability, courtesy, and kind attention to all; and the best Masonic spirit prevailed at "a feast of reason," which cannot easily be forgotten.

The cloth being removed, the Noble Lord gave the following toasts, which were responded to by the Brethren with an enthusiasm "which nobody could deny:"—

"The Queen! and may she enjoy a long, happy, and peaceful reign."

"The Queen Dowager! the Patroness of the Female Masonic School."

"His Royal Highness the Duke of Sussex, M.W.G.M. of Ancient Free and Accepted Masons of England."

Song by Bro. Robinson—"John Anderson my Jo."

"The Pro.-Grand Master, the Earl of Zetland."

"The Deputy Grand Master, Lord John Churchill."

"The Prov. Grand Masters."

Brother Perkins, the first P.M. of the Lodge of Fidelity, then rose to propose the health of the Noble Chairman, and in the course of a very neat and appropriate speech, congratulated the Brethren on the truly enviable position in which they were placed, in having so zealous and able a Master to rule and govern their lodge for the ensuing year. He would not attempt to offer that noble Brother any overcharged eulogy, or exaggerated compliment; but his amiable condescension, unbounded

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liberality, and rigid attention to Masonry, could not be passed over in silence.

(Drunk with enthusiasm).

Lord Southampton acknowledged that the kind manner in which his health had been proposed and received, responded to his own happiest feelings, and his Lordship invited the Brethren to meet him at the Lodge of Instruction, which he hoped to hold more frequently, in order to give them and himself an opportunity of becoming more intimately acquainted with the ancient land-marks of the Order. He was delighted to welcome so many Masons from distant Lodges, and was desirous that a friendly intercourse should be still further cultivated, feeling sure that the more they worked together in the beautiful science of Masonry, the more it would tend to make them better men, and better Christians. The Noble Lord concluded by paying a very justly-earned tribute of praise to Bro. Perkins, their first P.M., who had devoted much of his time in making himself so fully competent to carry on the affairs of the Lodge. He had given them a bright example of industry having overcome great difficulties, and they could not do better than tread in his steps. He should, with much pleasure, give the health of Brother Perkins. (Great cheering).

Bro. Perkins thanked the W.M. for the manner in which he had been pleased to bring him before his Brethren; and begged to propose, for the next toast, the health of an individual who had that day honoured them with his presence. He would give them the W.M. of the Minden Lodge, Captain South.

Captain South, in return, expressed the great delight and satisfaction he had that day experienced in visiting, for the first time, an English Lodge of Freemasons. He was much pleased with the working of the Lodge, and complimented the different Officers on the perfect manner in which they had fulfilled their several duties. He hoped their noble Chairman would allow him to propose for the next toast the W.M. of the Pomfret Lodge, Northampton. He had not the pleasure of being personally acquainted with Bro. Phipps, but felt assured, that as he had been thought worthy of filling so important an office, he must also be entitled to the compliment he was desirous of paying him.

Bro. Phipps briefly returned thanks, and, by permission of his Lordship, gave Bro. Ewart, and the Brethren of St. Peter's Lodge, Peterborough, who had that day given them the pleasure of their society.

Br. Ewart acknowledged the attention paid to himself and Brethren in a very excellent speech; and stated that he should not fail to tell his Brethren, on their return, that they had been travelling so far west to gain instruction, and seek a Master. He sincerely hoped they should soon be placed on a footing with their neighbours, in having a Prov. Grand Master to preside over them.

Bro. Hewlitt then gave the Hon. Henry Fitzroy.

Song from Bro. Robinson—"The soldier's gratitude."

Bro. West proposed the health of the Hon. and Rev. Orlando Forrester. The absence of the two above named individuals was a source of general regret.

The Wardens and Officers of the Lodge of Fidelity, by Bro. Shrewsbury. Bro. Parker, S.W. returned thanks.

The Noble Chairman begged to call the attention of the Lodge to the next toast he was about to propose, feeling sure it would be received

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with joyful acclamations by them all. To the individual he was going to name, he, as well as every one of the Members of the Lodge of Fidelity, were deeply indebted; for had it not been for the extraordinary interest which he had taken in the welfare of their Lodge, they never would have reaped the rich harvest of encouragement they had that day obtained. He should give them the health of Bro. Gibson.

Bro. Gibson thanked the Noble Lord for the distinguished compliment he had been pleased to bestow upon him; but felt quite inadequate to the task imposed upon him. He was nevertheless anxious to assure his Brethren how deeply he felt, and how dearly he prized these marks of their Fraternal regard. If he had been the happy instrument in furthering the interest of the Lodge of Fidelity, he had now met with the noblest reward, and redeemed his pledge to his late much lamented friend and Brother, Peter Gilkes, to whom he was indebted for his knowledge of Masonry, and to whom he made a sacred vow that he would at all times communicate instruction to those who sought for, and stood in need of it.

Bro. Parker next gave the Wardens and Officers of the Pomfret Lodge.

Bros. Cooke, Shrewsbury, and Elkington severally returned thanks.

Bro. Phipps then proposed Bros. Rose and Meadows, and success to the Lodge about to be established at Kettering.

Bro. Rose acknowledged the kind wishes of the Brethren, and said it was their intention to apply, and that immediately, for a warrant of constitution.

At an early hour the Noble Lord vacated the Chair, soon after which the Brethren separated delighted. It was indeed a proud day for the Members of the Lodge of Fidelity, and one they never can forget.

The Brethren hailed with much pleasure the admission into their Lodge, during the past year, of the Hon. Henry Fitzroy, *M.P.*, and the Hon. and Rev. Orlando Forrester. They were proposed as Members by the present W.M. Lord Southampton, under whose government the Brethren look forward with much pleasure, to add both in number and respectability to their already flourishing Lodge.

NOTTINGHAM, *August* 9.—SYLVAN FESTIVITY.—The Freemasons of this town assembled at Adbolton, with their wives and friends, where they partook of tea and other refreshments, and enjoyed themselves by various amusements, and walking through the orchards and gardens of that distinguished florist, Mr. J. Spencer; and after they had regaled themselves with the produce those gardens are celebrated for yielding, they then commenced the merry dance, which was kept up with vivacity, to a seasonable hour, and then broke up, hoping to meet each other at their next regale.

YORK, *August.*—Lord Dundas, Provincial Grand Master of the Northern United Lodges, held a Lodge at Brother Seller's, the Falcon Inn, Micklegate, at which there was a very crowded attendance of Freemasons from several neighbouring towns. The Brotherhood dined together afterwards, and the evening was spent with the greatest hilarity and good fellowship.

HALIFAX, *August.*—The Brethren of the Mystic Tie held a jubilee, in this town, on Monday week, in commemoration of the Centenary of the Lodge of Probity, No. 73, held at the Old Cock Inn. The Brethren went in Masonic procession to the parish church, when the prayers were

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read by the Venerable Archdeacon Musgrave, the psalms and lessons being selected for the occasion. The Rev. Dr. Naylor, of Wakefield, Provincial Grand Chaplain, preached a most excellent sermon from 1 Peter, xvii. 26, "Honour all men, love the brotherhood, fear God, honour the king." Brother Walton, of Leeds, Provincial Grand Organist, sung, "Comfort ye my people," in excellent style, aided by Brother Sugden and the choir. The Brethren afterwards sat down to dinner, and harmony and brotherly love prevailed. It was, indeed, the Mason's holiday. Brother Hon. Philip Saville and the Provincial Grand Officers were present.

South Shields, *Sept.* 4.—The Brethren of St. Hild's Lodge, which assembled in their Lodge-room, at Cook's, Golden Lion Hotel, were very much annoyed by three individuals creating a disturbance at the door of the Lodge. The parties alluded to are surveying at the low end of South Shields, and their ungentlemanly conduct in this instance justly deserves publicity.

All the Masonic Lodges of Liverpool assembled and marched in splendid procession, to lay the foundation-stone of St. George's Hall.

Warwick.—Shakspeare Lodge, No. 356.—This Lodge is most successfully advancing, the accession of members of high respectability is not among the least gratifying particulars which our correspondent communicates. The Brethren assembled to celebrate St. John's, at the Bull's Head Inn, on the 26th of June, and, after the solemn initiation of two individuals, proceeded from "labour to refreshment." The W.M. (Brother Heydon) presided, and was supported by Brother N. L. Torre, D.P.G.M., Major Hawkes, the Officers of the Lodge, &c.

Shrewsbury.—The Brethren of the Salopian Lodge of Charity, No. 135, assembled on the 28th June, 1838, the day of Her Most Gracious Majesty's coronation, to celebrate that happy event by dining together in the Lodge-room, Howard-street.

Freemasonry in Wales.—Loyal Welsh Lodge, Pembroke-dock.—On the 25th June last, in honour of St. John, the Brethren of the St. David's and Loyal Welsh Lodges with many visitors, assembled at Milford to attend divine service and dine together. The day was remarkably fine, and one of the largest concourse of spectators ever known in that town congregated to witness the imposing ceremony. The Lodge having been opened by Brother Parry, W.M., the Brethren were ably marshalled into Masonic order by Brother Mathias of Haverfordwest, and Thomas (*Surgeon*), Pembroke-dock, (who kindly acted as Masters of the Ceremonies), and in that manner, preceded by a military band of music, walked to St. Catherine's chapel, where Brother the Rev. R. Bloxam, chaplain of the Royal Dock Yard, at Pembroke, delivered a most eloquent and impressive discourse, and which, by permission of the Rev. Brother, it is intended shall be printed. On return from church, and the Junior Warden having done his duty, the Brethren adjourned to the banquet. Brother Parry, from the chair, having given the Queen, and the usual Masonic toasts, introducing each with an appropriate address, Brother Thomas, P.M. of the Loyal Welsh Lodge, arose, and said, "The pleasing task, I would rather say the pleasing *duty*, devolves on me to propose the next toast; it cannot but be acknowledged, that Brother Parry, my Masonic friend, is a child of very precocious abilities, for it is now little more than two years since I first had the plea-

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sure of introducing him into Masonry, and already he sits as Master of a Lodge; and not only *sits* as Master, but works that Lodge in a masterly manner. I may be permitted to remark, that I never received more solid Masonic gratification in my life, than I did when sitting with him in the Lodge when he had to confer two degrees, and the able manner in which he went through with these ceremonies delighted not only myself, but I think I may add, every other Brother then present. I shall therefore give you the health of the W.M. of the St. David's Lodge"—(shouts of applause.)

Brother Parry in an able speech returned thanks, expressing himself warmly at the sincere manner in which his health had been drunk, and complimenting Brother Thomas as being the father not only of himself in Masonry, but of Masonry in general throughout Pembrokeshire. He expatiated largely on the advantages Masonry affords mankind, and the many blessings it confers upon its disciples. On the Masters of the Ceremonies healths being given, that veteran Mason, Brother Mathias, on behalf of himself and coadjutor, returned thanks, and with all that naivete for which he is celebrated, claimed to be the *grandfather* of Masonry in Wales, inasmuch as he was the *father* of Brother Thomas in the Royal Art, who, the W.M. had properly designated the *father* of the society in these parts. Although growing old, he confessed that his youthful feelings of joy and delight still existed as regards Masonry, and were always called forth when he joined in meetings of the Craft."

The W.M. of the Loyal Welch Lodge, as well as the other Officers of the two Lodges were severally complimented, and acknowledged the honours in neat and appropriate speeches. On that of Brother Edwards, S.W., being given, he spoke as follows:

"Brethren, for the honour you have done me, I thank you—warmly and sincerely thank you. Permit me to say however, Worshipful Sir, that I think the friendship existing between us must have induced you to think too highly of my Masonic exertions, for I cannot for a moment suppose, that any endeavour of mine, could render me deserving of the high encomiums you have been kindly pleased to bestow on me. I am yet but a young Mason; still, I trust, young as I am, I have never been neglectful of my duty. I know that without attention there is no progress to be made in the acquirement of any art or science, neither can we advance in Masonry or any portion of its mysteries without diligence and perseverance. This feeling has ever actuated me, and I hope the conduct I have hitherto observed, will suffice as a guarantee for future application. This I can promise, that nothing shall ever be wanting on my part, to promote the honour and welfare of the Craft."

The official toasts having thus been completed, appropriate airs being played by the band, and occasional songs between each, Brother Parry again rose to commence those of friendship, beginning with giving the health of Brother Thomas, as a worthy P.M. of the Loyal Welsh Lodge. "A Brother," continued the W.M., "who was important in forming the two Lodges, and one who was ever ready to afford Masonry the able support of his abilities. Had it not been for him," said Br. Parry, "Masonry would now scarcely have existed at all in Pembrokeshire, for his Mother Lodge having long since ceased to exist, he exerted himself to form another in his own town, and happily succeeded; and which, by his constant attendance and good example, has become of considerable importance." The toast was received with long and loud cheering.

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Brother Thomas on rising, spoke as follows:—"Worshipful Sir and Brethren, if I were to adopt the language so frequently made use of in instances like the present, and say, 'this is an honour that I dreamt not of,' I should be telling a falsehood, for I was too well aware of your attention on all occasions to fancy for a moment, that while you were thus drinking the healths of others, you would 'coldly pass me by.' Neither should I be more strictly adhering to the *direct line* of truth, were I to say that I had not, in some measure, prepared myself to acknowledge the anticipated honour. But really, Brethren, the kind and cordial manner in which the toast has been received, and the handsome and flattering way in which it was proposed, have so completely frustrated all my previous arrangements, that I am left solely to the dictates of a grateful heart spontaneously to acknowledge this additional mark of your kindness. I shall have, however, the less difficulty in doing so, inasmuch as I have ever been taught to believe that the language of truth is simple; and, at all events, in that garb—I mean the simplicity of truth —I can clothe my ideas, and say how truly grateful I am for this as well as all other marks of your approbation. I think, however, my worthy Brother, the W.M., has, in his zeal, overrated my Masonic abilities—(no, no.) I think so, notwithstanding those kind negatives. 'Tis true, I have, ever since my initiation, done all in my power to promote the welfare of the society, and it affords me infinite satisfaction this day, to witness the fruits of my labours. When I look around me and behold, not only Masons of my own making, but, as Brother Parry has kindly drawn your attention to, the union on this our anniversary of two Lodges, in the establishment of each of which I was mainly instrumental, I cannot but feel proud of the high Masonic eminence on which I am this day placed.

"A good Mason cannot be a bad man. It therefore behoves each of us to use every exertion in the cause of Masonry. As I before observed, I have ever endeavoured to do so, and trust I shall continue to walk in the same path while the pulse of life throbs within my heaving bosom. Indeed, believing as I do, that the knowledge of Freemasonry tends to benefit mankind in general, my sincere prayer is, that like the ripple caused by the descent of a falling body into the bosom of the silent lake, its benign influence may extend wider and wider until it shall encircle the whole world.

"I know of no *other* religious society that has half the influence Freemasonry possesses of binding men together in one indissoluble bond of affection. Its Catholic powers in this respect, are alike unrivalled and unlimited. Around its unfurled banner we see arranged the Jew, the Christian, the Churchman, the Dissenter, aye, all but the *Infidel;* and not only there uniting, but embracing and calling each other Brother! I said no other *religious* society, for that Masonry is a peculiar system of morality no one, at all conversant with its tenets, can for an instant doubt. If I were called upon to describe Freemasonry, I should, in the language of the poet, say,

> "If all the social virtues of the mind,
> If an unbounded love to all mankind,
> If hospitable welcome to a guest,
> And speedy charity to the distressed—
> If these are principles deserving fame,
> Let Masons then enjoy the praise they claim;"

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For Masonry is that

> " Which nothing earthly gives or can destroy,
> The soul's calm sunshine, and the heartfelt joy."

" Brethren, I will not longer detain you, but conclude by craving permission from the Chair to propose one more toast.—(Certainly.)—Thank you, W. Sir. I have said that a good Mason must be a good man. Now, the Brother whose health I mean to propose, is both the one and the other. I have known him for many years, and have ever found him an honest man, and an upright Mason. Indeed, had he never been enrolled a member of our mystic society, he still would have been a Mason from principle; for Charity, that bond of fraternal affection amongst us, has always marked his every action. I know by your glances you anticipate me as to whom I allude. However, before I name him to you, permit me to say that I wish him every earthly prosperity, and that when he shall be called upon to quit the Lodge below,—which may God grant may yet be at a very far distant period,—he may, with each of us, find happy entrance into the Grand Lodge above,

> ' Where joys eternal ever reign, and nought from us shall sever,
> With the world's Grand Master to remain, for ever and for ever.'

Brother Pritchard's good health." (Great applause.)

The worthy Brother in returning thanks was overcome by his feelings. " He could not suppose," he said, " that he was worthy of such marked attention. All he could say however was, that he was sincerely grateful, and trusted he should ever live in the remembrance of his friends. This he considered one of the great objects of life, and when he ceased to do so, he should not regret to die." Again sincerely and gratefully acknowledging the marked attention paid him, he concluded by drinking health and happiness to all present.

The evening was spent in the greatest possible harmony and enjoyment, the Brethren ever bearing in mind that the night's amusement should always endure the morning's reflection. Milford never witnessed a more imposing spectacle, and universal satisfaction reigned both within and without the precincts of the Lodge.

PENZANCE, *Aug.* 14.—A Provincial Grand Lodge and Feast of the Ancient and Honourable Society of Freemasons for the county of Cornwall, was held at the Union Hotel. The Deputy Provincial Grand Master, the Provincial Grand Officers, and the Masters, Wardens, and Members of Lodges, in their due clothing, proceeded to church in Masonic order, about eleven o'clock. Besides the Brethren, there were present a great number of the most respectable inhabitants of the town.

After prayers, a sermon was preached by the P. G. Chaplain, the Rev. H. Grylls, from Romans xiv. 16:—" Let not then your good be evil spoken of." The reverend preacher completely fixed the attention of his audience by the force and eloquence of his arguments, and his exposition of the grand principles of Freemasonry evidently delighted all who had the happiness of hearing him. We have much pleasure in laying before our readers the following extract from this discourse:—

" To be Masonic is, you all know, to be truly religious in both its parts, first seeking and cherishing in our hearts the true fear of God, and then from this principle bringing forth all the amiable fruits of righteousness which are the praise and glory of God. Yes, my Brethren, to be

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Masonic, in every sense of the word in which I can understand Masonry, is to be truly religious, both in motive and action. The Masonic pillars of your temple are Faith, Hope, and Charity; and to which I shall take the liberty of adding, with an inspired Apostle, the greatest of these is Charity; and Masonic charity is charity in the heart: he thinks no evil of his Brother; he cherishes no designs against him. It is charity upon the tongue also: he speaks no evil; bears no false witness; defames no character. It is charity in the hand also: he anticipates his poorer Brother's wants, nor forces him to the pain of petition; he visits the cottage of poverty, and the house of sickness, and there he finds the very back which he ought to clothe, the very mouth which he ought to feed, the wound which he ought to heal, the sickness which he ought to cure, and perhaps also the very mind which he ought to instruct, before it can be fitted for an eternal world. Thus the heart, the tongue, the hand, of the really free and accepted Mason, are warmly engaged and diligently exercised, in all those grand principles of their Royal Order, which renders it in its nature and effects so much like the order of that amiable band, whose love to each other so forcibly convinced their very adversaries, as to draw from them that honourable acclamation, 'See how these Christians love!' Yes! my friends, they who are Masons in the true spirit of Masonry, must put away from them all malice, and hatred, and revenge, and evil-speaking, and put on, as the elect of God, bowels of compassion, tenderness, long-suffering, mercy. They eat not their morsel alone, while the widow mourns her widowhood, or the helpless orphan cries for food; they blast not with the pestilential tongue of slander their neighbour's good name, and all their wish and all their aim is to imitate Him of whom it was thus most honourably spoken, 'He went about doing good.' Not only, then, my Brethren, let not this your Masonic good be evil spoken of, but be zealous that it may be abundantly and richly well spoken of. It is the leading principle, and the great end of Masonry to propagate the exercise of charity in these its threefold operations; and he who does it not, is yet destitute of the true Masonic heart, which is the heart of charity, of benevolence, and of love.

* * * *

"I conclude with assuring strangers that Masonry has no principle but what might still more ornament the purest mind; nor any appendage but what might give additional lustre to the brightest character. By the exercise of the duties of Masonry the rich may add abundantly to the fund of their eternal inheritance; the wise may increase their knowledge of the nature of God in all his best perfections, and thereby daily grow still more and more unto eternal salvation; the pure in heart may be always advancing in the divine likeness; and they who walk in this path of the just, with zeal and activity, will find it as the shining light, which shineth more and more unto the perfect day.

"To you, my Brethren, I earnestly conclude with a repetition of my text, 'Let not your good be evil spoken of.' Act up to the principles of your institution, and as it regards *others* it will be the praise of the whole earth. Act up to the principles of your institution, and as it regards *yourselves*, your transfer hereafter will most assuredly be a transfer from the labours of this mortal life to the rest of an eternal glory. Your faith and hope will abide to the praise of your memory, when the world sees your face no more. Your charity and love will be your robes of purity and light through an immeasurable eternity. Your seat in the Lodge,

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whether local or provincial, will be changed for a seat near the Grand Architect of the Universe; where you will all be decked with all the ornaments and honours of that order which Heaven alone can make more perfect, and which Eternity itself, in all its immeasurable duration can never dissolve."

After divine service the Brethren returned to the Lodge-room, in the Union Hotel, and transacted business. Soon after three o'clock a splendid dinner was served up in the Assembly-room, by Mrs. Pearce, whose superior taste is well known. When the cloth was removed, and the tables were supplied with a capital dessert and wines of the choicest quality, the ladies were admitted, the band in the orchestra playing a lively air.

The D.P.G.M., Brother Vivyan Robinson, in proposing the health of the Queen, observed to the Brethren, he was confident they would, as Englishmen, drink the toast with every demonstration of loyal gallantry: but he felt proud, that as Freemasons,

"They would fill their glasses high,
And with shouts rend the sky,"

whilst testifying those ardent feelings of devotion with which the name alone of their lovely virgin Queen inspired them; and that their prayers, as from one heart, would pass around their festive board in fervent aspirations, that the Almighty Architect of the Universe might bless their sovereign with health and happiness, to reign in the hearts of her faithful subjects for many and many a year; and that her people, under her mild and benevolent sway, might continue to enjoy the blessings of contentment, prosperity, and peace. Drunk with enthusiasm.

"The Ladies."—In giving this toast, the D.P.G.M. delivered himself as follows:—"In calling upon you, my Brethren, to pledge me in the toast I am about to propose, it is in the full anticipation, nay, positive certainty, that you will not only fill your glasses to the brim, but drain their generous and exhilirating contents to the very bottom, in drinking to the health and happiness of the ladies by whom we are surrounded; whose cheering presence, while it gives life, spirit, and brilliancy to the enjoyments of our festival, presents, at the same time, an animating and faithful picture of the youth, beauty, and female attraction of the town of Penzance and its neighbourhood. There is not, I am confident, a Freemason here to-day who will not unite with me in acknowledging, that, however great his admiration of the fair may have been before he became one of the Craft, yet, in the practice of our principles, he has imbibed a purer notion, and made a higher and juster estimate of the female character than had at any time previously influenced his judgment or discrimination. I am aware, my Brethren, that when thus surrounded by those whom many of you hold most dear in the world, and whom we all highly prize, you look to your Chairman for an expression of your gratified feelings; and that, in drinking to the health of the ladies, he should accompany the toast by a compliment to their sex generally. The undertaking, though difficult, is a pleasing one; and cold and indifferent must be the heart that is not moved, even to eloquence, by a subject so exciting. In order to convince the ladies of the interest we take in their history and character, it will be necessary for me to go back to the time of the ancient Greeks and Romans, when women appear to have been considered merely as objects of sensuality, or of domestic conveniency: they were devoted to a state of obscurity and seclusion, had but few attentions paid them, and were permitted to

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take as little share in the conversation, as in the general commerce of life. But the northern nations, who, even in their native forests, paid a kind of devotion to the softer sex, had no sooner settled themselves in the provinces of the Roman empire, than the character of woman began to assume new consequence. These fierce barbarians, even in their conquests, uniformly respected the inviolability of woman. They brought with them the peculiar gallantry of the north, and they introduced into the west of Europe that just estimate of female excellence, to which the most polished nations of antiquity had been altogether blind and insensible. These sentiments of generous gallantry were fostered and extended by the institution of chivalry, (a branch or scion of Freemasonry), which lifted woman yet higher in the scale of life; and from having been considered nobody in society, she became the *primum mobile.* Each redoubted knight, bent on chivalrous adventure, first declared himself the devoted servant of some fair lady, who was generally the object of his affections. Her honour was supposed to be intimately mixed up with his, and her smile was the reward of his valour. Courage, thus animated, lost sight of everything but enterprise; for her, he attacked,—for her, he defended,—for her, he shed his blood. Incredible hardships were cheerfully endured; incredible actions were performed; and adventures seemingly fabulous were realized! The effect was reciprocal. Women, proud of their influence, became deserving the heroism they had inspired. They were to be approached by none but the high-minded and the brave; and men could only win the heart of the virtuous fair, but after proving their fidelity and affection by years of enterprise and peril. These days, ladies, have long since gone by; they have been left far, very far behind, by the rapid march of intellect in the latter ages; but they live in the hearts of Freemasons with all their original excitements. It has been assumed by an ingenious and ardent admirer of the fair sex, that woman was formed, not from the head of Adam, to be superior to him—not from his feet, to be trampled upon by him—but from his side, to be equal to him—under his arm to be protected by him—near his heart to be beloved by him. Thus, ladies, I trust I have convinced you, that Freemasons do not (like many an arrogant lord of the creation) consider woman as the dependant, the inferior, or the slave of man; but that she is the soothing companion, and in all essential respects, she is the equal of man. If the weaker vessel, (as described in scripture), it is because she is more delicate in her frame; formed, if I may so express myself, of richer, and finer, and more brittle materials; and consequently the more easily injured and broken, and should, therefore, be treated with the greater tenderness: but there is the same wonderful structure of the human frame in woman, as in man,—the same noble piece of workmanship; only that it is touched with a yet higher grace, and a yet more exquisite loveliness. The one is formed to protect, and the other to be protected; and consequently there must be a greater degree of courage and energy in the one than in the other. But there is no essential difference, no intellectual difference, but a difference arising merely from obvious external circumstances. There is in woman, as in man, the material body formed to contain the immortal mind; in both there are the same rational mental faculties—the same endless capability of improvement—the same capacity of happiness or of misery —the same everlasting destiny. Viewed first as daughters and sisters, and then as wives and mothers, the influence of women on the destinies of the world is incalculable; and it so happens that, in the formation of

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the character of every human being that is brought into the world, the agency of women for the first years of existence is almost alone employed. Yes, ladies, the Almighty has entrusted wholly to your sex the first developement of the human mind, and yours is the sacred and responsible duty—yours the exalted honour of forming and training the character of that whole species to which you belong. Who are those who move the great springs of every national or public institution for the relief or welfare of their fellow-creatures, where Christian benevolence, and sacrifice, and exertion are required? They are women! Who, rejecting the fastidiousness of rank and the blandishments of pleasure, visit the school and the hospital, and the hovel, and the prison, become conversant with misery in all her forms, and are neither repelled nor disgusted by the most frightful? The answer is again, women! Who protect every weakness, and palliate every suffering from the cry of the infant orphan, to the wailing of dotage and decrepitude? Who furnish instruction for the ignorant, refuge for the destitute, and an asylum even for repentant vice? Who are those, who in our great towns and cities, where crime and wretchedness prevail, open a thousand doors of mercy, and hover like presiding angels over those institutions which they have consecrated by their benevolence?—They are women! If we look from social to domestic life, such is the felicity of the female character, that the nearer it is inspected the more advantageously it appears. In domestic life, it is woman on whom we are dependent for the first years of our existence, and all their future joys. It is she who tends us in sickness, who soothes us in care, who consoles us in calamity; to whom the heart instinctively turns in the hour of suffering, and never turns in vain. It is she, who, alienate neither by misfortune, nor even vice, follows us to prison, adjusts the straw bed, earns and prepares the scanty fare, which she refuses to partake, but hides the tear that moistens it, lest it should seem to reproach the author of her wretchedness. Brethren, I here feel that I have arrived at the acme of my sketch, and that if I give but a single touch more of the heart's inspired pencil to this faithful, though unfinished picture, I may chance to obscure those bright tints of sincerity and truth which now form its chief, nay only, merit. I, therefore, again call upon you to unite with me in drinking to the health and happiness of every lady around us; with our sincere wishes that their sex may ever create in the heart of man those warm feelings of attachment and regard which we now profess, and most ardently feel. Drunk with rapture.

On the departure of the ladies, the Brethren resumed the formalities of their Lodge; and the health of "Her Majesty the Queen" was again proposed, and drunk with Masonic honours.

"His Royal Highness the Duke of Sussex, Most Worshipful Grand Master."

The Deputy Provincial prefaced this toast in the following quotation from the pamphlet recording the Masonic offering to his Royal Highness:—It was observed by an eloquent and talented member of our Order upon the recent representation of a Masonic offering to illustrious worth, "That public men are public property. The good they do lives after them. Their virtues and talents descend in beneficial operation to other times, and survive for the improvement and gratitude of posterity. Athens, Sparta, Rome, live and will live in the memory of ages yet unborn; not because they became cities of monumental pride, but because man, even heathen man, gave them the priceless legacy of his intellect.

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The magnificent gifts with which the great men of antiquity were endowed, and the mighty thoughts to which they gave birth, will ever exist; enlarging the sphere of human intelligence; becoming embodied in the principles of active life; vitalizing the minds of men of all time, strengthening the bands of moral discipline; and thus, ever tending towards the great object of our Order, the happiness of mankind. Oh, England! happy England! amid the vicissitudes which befal all nations, thou in particular hast cause to exult in the eminence of thy sons! Amongst thy kings, senators, citizens, and warriors, past and present, we trace those of whom a grateful country may justly be proud; and in this exalted band we have the happiness to rank our Illustrious and Most Worshipful Grand Master, His Royal Highness Prince Augustus Frederick, Duke of Sussex."

During a long life of active and unwearied charity, unalienated by the fascinating allurements of princely birth, and unchecked by a protracted and painful privation of sight, (now happily restored), we still behold possessing the full energy of his great mind, and evincing daily, both by precept and practice, the wonted benevolence of his noble heart. (Loud cheering.)

"Sir John St. Aubyn, Bart., Provincial Grand Master of Cornwall."

In announcing this toast, which the Deputy Provincial observed he had for many a year proposed, and drank on these occasions with sentiments of high respect and regard, he now cheerfully yielded that honour to the Provincial Grand Secretary, Brother Ellis, whose early association with their venerable Grand Master had so entwined each in the heart of the other, that notwithstanding the lapse of time and disparity of age on the one hand, and the difference of rank on the other, the mystic link of Masonic fellowship between them remained as firmly rivetted at this remote era of their union in philanthropy, as when first cemented by their mutual sympathy in that wide field of universal benevolence, which both had uniformly cultivated with unfading honour to themselves, and essential benefit to their fellow-creatures.

Brother Ellis rose and stated, in reference to the resolutions of the last P. G. Lodge, that he had visited London, and was kindly permitted to present the address to Sir John, who received it with all that courtesy and urbanity for which he is so eminently distinguished; that he expressed himself in terms of the most fraternal regard towards the officers of the P.G. Lodge, and all the Brethren; after which he returned a written reply, and presented his portrait, elegantly mounted, which on this occasion the P.G.S. placed before the assembly, when the Brethren shouted acclamations; and it was resolved that it should be placed with the portraits of illustrious individuals of the Craft in the Lodge Room of the Mother Lodge of the county. Another copy of the worthy Baronet's portrait was also presented to the P.G.S. Ellis, which gave great pleasure to the Brethren assembled to hear, as it tended to confirm the opinion they had always held of their Brother.

Brother Ellis, on proposing the health of the P.G.M., recapitulated the munificent and kindly acts which, since the death of his illustrious and pre-eminently distinguished father, and the accession of the Hon. Baronet, had adorned his character and shed a lustre around his name; which, perhaps, it was not too much to say, had been only equalled by his noble relative, the late Right Hon. Lord De Dunstanville: that it would be endless to enumerate them, if, indeed, it were possible to do so: his own parish presented a magnificent spectacle of what a liberal

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and enlightened landlord should do; which epithets peculiarly mark the character of Sir John St. Aubyn—witness the feeling displayed when his mansion at Clowance was burnt, a short time since; the Hon. Baronet not only forgave the draining of his cellar to quench their thirst, but sent a large sum to remunerate them for their services, a sum which might be considered more as a present than otherwise. A picture of such an individual is a prize to its possessor, and even a sight of it a gratification.

Several other toasts were proposed and drunk, and after spending a very happy evening, the Brethren separated with those kindly feelings towards each other which characterize the Members of the Craft.

EXETER.—FUNERAL OF BROTHER J. RIPPON WITH MASONIC CEREMONIES.—We have now the melancholy duty of giving a detail of the Masonic ceremonies which took place at the funeral of this worthy and distinguished Brother, on the 28th of July. The scene was truly impressive; the nature of the solemnities themselves, seldom or never yet witnessed before in this county, and the respect felt by all classes to the memory of the deceased, gave the funeral great interest, and rendered it a most imposing ceremony.

Brother J. Rippon belonged to Lodge No. 129, of this city, and was Provincial Grand Tyler for the county. The body lay in state at the temporary Lodge at the Subscription Rooms on Saturday, from ten o'clock in the morning, the Lodge being opened at an early hour. On entering the large room, we found that it had been darkened; and the effect harmonized but too well with the character of the approaching ceremonial. It was still and gloomy: the little light thrown into it being chastened and subdued by the dark drapery, with which it was hung in various places; and the various Masonic paraphernalia, giving an additional solemnity to the silence and the gloom.

In the centre of the room, on a platform covered with black velvet, stood the coffin. It was of solid oak, (made by Mr. Cole, undertaker), and handsomely, though not gaudily, ornamented with the different Masonic emblems, and studded with brass nails. There was no pall thrown over it; but on the naked wood rested the Masonic insignia of the deceased. On its head reposed his cap of office, his gauntlets, a splendid miniature sword in solid gold, the emblem of his functions as Provincial Grand Tyler, attached to a blue scarf. This is termed, in Masonic language, the Provincial Jewel. At its foot the two swords indicative of the rank of deceased as outer and inner guard of the Lodge, both of which offices he had filled, lay crossed at his feet, their scabbards being covered with black velvet In the centre of the coffin was the following inscription, engraved on brass by Mr. Lewis:—

JOHN RIPPON,
Died July 22,
A.L. (anno lucis) VMDCCCXLII.
Aged 62.

At the head and foot of the coffin were placed two pedestals, and there was a third pedestal on the right hand, looking towards the Deputy Provincial Grand Master's chair, the three forming a triangle, all of which bore a golden candlestick with large wax tapers, that threw a dim religious light over the scene. At the foot of the coffin was the Deputy Provincial Grand Master's chair, raised on a Mosaic pavement. It was of solid oak, beautifully carved, very ancient, with the Masonic emblems, and the motto "Hic pacem mutuo damus, accipimusque vicissim."

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This was occupied by the Rev. Dr. Carwithen, who holds this high office. In front of this chair was that of the Worshipful Master of the Lodge No. 129, Br. K. Pye, and before him a pedestal with the Bible, Book of Constitution, and the bye-laws, square, compasses, level, gold candlestick with wax taper resting on a dark purple cushion. Near this was also another pedestal, with a Bible, a silver square and compass on a cushion of black. At the upper end of the room, by the head of the coffin, was the Senior Warden's chair of solid oak, also beautifully carved, with the motto "Ultra citraque nequit consistere rectum," and on the right of the coffin was the Junior Warden's chair, with a pedestal before it, bearing the triangle with the ashler, and a gold candlestick with wax tapers lighted. Masonic banners were placed in other parts of the room hung with black crape, as also were the wands, and all the Masonic ornaments, whether worn by the members, or displayed on the occasion.

The body having laid in state for the period of time fixed in the programme, and the other preliminary formalities of the Lodge having been gone through, at about eleven o'clock the Masonic funeral anthem was commenced as follows:—

Almighty God! Our Heav'nly King!
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayers attend.
All hail! Great Architect divine!
This universal frame is thine, &c., &c.

On the conclusion of the anthem, the D.P.G.M., preceded by the banner of the P.G.M., (Lord Viscount Ebrington), borne by Lieutenant Hornsby, commanding officer of the recruiting party in this district, and the banner of the D.P.G.M. borne by the Rev. J. Huyshe, and also by the P.G. Secretary, W. D. Moore, Esq., bearing the sacred roll, passed on to the head of the coffin, and the D.P.G.M. proceeded with the following beautiful portion of the service:—

"What man is he that liveth and shall not see death, shall he deliver his soul from the hand of the grave?

"Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

"When he die he shall carry nothing away, his glory shall not descend after him.

"Naked he came into the world, and naked he must return. The Lord gave, and the Lord taketh away; blessed be the name of the Lord."

The Grand Honours were then given in their peculiar form.

The Reverend Doctor delivered this part of the service in the most solemn and impressive manner, and after its conclusion, strewed herbs and flowers about the bier, in ancient form. The P.G. Secretary next delivered the sacred roll to the D.P.G.M., who, raising it above the coffin, said, "Let us die the death of the righteous, and let our last end be like his."—*Response*—"God is our God for ever, he will be our guide even unto death."

The D.P.G.M. then deposited the sacred roll on the coffin, saying—"Almighty Father, into thy hand we commit the soul of our loving Brother." *Response*—"The will of God is accomplished, so be it."

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This latter response, the word being given with deep and solemn emphasis by Mr. W. D. Moore, the P.G S. was extremely affecting. The grand honours were then given thrice.

The Brethren of the Lodge who had been seated at the raised seats by the side of the room, then descended and advanced three steps towards the centre, forming an oblong square, upon which the band, playing the "Dead March in Saul," followed by the military, marched into the hall, and took up the position assigned to them. While this was going on, the D.P.G.M., preceded by the banners and Stewards, in due form entered the retiring room, and addressed to the High Sheriff of the county (Sir J. L. Rogers, Bart.) and his party, among whom were several ladies, his thanks in the name of the Brethren for the compliment he had paid them, and the honour of his attendance, and regretted that he had not the opportunity of expressing a similar obligation to the Mayor of Exeter, who was unavoidably absent from important business. The visitors then, headed by the High Sheriff, and the family of his Worship the Mayor, entered the hall to the number of from 250 to 300, and were marshalled to their seats by the Stewards.

The company being seated, the D.P.G.M. addressed them to the effect, that one of the very first principles of Masonry was obedience to the laws of the land, and a strict observance of its constitution in Church and State; that in pursuance of this principle, a portion of the Masonic service, which properly belonged to the sacred ground in which the deceased would be interred, would be performed in that hall, and that such a deviation from the usual custom amongst Masons was acquiesced in, in deference to the expressed wish of the reverend incumbent of the parish wherein the funeral would take place. Having concluded, he advanced with due ceremonies to the head of the coffin, and delivered a solemn prayer.

After the prayer, the band repeated the "Dead March in Saul," instead of the anthem laid down in the programme, the choristers not having returned from the cathedral in time to perform that part of the service.

A short interval having elapsed, the D.P.G.M. delivered the funeral oration, in which having descanted at large on the general principles of the Order, he brought them home to the deceased Brother, whose obsequies were then being performed, declaring that though Masonry gave due regard to all distinctions of social rank, that it knew no distinction of persons, where duties as men and Masons, were faithfully performed, and that though also the Brother to whose memory the Brethren had assembled to do honour, moved in a comparatively humble sphere, still his conduct through life, both as a man and as a Mason, fully warranted every honour that could be paid to his memory. While then the Brethren dropped the tear of sympathy to the memory of him, who had been called from them, their tenets taught them to look with hope and reverence to that heavenly place, where the world's great Architect rules and reigns for ever.

The Rev. Doctor, in the course of the oration, of which the above is but a very faint outline, was exceedingly overcome. The hall, with all its company, was perfectly still and silent, and the scene was altogether one well calculated to impress the most thoughtless spectator with reverence and awe.

After the address, the choir having resumed their places, a Masonic

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hymn was sung, which being concluded, the D.P.G.M. proceeded with the following invocation and response:—

D.P.G.M.—"May we be true and faithful, and may we live and die in love."

Response.—"So mote it be."

D.P.G.M.—"May we profess what is good, and act agreeably to our professions."

Response.—"So mote it be."

D.P.G.M.—"May the Lord bless us and prosper us, and may all our good intentions be crowned with success."

Response.—"So mote it be."

The anthem, "Almighty God our Heavenly Father," was then repeated.

The service being terminated within the hall, the Brethren were arranged in the order of procession, including

The Provincial Grand Chaplain in his clerical robes.
The Parish Clerk.
The Choristers.

Military Javelin Men.

The Body,
With the Regalia of the Deceased,
AND
Two Swords crossed on the Coffin.

Military Javelin Men.

Chief Mourner.
Assistant Mourners.
Two Stewards.
Tyler, with drawn sword.
The Corporation of Merchant Tailors,
of which body the deceased died the Master, with their
Banners furled and ornamented with black crape.

While the above ceremonies were taking place within the hall, there was a considerable crowd without; and it was with some difficulty, that the iron gates of the Subscription Rooms were kept closed by the police and javelin men in attendance, so dense was the pressure. There could not have been less than from five to six thousand persons round the Subscription Rooms and up St. Sidwell Street, to the churchyard, where the funeral was to take place. On the procession appearing without the rooms, the crowd became perfectly quiet, forming a lane through which it advanced with slow and measured step, the band playing the solemn "Dead march in Saul." The effect of the music, the aspect of the procession, the Brethren wearing their different orders, scarfs, collars, &c., with crape over them, was very imposing and had a visible effect on the feelings of the people. In this order the procession went to St. Sidwell's Church, and on arriving at the churchyard, the choristers commenced the burial service, Purcell and Croft, beginning, "I am the resurrection." The Brethren formed a line on either side of the pathway leading from the gate to the church, and maintained that position during the performance of the usual burial service in the church read by the Provincial Grand Chaplain (the Rev. Dr. Carwithen.) The regular church service was performed at the grave, and on its conclusion, the P.G. Secretary advanced to the north side of the grave, broke the wand in two, and threw the fragments with the sacred roll into the grave, the Brethren exclaiming in a subdued tone, "Alas, my Brother." The

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procession then formed in the same order as that in which it had proceeded to the grave, and returned to the rooms, where the deeply interesting rites peculiar to the conclusion of this ceremonial were solemnly performed, and the Lodge was then finally closed.

Thus ended this interesting tribute paid by the loyal and peaceful Masons to the memory of a Brother, who was respected not only by them, but by the whole community of this city; and who may truly be said to have carried that respect and esteem with him to the grave. The following is extracted from a sketch of his life published by himself a short time since:—Mr. Rippon was initiated into Freemasonry in 1804, in Lodge No. 216, held in the First Devon Regiment of Militia; joined Lodge No. 74 at Exeter, 1817; was elected W.M., and filled the chair seven years; was appointed M.E.P. of St. John's Chapter of Royal Arch Mason's in 1818, and Provincial Grand Tyler of Devon in 1819; was Inner Guard of St. George's Lodge, and first Principal of St. George's Chapter, Exeter; was elected W.M. of Lodge No. 280 in 1812 at Topsham, which is now held at Tiverton; was Captain of Lines of the Encampment of Templars, Malta, and Red Cross Knights; Honorary Member of all the Lodges in Devon, and P.M. of Lodges No. 83, 123, 280; was also an Odd Fellow, and Orangeman; was a Sergeant Pensioner, had been Master of the Incorporation of Merchant Tailors at Exeter four times; was Trumpet Major of the Royal First Devon Yeomanry Cavalry; was Clerk of St. Martin's parish, and Principal Apparitor, of the Ecclesiastical Courts of this Diocese; the City Toast Master; the Herald that proclaimed King William IV. on the 30th June, 1830; was a freeman of the City of Exeter; and had ridden as Blue Knight of the Shire at nine County Elections.

Amongst the Masons present, we observed besides those already mentioned, the Rev. J. Huyshe, the V.W., the Rev. C. R. Roper, the V.W., W. Kennaway, Treasurer, the V.W., R. Loosemoore, the V.W., Capt. Hodges, the V.W., J. Elton, the V.W., J. Milford, the V.W., J. Golsworthy, the V.W., H. M. Ford, the V.W. J. M. Carrow (barrister-at-law,) the V.W., J. S. Howe, the J.W., G. Hirtzell, the V.W., R. Neave, P.G. Pursuviant pro tem. Of Lodge 129, there were Officers, Brother K. J. Pye, W. D. Moore, W. H. Besly, J. W. Coster, *M.D.*, H. L. Hirtzell, C. K. Webb, S. Haycraft.

The thanks of the Brethren are due, and we are certain will, on the first opportunity, be freely offered to Sir J. Lemon Rogers, Baronet, and also to the commanding officers of the recruiting services, for the ready acquiescence in the request of the Masonic Brethren for the valuable assistance of the military and javelin men. The musical portion of the service was arranged by K. J. Pye, Esq., P.G. Organist, with great judgment and pure taste. Masonic anthems were adapted to a beautiful chorale of Sebastian Bach, and a composition of Mozart. There are few musical difficulties greater than that of combining the sentiment of the author with the feelings of another; but in this instance had the music been originally composed with reference to the words, a more perfect adaptation could not be imagined.

Upon this public tribute to departed worth, the "Western Times" has been pleased to be facetious in an article entitled, "Masonic Mysteries;" the writer will, however, be readily forgiven, for in endeavouring to make light of a serious subject, he has unconsciously paid Masonry a high compliment, and not at the expense of the deceased, whose memory he is compelled to respect. Let him read the address of Brother

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P. J. Robinson at a meeting in the adjoining county (Cornwall), and he may read a lesson (old as he may be) that, if properly studied, may render him more agreeable even to the ladies.

DORCHESTER, *August* 22.—The annual meeting of the Provincial Grand Lodge of Dorset was on Wednesday holden at the Masonic Hall, Dorchester, William Williams, Esq., P.G.M., presiding. After the usual business had been transacted, the Brethren formed in procession, and thus arranged, preceded by the magnificent band of the 6th Dragoon Guards, whose services were kindly permitted on the occasion by Colonel Wildman, went to the church of St. Peter's, where divine service was read by the Rev. J. Morton Colson, and Brother the Rev. Willoughby Brassey, P.G. Chaplain, preached a most excellent and appropriate sermon from 1 Corinthians, i. 10; after which the Brethren returned in the same order to their Hall, where the Officers for the ensuing year was chosen, and the remaining business of the Lodge gone through. The Brethren then adjourned to Brother Oliver's, the King's Arms Hotel, where they sat down to dinner. The D.P.G.M., W. Eliot, Esq., performed the duties of the chair with that tact and ability for which he is distinguished. On the preceding evening a Grand Chapter of Royal Arch Masons was holden at the Masonic Hall, Companion Principal W. Williams, Esq., presiding, when the Hon. Augustus George Frederick Jocelyn and Mr. J. Gregory were exalted to the sublime Degree of Royal Arch Masons.

WEYMOUTH.—The Brethren of All Souls' Lodge, in this town, met on Friday, July 13, to celebrate the festival of St. John, according to antient custom, at the Masonic Hall. Brother Thomas Robinson, W.M., in the chair. The day was spent with social good feeling and harmony.

TAUNTON.—We are delighted by the intelligence that the Asylum has surmounted the impending evil; and are truly most thankful that the good *Spirit* has prevailed.

BRISTOL, *June* 29.—The Freemasons of Bristol and its neighbourhood, who were also favoured with the presence of several others from the provinces of Gloucester, Somerset, and Wilts, held their festival in honour of her Majesty, at the Montague Tavern, the Deputy Prov. G.M., Brother Richard Smith, being in the chair. Ninety Brothers sat down at the festive board in full costume, wearing the jewels and paraphernalia of the several Degrees to which they respectively belonged. The usual Masonic, loyal, civic, and national toasts, greeted with honours to whom honours were due, followed in tolerably rapid succession. The "pause between" was however filled up by the alternation of appropriate and well selected glees, by Bros. England, Wilcox, G. Turner, and Edwards, together with a song now and then from Bro. Carrol, which made "laughter hold both his sides." At half-past eleven the collars and aprons were taken off, and the greater part of the Brethren wished the Deputy a good night.

BATH, *August* 8.—The Royal Cumberland Lodge and Lodge of Honour held their first Masonic dinner at Brother Parker's, Aqueduct Hotel, at Dundas. The afternoon being fine, the Brethren were highly delighted with the superb and charming panoramic view of the Valley of the Avon, now in perfection of verdure and beauty, and seen to so much advantage from Parker's track-boats, one of which was specially provided for the occasion. On arriving at the Aqueduct Hotel, the Brethren were received with a salute of guns from the height, and after

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a short ramble through the beautiful pleasure grounds, sat down to a dinner. The chair was taken by Brother Captain Muttlebury, supported by Brothers Major Grafton, Maclagan, Yea, Little, Lloyd, Caldecot, Drake, and about twenty other Brethren. On the removal of the cloth, "Non nobis Domine" was sung in splendid style by Brothers Manners, Millar, J. Loder, Wodderspon, Keeling and Yea; after which the first toast of the Craft was given in perfect time and order; followed by "The Queen;" "Queen Dowager, Patroness of the Masonic Charitable Institutions;" "Grand Master of England;" "Grand Stewards' Lodge;" "Grand Lodge of Somerset" (for which Brother Wodderspon, P.G.J.W., returned thanks); "The Lodges, Royal Cumberland;" "Royal Sussex;" "Lodge of Honour;" and "Lodge of Rectitude," were all drunk with Masonic honours, and most appropriately acknowledged by Brothers Johnson, Millar, Grafton, and Drake. In the course of the evening some beautiful glees and songs were sung by the Brethren, among which the serenade, "Sleep, gentle lady," was most rapturously encored. Brother Manners's "Shamrock," Brother Millar's "Here's a health to thee, Tom Moore," and Brother Caldecot's Welsh song, "Ar hydder nös," were received with thunders of applause. The health and success of Brother Parker were also toasted with great fervour. After coffee, the Brethren embarked to proceed to Bath; but the harmony and conviviality were not left behind, the voyage home being enlivened by many a noble song and merry jest, while the full unclouded moon looked approvingly on the close of as happy and delighted a party as ever wooed her smile on the waters.

"The Bank of England Lodge have acted gloriously in the Asylum cause. Instruct us here in any tactics that may help, and you may reckon us docile and obedient pupils. Bath will not lag behind."

Box, Wilts, *July* 27.—Lodge of Rectitude.—The Brethren of this ancient Lodge, now revived under the most auspicious circumstances, together with a few visitors from the Lodges of Somerset, met at the Bear Inn, for the purpose of electing a W.M., and other Officers for the ensuing year. The Lodge was opened in form, and the W.P.M., Brother H. E. Drake, proceeded to instal the newly and unanimously elected W.M., Brother Bennett, of the Market-place. Brothers Westall, Cartland, Little, and Wodderspon, were respectively elected the S. and J.W., Secretary and Treasurer. After the transaction of other special business, the Lodge closed in form, and at five o'clock the Brethren sat down to a dinner, provided by Mr. Miles, nearly thirty in number. The newly elected W.M. was in the chair, supported by Brothers General Innes, Major Grafton, — McClaghan, Drake, Rev. E. Lewis, Kingston, Maule, Little, Gislot, &c., &c., and faced by Brother Westall, as Vice-chairman. After the first toast (one of the Arcana of the Order), the healths of their Majesties the Queen, and Queen Dowager, the Grand Master of Masons His Royal Highness the Duke of Sussex, the R.W.P.G.M. for Somerset and his Grand Officers, the past and present W.M. of the Lodge of Rectitude, and the other Officers, by name, the visiting Brothers present and absent, &c., were proposed and drunk with full Masonic honours. Some excellent and appropriate songs and glees by Brothers Millar, Wodderspon, and Keeling, heightened the pleasurable enjoyments of the evening, more particularly Mr. Millar's noble song, "Ye sons of philanthropy," which was enthusiastically welcomed both for the music and the sentiment. The best feeling prevailed, both in respect to the Lodge of Rectitude in

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particular, and the cause of Masonry generally, which could not fail to be greatly advanced in the province of Wilts, by the revival of a Lodge constituted of such zealous and enlightened Brethren, as the Lodge of Rectitude.

SCOTLAND.

We as yet are without our quarterly budget of news from "Auld Reekie," a delay which we do not excuse, although our kind readers may; nor will we threaten our reporters with a formal discharge, fearing they may not so readily get into such good employ. Albeit, however, we suppose they are walking in the highlands, with pack on back and stick in hand, little heeding him whose pen and nose are getting into a more intimate friendship with each other than the eye delighteth in. *Pilgrim*—and *Non-immemor*—look to it, and give good account of yourselves. Dated this 16th day of September, A.L. 5838, A.D. 1838.

NOTES FOR A TOUR TO THE WEST HIGHLANDS.*

A traveller, in order to visit the Perthshire Highlands, (the Troshochs and Loch Lomond, &c.), would require four days, that is providing he start from Edinburgh and return to that city: still it may be done in three days, if he will sacrifice the ascent of Ben Lomond. Supposing, however, that four days can be devoted to the trip, I will endeavour to note down what is worthy of seeing, as far as my memory will furnish, and also point out on the like authority, the plan I would recommend.

In visiting the Western Highlands, two routes present themselves, viz., by Stirling, Callander, the Lakes, and by Dumbarton to Glasgow; or by proceeding directly to the latter place, and return by the Lakes and Stirling. For various reasons the first is preferable. Supposing then, that this is resolved upon, the first thing to be done is to ascertain at what hour the steamer for Stirling leaves the Chain Pier, Newhaven. I think it is generally in the morning, though this may depend on the state of the tide: information can be had at the duty-house, end of North-bridge, as also when, and from whence, the coach for the boat starts. I shall suppose that the boat sails at six in the morning, which will give the whole day. The sail up the Forth is one of the finest things imaginable: at the Queensferry it narrows to less than a mile, and again expands into a fine inland lake. On each side thriving villages are to be seen—Culross, Borrowstownness, and Kincardine; while the Ochie hills are seen rising towards the north west. Arriving at Alloa, the Forth becomes very narrow; and some idea may be formed of its windings when it is known that from Alloa to Stirling is only eight miles by land, whereas by water it is twenty-four. No one, who can enjoy fine scenery, will regret the latter distance, if the weather is favourable. The Ochies, with their bold flank—Stirling, with its rock and embattled castle—Cambuskenneth Tower, so famous in Scottish history, and the peak and summits of the Grampian Range, with the fertile valley in which the Forth winds, present at once a prospect rich, picturesque, and grand—seldom surpassed. Should the steamer leave

* These notes by a Brother Mason will be acceptable and useful.

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Newhaven at six, I think it ought to arrive at Stirling about two, which will leave time to see the castle, and to dine before the coach starts for Callander, which I think it does about six. The best inns in Stirling are the Saracen's Head and Golden Lion. From Stirling to Callander, twelve miles, pass the Moss of Blairdrummond, which from a swamp is fast becoming a rich and productive estate, having been drained and reclaimed by human enterprise. In approaching Callander, the view is particularly fine: in front towers Benledi, and Stirling rock rises boldly behind, dividing as it were the valley of the Forth. Should the traveller be at Callander during the months of June or July, he will have light sufficient to enable him to visit the cascade at the Brig of Bracklin: it is not more than a mile distant, and worth seeing. There is also the remains of a Roman camp. Next morning by six two cars start for Loch Katturin, in which the traveller, with his limited supply of luggage, may be conveyed. He now enters the Troshochs. On the road he will get a peep of the Pass of Leng, which is a wild and richly wooded defile; and if he has been accustomed to Irish driving, he will be the less alarmed at the rapidity with which the car-drivers dash down one steep and up another. A mile or two beyond Callander pass Cailantogle Ford, where there is now a stone bridge. This is the Ford celebrated as being the place of combat between Roderick Dhu and Fitz-James. The place has a bare naked look, and one searches in vain for the underwood and cover where we are told Clanalpine's men lay concealed.

Towards the Brig of Turk the appearance improves, and opens grandly at Glenfinlass. Breakfast at Ardchenacbrocan, where tolerable fare may be had. After breakfast embark on Loch Katturin. The boats are rowed by Highlanders, and do not seem of the safest, considering that they are often sufficiently loaded with passengers and luggage. The little gulf at the eastern end of Loch Katturin is perhaps one of the most lonely and lovely corners one can well imagine. From the bosom of the lake Ben Venu and Benan are seen rising magnificently, and the beautiful Island of Helen, (see Scott's "Lady of the Lake,") now the property of Lord Willoughby D'Eresby, and the Lion of the Troshochs can hardly be surpassed. From the top of Lake Katturin to Inversnaid on Loch Lomond is five miles, and the only conveyances are carts, which do well enough to transport luggage, but I would recommend the traveller to walk this distance, rather than undergo jolting over very rugged roads. At Inversnaid a steam-boat touches on its way up the Loch, so that one arrives at Rawardennan, at the top of the lake, about four o'clock. If his time is limited to three days, the traveller will not land here, but return down with the same boat; but if he can make it four days, then he will land at Rawardennan, and wait for the next day's boat. If possible, I would strongly recommend spending a night here; and if the evening is fine, ascending Ben Lomond, the highest mountain but one in the kingdoms. From the summit, on a clear day, the view is really superb. Towards the south, and immediately under you, stretches the broad lake with its numerous islands; to the eastward the vale of the Forth; to the north the lakes and mountains, from those at your feet to Ben Nevis on the horizon; while the view westward is bounded by the peaked summits of Cawal Arran, Jura, &c. Next day about four, take the steamer for Dumbarton. I do not know if it will arrive in time to admit of reaching Glasgow the same evening, though I rather think it will, and the time from thence to Edinburgh is easily calculated.

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GRAND PROCESSION AT THE LAYING OF THE FOUNDATION STONES OF BRIDGES ON THE LINE OF THE GLASGOW, KILMARNOCK, AND AYR RAILWAY, *June* 28.—The grand Masonic ceremony of laying the foundation stones of these two bridges was the occasion of one of the most splendid processions which ever passed through the district of country in which it was formed. Besides the authorities and trades of different towns, the landowners, tenants, and traders on the line of railway, the members of the learned professions and the justices of the peace of the county, there were eleven Masonic Lodges, including the Mother Lodge of Kilwinning, whose Masters and Wardens performed the ceremonies on the occasion. The bands, the banners, the insignia of the different Crafts, included in the procession, were all excellent. The weather was delightful. A bright sunshine cheered the face of nature all around; and, with the exception of a slight shower in the afternoon, rather refreshing than otherwise, there was no change throughout the day. The streets of Irvine and Kilwinning in the morning seemed as if they had been by some enchantment changed into plantations and gardens. The Kilwinning Division started from the Abbey-green at eleven o'clock, reached Longford at noon, where it met the Irvine Division. The whole arrived at Mars Bridge about two. From thence it proceeded by the road along the east side of Mares Farm, through Friars Croft-street to Halfway, up that street, along Irvine Bridge, by Hill-street, and Kirkgate to Townhead-street, returned by High-street to Burns'-street, where the whole halted and formed into two lines, by which the Masonic and other bodies returning to Kilwinning passed throngh; afterwards the Irvine Division, and bodies remaining in Irvine, returned to the Inns and dispersed to dinner.

LONGFORD BRIDGE.

The scene at Longford was of the most animating description. As far as the eye could reach on either side of the Garnock, the line of the processions were seen winding across the beautiful common, and as they approached the banks of the river a burst of cheering from the parties composing the procession, and the multitude of spectators rent the air for a great distance around. The Masonic ceremonies were got over by the Mother Lodge with all the dignity belonging to the ancient Order, and the procession having again formed winded its way across the rich arabic land of the noble Earl of Eglinton, on which the operations of forming the railway are going forward with all possible dispatch, there being, we understand, a double set of men employed, so that night and day continues to be spent in the work. A delightful march of little more than a mile brought the procession to the banks of the Irvine, and to

MARES BRIDGE.

Here the scene surpassed, in variety and effect, anything before witnessed during the day's proceedings. The crowd of spectators, of ladies and gentlemen, of persons in the higher, as well as in the humbler ranks of life, from all parts of the surrounding country, was immense. The numerous windings of the procession added greatly to the effect. When the whole had stopped at the place, it seemed, looking up from the site as if the beholder was in the midst of a great amphitheatre. The Masters and Wardens of the Lodges having, at the order of the Right Worshipful Grand Master, come forward and taken their places amidst universal cheering, the band struck up the Queen's anthem, and

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then sung with great solemnity a Masonic anthem for the occasion. The Rev. Mr. Campbell of Kilwinning, chaplain to the Mother Grand Lodge, having offered up an impressive prayer, Mr. Blair, the Secretary to the Lodge, read the following inscription, which was on the plates, both of the Mares Bridge and the Longford Bridge :—

By the Favour of Almighty God,
The Foundation Stone
of this Bridge,
Erected by the Proprietors of the
Glasgow, Paisley, Kilmarnock, and Ayr Railway,
was laid by
George Johnstone, Esquire, Redburn,
Most Worshipful Grand Master of the Ancient
Mother Lodge Kilwinning,
and Provincial Grand Master of the County of Ayr,
on the 28th day of June, in the year of our Lord
One Thousand Eight Hundred and Thirty Eight,
and in the Era of Masonry
Five Thousand Eight Hundred and Thirty-Eight,
being the Second Year of the Reign, and the
Day of the Coronation, of our Most Gracious Sovereign,
Victoria the First,
In the Presence of the Directors of the
Glasgow, Paisley, Kilmarnock, and Ayr Railway Company.
A.D. 1838.

Office-Bearers of the Lodge:—George Johnstone, Esq., Redburn, M.W.G., Master; George Fullarton, Esq., younger of Fullarton, Deputy Grand-Master; John Cunningham, Esq., Senior Warden; Archibald Brown, Junior Warden; James Blair, Secretary; Robert Dickie, Treasurer; Charles Reddie, Esq., Proxy Master; the Rev. Archibald Blair Campbell, Minister of Kilwinning, Chaplain; Robert Brown, Senior Steward; Hugh Wyllie, Junior Steward; James Stewart, Tyler.

Mr. John Fullarton, younger, officiated as Deputy Worshipful Grand Master, in the room of Mr. Johnstone, who was necessarily absent on account of having the day previous heard of his brother's death. The ceremony of laying the stone was completed, another anthem sung, the Masonic benediction pronounced over the pouring of the wine and the oil, and the sprinkling of the corn on the top of the stone.

After a luminous exposition of the importance of the undertaking, and an eloquent explanation of its objects, Mr. Fullarton observed—"That this Railway, that these Bridges, the foundation stones of which we have now laid with the ancient ceremonies of Masonry, may long remain a memorial of the spirit and enterprise of the age that called them into existence, is, I am sure, the sincere and heartfelt wish of every one present. To you, Gentlemen of the Committee of Management, and to you the Agents, who have so ably and indefatigably discharged the duties imposed on you, I need not say how much this community are indebted for the promptitude and zeal which have characterized your proceedings, in bringing this splendid undertaking to the advanced stage at which it has now arrived. A short time will now suffice to prove its utility; and, in the meantime, I am very sure that all who are now present, will heartily unite with me in wishing every success to the 'Glasgow, Paisley,

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and Ayr Railway:'—and, Gentlemen, permit me to remind you, and all who are now present, that, as this is a day of general rejoicing throughout the British empire, in honour of her Majesty's Coronation, we cannot, as loyal subjects, part without paying a tribute of respect and loyalty to our youthful Sovereign; which, in such a place, and on such an occasion, we cannot do more effectually than by a round of hearty cheers.—Long may she reign over a free, a loyal, and a happy people; and may her reign be one of peace and great prosperity to these realms!" (cheers.)

J. Miller, Esq., of Muirshields, then replied on behalf of the Directors:—"Most Worshipful Grand Master of the Mother Lodge of Kilwinning, Grand Masters of the various Lodges now assembled, Provost, and Magistrates of Irvine, and Gentlemen, on behalf of the Directors and Proprietors of the Glasgow, Paisley, Kilmarnock, and Ayr Railway, I beg to offer you their heartfelt thanks for your attendance here this day, and for the able manner in which you have performed the ancient and honourable ceremony of laying the foundation stone of the first bridge of one of the greatest undertakings that has ever been projected in the West of Scotland."

The Provost of Irvine congratulated all present on the orderly manner in which the proceedings had been conducted, and in conclusion the band played with much effect, "Rule Britannia." The procession then moved along the verdant bank of the Irvine, and entered the town in the order stated above. On reaching the cross, the bands played the Queen's anthem. The spectacle, as the procession moved along the streets, was not less imposing than any of the previous proceedings. We have already noticed the decorations of the houses with bushes and flowers; the two principal inns—the "Eglington Arms," and the "Queen's Arms," were ornamented in a most handsome manner. The doors seemed like garden bowers. The arch of bushes over the door of the "Eglinton Arms" was surmounted by a beautiful crown formed of wreaths of roses and other flowers. On the front of Col. Fullarton's house a little farther along the street, were formed of roses the following words: "Long reign Victoria." This beautiful decoration attracted greatly the notice of all who passed.

The Dinner.—In the evening, about five o'clock, a number of the Railway Directors and office-bearers, and other gentlemen interested in the undertaking, sat down to dinner in the Eglinton's Arms Inn. The Rev. Mr. Stevenston said grace and returned thanks.

Mr. John Miller made a very efficient chairman, and prefaced the various loyal toasts and sentiments with appropriate observations.

Mr. Brooks gave "The Mother Lodge, and other Masonic Bodies and parties who have assisted in to-day's proceedings, and our friends dining at Kilwinning." Shortly after which the meeting broke up.

Glasgow, *Sept.* 14.—The Glasgow Union and Crown Lodge, No. 99, met in Malcolm's, the Glasgow Tavern, at the Cross, at eight o'clock evening. Business of great importance was brought before the meeting, and there was a full attendance.

Glenkildy, *Aug.* 21.—St. Andrew's Lodge of Freemason's Friendly Society. The annual general meeting of this society was held in their Hall, upon Tuesday the 21st curt. at 12 o'clock Noon, for the purpose of collecting quarter-dues, auditing accounts, and electing a committee of management. Those three years in arrears were struck off the Books, in terms of the regulations. The dinner and ball were well attended.

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IRELAND.

DUBLIN.—St. John's day falling on Sunday, the Members of St. Patrick's Lodge, No. 50, postponed the celebration of the festival of "the loved Apostle" until the 25th, which day being selected for the installation of the officers, and as the *finale* of the season, the Brethren wore their full dress costume, and the insignia and collars of their respective degrees. The Lodge banners, with the motto, *nulli secundus*, were conspicuously placed over the Throne, and also behind the Chair, in the dining hall, and had a *recherché* effect. Christopher Coppinger, Esq., having been introduced, was inducted, enthroned, and saluted; his conduct, during the evening, both at labour and refreshment, meeting with the merited approval of the Brethren. The financial report was stated, from which it appeared, that after the extra expenditure of the last year, after the large outlay for the ball, the prompt relief afforded to widows, orphans, and deserving Brethren, whose distress could not brook delay, and the contributions both to local and provincial charities, a considerable sum still remained in the hands of the Treasurer, to the credit of the Lodge. The future fee payable on the initiation of Members into FIFTY, was then, after a full discussion, raised from 8*l.* 8*s.*. to 10*l.* 10*s.*

Votes of thanks were then passed to the Treasurer and Secretary, Bro. Baldwin; to Brother Ellis, for his conduct as Chairman of the Ball and Banquet, which stirring and social event it was our pleasing province to record in our June publication; to those Brethren who had so efficiently acted as Stewards on the same occasion; and to the Members of "the Ball Committee," Past Masters Baldwin, Tenison, Ellis, Fitton, Green, Hazlett, and Stritch, &c., for the manner in which they had produced and conducted, in all its details and arrangements, an entertainment at once so brilliant and beautiful.

At seven o'clock dinner was served, to which only sixty-seven sat down, although upwards of eighty were expected. Radley had catered so as to ensure the efficiency of the *cuisine*, and the champagne, hock, claret, and other wines, were of the finest flavour. On the cloth being drawn, the *Benedictus* was chaunted by the vocalists present.

The preceding toasts having been received with the usual honours, the Worshipful Master said that an accession to the Grand Officers of Ireland had recently taken place in the person of Brother Butler, who had been selected to fill the situation of Grand Treasurer of Ireland, and was also Junior Deacon of St. Patrick's Lodge. From his rank and character he was well suited to sustain the duties of so responsible a trust; and from what he knew of Brother Butler, he (the W.M.) was certain he would always be found supporting his own dignity, faithfully inculcating the principles of their Order, and maintaining the honour and independence of Lodge No. 50, for which he had evinced so unequivocal a regard. He begged to propose the health of their new Grand Treasurer. (Loud and long continued applause followed this announcement).

The Hon. T. F. W. Butler thanked the Brethren for their good opinion, in a speech expressive of his impassioned attachment to the interests of the Order, more particularly to that portion of it which he then had the honour of addressing, and in whose bosom the light of Masonry had first shone upon him.

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The Worshipful Master, in complimentary language, next proposed the visiting Brethren; which attention was duly acknowledged by Lieut. Mansfield, 7th Fusileers, No. 32 on the registry of Scotland; Brother Bermingham, No. 436, England; Adjutant and Lieut. Brandling, 7th Fusileers, No. 114, England; Lieut. Kinlock, 42nd Highlanders, No. 2, Kilwinning, Scotland; P. M. Keene of the Victoria, No. 4; and Bro. Loydd of the Leinster, No. 141.

In the course of the evening there was some agreeable vocal and instrumental music, in which some Brethren, who occupy distinguished stations in the concert room, took a part. The unaffected and touching manner in which Brother T. Mc. Grath sang "Steer my bark to Erin's isle," was alone sufficient to give the evening a feature.

The Grand Lodge of Ireland has elected Bro. Sir James Stewart, Bart., of Fort Stewart, county of Donegal, Junior Grand Warden of Ireland *vice* the Hon. Richard Westenra, deceased.

The Freemasons throughout Ireland are prohibited by a circular from the Grand Lodge, having the usual procession on St. John's day, as the law forbids any sort of public procession.

Bro. John Elliot Hyndman, of Bachelor's-walk, and Roebuck-house, P.M. of the Victoria, No. 4, and Member of the Prince Mason's Chapter, has been sworn in an Alderman of the city of Dublin.

The new Lord Mayor of Dublin, Bro. George Hoyte, Alderman, &c., and Bro. George B. Grant, one of the High Sheriffs, are both Past Masters of Lodge No. 2, and Members of the Chapter of Prince Masons.

Cork.—Our Lodges mustered generally on St. John's day; but we have nothing material to report, unless that they have also united to support Bros. McDonnell and Seymour in their theatrical engagements.

Clones Lodge, No. 790, held its regular quarterly meeting at the Dacre Arms, on the 7th of August, at the hour of four o'clock in the afternoon. The W.M. Hercules Ellis, Esq., of Lisnaroe, in the chair. The Lodge being constituted with the customary forms, each officer contributing his *quota* of labour, the Secretary read the minutes of the last meeting, to which the seal and signature of the Master was affixed; after which the Rev. Thomas Hassard Montgomery, A.M. of Killevan Glebe, was admitted as an entered Apprentice. Amongst the Members of the Lodge present were Alexander Dudgeon, P.M. Stirling Lodge; Thomas J. Tenison, P.M. Portnelligan; John Thompson, J.P.* Glynch House; the Rev. Allen Mitchel, Rector of Dramsna; R. B. Evatt, J. P.* Mount Louis. John T. Hurst, *M.D.*, Clones; the Rev. Charles Welsh, Curate of Clones; and Samuel Moorehead, J.P.* Newbliss. The visitors were R. H. Dolling, Maherlin Glebe, No. 141; Robert Hamill, Rooskey, No. 6; and Thomas Snow, Dublin, No. 50, and P.M. of No. 6.

At seven o'clock the Brethren sat down to dinner, to which Bro. Evatt hospitably added a case of delicious champagne from Bro. Snow's cellars. Several loyal and Masonic toasts having been disposed of, the W.M. directed the Senior Members of the Lodge to lead Past Master Dudgeon to the head of the room, which order having been obeyed, Bro. Ellis, in the name of No. 790, presented to him a very handsome silver snuff-

* Justice of the Peace.

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box, chastely wrought. The outside cover is filled with Bro. Dudgeon's arms, and an inscription suitably inscribed; the entire surrounded by the hyeroglyphic marks of his Degrees in Masonry. The subscribers to this testimonial expressed their admiration of the manner in which it was designed and executed by Bro. Stewart, of Dame-street. After Bro. Dudgeon had expressed his gratitude for this mark of kind feeling, the visitors' healths were drunk with the usual tokens of approbation. Then followed the healths of the W.M. Bro. Ellis, under whose able Presidency the Lodge has derived much advantage, whose primary object is its prosperity, and whose secondary consideration is the promotion of that Fraternal feeling in the spirit of which Masonry had its origin.

In the course of the evening the Master was addressed by the clerical Brethren present, in speeches characterized by frankness, eloquence and Christian charity. The writer of this hasty notice shall not soon forget the rational and instructive pleasures of the day. Such

> "Are the sunny moments of life! the green
> Spots on the waste of existence."

KILKENNY, *June* 25.—The Master, Wardens, and Brethren of Lodge No. 642, celebrated the Festival of St. John, at their rooms, in High-street. The Officers elected for the ensuing six months were formally installed in their respective dignities at twelve o'clock, noon, and the usual ceremonials duly observed. Brother Prentice has been re-elected Master of the Lodge. At half-past six o'clock the Brethren, in considerable number, sat down to dinner, and the evening passed off with true Masonic harmony, and all that social spirit which ever pervades the festive meetings of the Craft. We regret that a pressure of other matter limits us to this hasty notice of the highly interesting proceedings of Monday evening, and we beg to congratulate our friends of No. 642, on the continuing—or, we should rather say—increasing welfare and stability of their excellent Lodge.

Amongst the toasts of the evening that of "Our gallant Brethren of the 71st Highland Light Infantry," was drank with enthusiastic demonstrations of Fraternal regard, and was introduced with a well-merited tribute to the character—Military and Masonic—of the officers of that fine corps, who joined the Lodge previous to their departure from this garrison, for Canada, as well as the distinguished reputation of the regiment generally.

Amongst the other toasts, the "health of Brother Simeon Clarke, and Carlow Masonic Lodge, No. 116," was given from the chair, and was very cordially received.

The dining room was most tastefully decorated; and the whole arrangements of the festivity, under the personal superintendance of Bro. W. Aikenhead, gave the utmost satisfaction.

BIRR, *June* 18.—An entertainment on a magnificent scale was given at Dooley's hotel, by the Master, Wardens, and Brethren of the Lodge of Saint Brandon, No. 163. The ball was attended by all the nobility and gentry of the county. The scene in the ball room was truly splendid. The walls were separated into sixty arched compartments, by means of elaborately contrived festoons, composed of laurels intertwined with rare and beautiful flowers. From the centre of each arch hung the banners of the several Orders of the Craft; while above and around waved countless flags, on which were emblazoned the mystic

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adjuncts and implements of the art: the banners and flags were richly embroidered in silk and gold. At the upper end of the room stood the throne, which was placed on a platform covered with crimson velvet; at either side were displayed, on cushions of scarlet velvet (fringed with gold), the several jewels of the Lodge, and the ancient warrants in arched frames of polished mahogany and gold.

At half-past nine o'clock, the room was thrown open, and the W.M. W. Justin O'Driscoll, Esq., attended by his Wardens, Captain Corrigan and Dr. Waters, and followed by the Past Masters, Wardens, Deacons, Stewards, and Brethren of the Lodge, entered the room, and moved in procession to the chair, the band playing the national anthem.

The Master then ascended the throne. He was richly robed in beautiful costume of a Knight Templar, while on either side stood the P. M. (Bro. George Mitchell, Esq.), and the two Wardens. The guests were heralded from the lower entrance to the Deacons at the door, and were then led by the Stewards up to the throne, and severally presented to the W.M. The Stewards were Bros. Dr. Baker, Vere Hunt, George Heenan, John Julian, Philip Drought, John Palmer, Esqrs. Amongst the principal guests present we noticed Lord and Lady Avonmore; the Hon. Mrs. and Miss Yelverton; Mr. and Mrs. Rolleston; Garrett O'Moore, Esq.; Valentine Bennett, Esq., &c., &c.

At half-past one o'clock supper was announced, and the Master, leaving the throne, led in Lady Avonmore to the supper-room, followed by Wardens and Stewards with the rest of the company. The throne at the head of the tables (which were laid for one hundred and seventy persons) was occupied by the Master; on his right sat the Lady Avonmore.

After supper, which was in every respect a most elegant entertainment, the Master rose and said, "Friends and Brethren! fill your glasses high—I shall give you a toast which I know you will enthusiastically respond to, as it appeals to your gallantry as well as to your loyalty. I give you our youthful Queen." This toast was received with immense cheering.

Air—"God save the Queen."

The Master—Friends and Brethren! fill your glasses again. I give you the Grand Master, the Wardens, and Brethren of the Grand Lodge, and the *Craft*.—(Masonic honours, the band playing "Come, let us prepare.")

The Master then alluded to the anniversary of the Battle of Waterloo, and proposed to be drunk in solemn silence, "The memory of the heroes who fell on that glorious event."

The Master, after some very eloquent remarks, gave "The gallant 97th, and the British Army."

Air—"See, the conquering hero comes."

The Master then said, "Friends and Brethren, I have just one more toast to propose, and I pray of you to fill high. One of the most beautiful elements in Masonry is to be found in its close resemblance to monarchy, and in the ready and cheerful spirit with which we accord to our superiors in the mysteries and dignities of the Craft the respect which of right belongs to them. Divesting our Brother, Valentine Bennett, of his high claims upon us as Masons, that gentleman possesses social attributes full strong enough to entitle him to our highest honours. I give you his health as Sovereign Prince Mason, and the Prince Masons of the empire.—(Nine times nine).

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Br. Bennett replied in a short but impressive and elegant address, and proposed the health of the Master, Wardens, and Brethren of No. 163, to which the Master replied.

Dancing was resumed with great spirit after supper; and the brilliant assemblage did not separate until a late hour, all highly pleased and delighted with one of the most imposing and sumptuous entertainments ever given in the town of Birr.

[Note by the Editor.—In 1836 there might be mustered by exertion some five or six Masons in the neighbourhood of Birr. At this moment there are upwards of fifty, comprising members of the first respectability and talent in the county.]

GREAT COUNTY MEETING IN THE CITY OF ARMAGH.—We are enabled briefly to announce that an assemblage of the Masters, Past Masters, Wardens, and other representatives of *twenty-seven* Lodges, holding warrants in the county of Armagh, took place on the third Monday in May, Brother Sinclair Carroll, Esq., P.M., in the Chair, when a Committee was formed for the purpose of preparing a loyal, dutiful and congratulatory address to her Majesty the Queen, on the auspicious events of her accession and coronation. Two interesting and important questions occupied the remainder of the time; one, with reference to processions; and the other, as to the necessity which existed of electing a county Grand Master. In the first case, after hearing several speeches, it was determined that the orders of the Grand Lodge prohibiting processions, should be implicitly followed and enforced; and the second question terminated in a sincere and zealous ebullition, demonstrative that provincial authorities were considered essentially necessary, as they would prove favourable to the local spread of Masonry, to the maintenance of the regular connexion between the rural districts and the Grand Lodge, and at the same time to the preservation of the power and permanence of the Craft in all its primitive purity and pristine practice. Thomas Joseph Tenison, Esq., Barister-at-law, &c., was then proposed, seconded, and finally elected (unanimously) to the office of P.G.M. of the county and borough of Armagh—still subject to the approval and confirmation of the Grand Lodge, and of his Grace the Duke of Leinster.

MASONIC DINNER TO MR. TENISON.—A dinner on an extensive scale, given at Tynan, by the Masters, Wardens, and several Members of Lodges of Nos. 210 and 264, Middleton; 328, Richhill; 333, Tynan; 409, Armagh; 557, Beuburb; 601, Tynan; 611, Caledon; 671, Killilea; 681, Caledon; on the 19th of July, created considerable interest, not only as the Prov. Grand Master-elect had promised to be present; but as it was the first general meeting of the Craft in the county of Armagh since Mr. Tenison's election to that important office.

The place selected for the meeting was adapted for the purpose, being in a central situation, and from its dimensions capable of affording ample accommodation. The room is one of those erected some years ago, for the purposes of "The Tynan Branch of the North-east Farming Society," which was then frequently honoured by the presence of the resident nobility and gentry, by whom this useful body was patronised and encouraged. On the present occasion it was well arranged, and ornamented with bouquets of flowers and festoons of laurel. Over the Chair was suspended a blue flag, ornamented with white trimmings, and

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on it the letters M. L. A. C., in raised characters; behind the Vice-Chairman's seat was a white standard, on which the square and compass were boldly displayed in embroidery.

An instrumental band, whose services had been volunteered in compliment to Mr. Tenison, was placed in an alcove at the upper end of the room, which, when filled with the members of the Masonic body (amongst whom were some professional gentlemen, the remainder chiefly consisting of substantial and respectable persons engaged in the pursuits of agriculture,) presented, to the reflecting mind, the gratifying spectacle of people of different creeds, politics, and prejudices, at least for the day forgetting dissensions, discussions, and differences, and amalgamating in one band of mutual sympathies.

About half-past five o'clock, Brother Tenison arrived from his residence, Portnelligan, and was received by the Brethren

> "With the welcome of heart and of hand,
> That soul-burst of feeling that never departs,
> Like the queen of our valleys, but lives in our hearts."

In a short time afterwards, Brother Sinclair Carroll, P.M. of No. 409, entered the room, having come specially from Armagh, and was called on by the conducting Committee to take the Chair; a request that he complied with, much to the satisfaction of all present. Doctor Allen, P.M. of No. 611, was selected as Vice-President.

The landlord, Brother Fair, was unremitting in his attention to the guests, and his dinner consisted of a judicious selection of what the season afforded. Excellent port and sherry (supplied by Brother A. Johnston), and a "slight sprinkling of the mountain dew," circulated during the evening; but in such a manner as promoted the hilarity of the Brethren, without even the remotest tendency to excess. Indeed, we seldom recollect, at any similar meeting, having witnessed more propriety and decorum than was displayed on this occasion, or a greater desire to preserve that regularity and discipline so essential to the uniformity of our Order.

The Brethren sat down to dinner in their aprons and collars, and some appeared in the regalia of the Templars, there being no restrictions in Ireland against such displays, by those who have obtained the higher Orders of Masonry, except at the meetings of the Grand Lodge of Ireland, where no colours are permitted to be worn in collars or aprons, but sky-blue or white.

When the cloth was removed and grace said, the President required a high bumper, and drank health and a happy reign to Her Most Gracious Majesty, in which the company cordially joined, cheering the sentiment with three times three. The following version of "God save the Queen," adapted to the name of QUEEN VICTORIA, by Brother Fowler, D.G., Secretary, was then sung:—

> God save our gracious Queen,
> Long live our noble Queen—
> God save the Queen.
> Send her victorious,
> Happy and glorious,
> Long to reign over us—
> God save the Queen.

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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—
Masons are ever join'd
In heart and hand.

Come then, ye Sons of Light,
In joyous strains unite—
God save the Queen.
Long may Victoria reign,
Queen of the azure main,
Masons resound the strain,
God save the Queen.

The next toast was "The Duke of Sussex and the Earl of Dalhousie, Grand-Masters of England and Scotland, and our Brethren in those countries." Salute eleven on the third.

Air—"Burn's Farewell."

The next toast was "The Duke of Leinster, our own Grand-Master." Masonic salute.

Song and chorus—"Fill to him, to the brim."

The worthy President then proposed the health of "The Provincial Grand-Master, elect, of Armagh," dwelling, at the same time, on his social powers and urbanity, descanting on his zeal and talents; and, in conclusion, hoping that the Armagh men would always uphold Brother Tenison, and that the authorities would confirm an appointment, so congenial to the wishes of the county at large.

Air—"A Free and Accepted Mason."

This toast having been drunk in a manner most gratifying to the *amour propre* of the learned gentleman,

Brother Tenison rose and spoke nearly as follows:—Worshipful President and Brethren,—I can, with difficulty, find words sufficiently strong to express to you my sense of the kindness I have not only experienced from this Meeting, but indeed from the Fraternity of the entire county. Be assured, that I do not possess so much personal vanity, as to attribute such manifestations to any merits of my own, but rather to the prominent part I have hitherto enacted, in endeavouring to reduce to practice those pure and philanthropic principles which charaterize our ancient Order, and identify it so much with the well-being of the community (hear, hear). Believe me, Worshipful Sir, that where *genuine* Masonry prevails, we have also loyalty to our Queen, respect for our rulers, obedience to the laws, and a charitable forbearance towards the prejudices of our fellow-men. But where spurious Freemasonry alone exists, that is, where persons are only Masons in name, without in the slightest degree being under the influence of its healing and healthful spirit, then, perhaps, intemperances and indiscretions may arise, which are calculated to offend those good workmen, who are anxious to preserve our sacred Institution from the incrustations of time, and to hand down to posterity an Order, which makes us denizens of every country, and whose elements are the cultivation of morality, and have a natural tendency to socialize the heart, and fit us for the offices of humanity (applause). I shall, therefore, my Brethren, take the liberty of endea-

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vouring to impress on you the necessity of your continuing to maintain those principles, which are not only in perfect unison with the feelings of even the most fastidious, but in strict conformity with the constitutions of Freemasonry. To do this effectually, you must be careful in preventing the admission of persons whose conditions, conduct, and characters, will not bear the searching light of investigation. To preserve the innate truth and indomitable spirit of charity which belongs to our Order, you must never close your hand to the pressure of calamity, but on the contrary encourage each other, both by precept and example, to contribute to relieve the wants, and alleviate the misfortunes of your distressed and deserving Brother (much applause). Those observations I respectfully submit, in the hope of their being considered worthy of attention, and in making them, I am certain my motives will not only be candidly interpreted, but paternally appreciated (cries—they are). I shall not, Worshipful President and Brethren, longer interrupt your enjoyments, by continuing to dwell on a subject of so little importance as that which relates to myself; but briefly, though sincerely, thank you for electing me unanimously to the distinguished station of Provincial Grand-Master, of one of the most peaceable, prosperous, and intelligent of the northern counties. It is an official appointment which would confer honour on any man, no matter how exalted in rank, or prosperous in the enjoyment of worldly possessions. It is an honour, enhanced by the manner in which it has been bestowed—without solicitation on my part; and during my absence from the county, the recollection of such kindness is indeed lastingly engraved

"On the living tablet of my memory."

Should the authorities in Dublin confirm your selection of a Provincial Grand-Master, I trust I shall not be found deficient in attention to the discharge of its responsible duties, and that I shall be enabled to evince, by an unremitting attention to your local interests, how deeply sensible I am of the value of a trust so unanimously and unhesitatingly reposed in me. Whether, however, your choice is ratified or rejected, I shall ever consider it my paramount duty, as well as my pride and pleasure, to endeavour as far as in my power lies, to emulate the example of the distinguished nobleman who has so long and ably ruled the destinies of the Irish Masons—to follow the instructions of his much-esteemed Deputy, and to do all in my power, not only for the individual, but the general interests of the Brotherhood (cheers). I cannot, Worshipful Sir, sit down, without alluding to the zeal evinced by one Brother in particular, at the numerous Meeting held at Armagh, in the month of May last. I allude to Joshua Barker, Esq., of the Regimental Lodge, No. 888, held at Market Hill. This gentleman has, for some time past, taken a praiseworthy part in the extension of genuine Freemasonry; and I regret, that it is not in my power to refer to his observations before the County Meeting, (more particularly against processions), which were in accordance with the opinions entertained by the Grand Lodge, and were, I understand expressed with sound sense, appositeness and talent, all in harmonious combination. With the permission of the Chairman, and believing the toast to be in unison with the sentiments of this Meeting, I beg to propose the health of Brother Barker. Great applause followed the announcement of this toast, which was spoken to by Brother Oliver, P.M. of 601, in a manner which gave much satisfaction.

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Dr. Allen, after passing a merited eulogium on the President, proposed his health, which being responded to, Brother Carroll declared how deeply he was indebted for the manner in which his name had been introduced and received—if a stimulant were wanting, such kindness was calculated to call all his Masonic energies into action.

"The D.G.M. and the other Grand Officers," was the next toast.

Air—"Rory O'More."

The Chairman then called on the company to fill high, for the health of the Vice President.

Dr. Allen returned thanks, in a speech expressive of his desire to see the integrity and respectability of Freemasonry upheld, and his determination to do all in his power for the attainment of so desirable an object, in which he was certain he would be efficiently seconded by their talented Provincial Grand Master elect, Brother Tenison.

"The Committee and Stewards of the day, and thanks for their entertainment," was then proposed and prefaced by Brother Carroll in a suitable manner.

Brother A. Johnston, P.M. of No. 210, briefly acknowledged the compliment.

The Chairman next introduced the Treasurer's health, in a humourous but laudatory manner.

Dr. Lochrane, M.R.C. Surgeons, Edinburgh, appropriately returned thanks; and having called the attention of the Brethren to a toast he had received permission to give, drew a spirited picture of what he considered Lodge No. 50 to be, observing, that by the exercise of its hospitalities and other estimable qualities, it had obtained a popularity neither visionary nor transitory, but permanent and durable; he therefore had much pleasure in proposing, "Prosperity to the Master, Wardens, and Brethren of Lodge No. 50, Dublin."

Brother Tenison, as a P.M. of No. 50, said, that Brother Coppinger, the present Master, was a gentleman of manly mind, Masonic zeal, and of rising talents in the arduous profession to which they both had the honour to belong; he was one, too, who was determined to govern his Lodge with the strictest Masonic discipline, a course which should be universally adopted, and could not be too highly commended (hear.) He (Bro. Tenison) felt that he need not occupy that meeting by dilating on the characteristic excellencies of St. Patrick's Lodge—its socialities—the rank of its members—their charities of heart and hand—being well known, justly admired, and deservedly appreciated by all those whose good opinions its members set any value on. He did not intend by those observations to make any invidious distinction, or to draw any improper comparison; although he rejoiced to say, there existed amongst the Dublin Lodges a spirit of generous emulation, highly creditable to their zeal; and many of them might proudly boast of having contributed their portion towards maintaining Masonry in its proper position. For its prominence and prosperity, Lodge No. 50 owed much to the exertions of Captain Baldwin, who, in his tripartite capacity of Secretary, Treasurer, and Senior Past Master, or Father of the Lodge, ever found those, whom he fondly designated as his children, most obedient, and anxious to be guided by his paternal advice and admonitions. As the hour of separation is at hand, said Mr. Tenison, I think, Worshipful Sir, that we should brim one other bright bowl to the healths of those beings of fond affection, "who bless our homes and guide our way," who consecrate our coming by their smiles, and twine around us "a

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garland of graces, of beauties, and of virtues."—I therefore propose "The Female Friends of Freemasonry."

Irish melody—"To ladies' eyes around, boys, we can't refuse."

It being now *high twelve*, the Brethren prepared for returning to their respective homes, highly gratified with the enjoyments and results of the day.

FOREIGN.

PARIS.—Like London, at this season we are but dull in Masonry, although many Brethren from England are visiting. An English Lodge from June to October, or a Lodge of our own with such arrangements as might be suitable to our Brethren from London, would be very desirable.

HAMBURG, *Aug.* 18.—On the 14th of this month the Lodges of Freemasons of Berlin celebrated the anniversary of the day on which, in 1740, Frederick the Great was received into the Order.

NOVA SCOTIA, *June.*—There is considerable depression in this district, but better prospects are hoped for. We pay no quarterly dues to the Grand Lodge, nor have done since 1828; but we pay a quarterly amount to our Provincial Grand Lodge.

CANADA.—The popularity of the Earl of Durham increases daily. His Lordship, in the honourable character of pacificator, will achieve a conquest over the passions of men that will tend to ensure public tranquillity. As yet the Masons have taken no steps to address his lordship, but there is a talk of their doing so; and we expect to forward some interesting communications from this distant quarter.

HOBART TOWN, *April.*—Our Masonic news is but limited, and I fear must continue so, for the locality offers nothing very interesting. Some little excitement was raised by an advertisement in our paper offering a reward for a "Freemason's apron," lately lost between Mezger's Hotel and the barracks. The lost article was safely delivered to the owner.

SYDNEY, NEW SOUTH WALES, *Dec.*—SIR RICHARD BOURKE.—We have been requested to insert the following addresses, which were presented to Sir Richard Bourke upon his departure from New South Wales. Both address and reply are highly creditable to all the parties concerned.

> "To His Excellency Lieut.-General Sir Richard Bourke, K.C.B., commanding Her Majesty's forces in, and Governor of, New South Wales, &c. &c. &c.

"We, the united body of Free and Accepted Masons of New South Wales, beg leave to approach your Excellency on your retirement from this Government, with the faithful assurance of our most sincere respect, and of our most cordial personal esteem.

"From a society of which the leading object is 'Peace, Love, and Harmony,' it is due to your Excellency to acknowledge, that the mild virtues which are the distinguishing characteristics of your Excellency's conduct, are in perfect accordance with that benevolent system on which the foundation of this society is firmly based; we therefore feel ourselves

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particularly called upon to mark those virtues with the strongest expressions of our estimation.

"Precluded by the regulations of our brotherly association from blending with our public addresses any observations of a political nature, it only remains for us to convey to your Excellency the assurances of our friendly regard, and a lasting recollection of your benovelent qualities, your honourable principles, and your generous philanthropy—and to express our heartfelt wishes, that on your departure from these shores, you may meet a safe, pleasant, and speedy passage to your native land, and may there long enjoy, in the bosom of your social and domestic circle, that repose and felicity which are the deserved meed of honour, rectitude and beneficence."

(Here follow the signatures.)

"REPLY.

"Gentlemen,—I am much gratified by the address you present to me on my retirement from this Government. I admire the sentiments it expresses, and the good principles it inculcates.

"To your society I am a stranger, except by the knowledge I possess of the charitable and peaceful conduct which has distinguished its members in this colony. Your public processions have been orderly and well conducted. Your intercourse amongst yourselves, I am happy to learn, is conciliatory and friendly in a high degree; and wishing you a continuance of the happiness and harmony that prevails among you, I sincerely reciprocate your kind expressions of good-will and regard."

An address was also presented to his Excellency from the inhabitants, elders, and committee of the Sydney synagogue, on his retirement as governor; to which a suitable reply was given by the private secretary.

GRENADA, *June* 25.—CONSECRATION OF THE CALEDONIA LODGE.—At twelve o'clock precisely, the Brethren having all assembled; the Provincial Grand Lodge was opened with prayer, in due form.

The R.W. P.G.M. then addressed the Brethren as follows:—

"Brethren,—It being enjoined by the laws and constitutions of the Most Worshipful the Grand Lodge of Scotland, that all places set apart or appointed for Masonic meetings, or as Lodges, shall be consecrated, I have therefore assembled you, at this time, in order that the ceremony of consecration might be performed; and I do not think I could have fixed upon a more appropriate occasion than the present, when we are shortly about to meet for the very gratifying purpose of celebrating the festival of St. John the Baptist.

"In my elevated station, then, of Provincial Grand Master for the West Indian Islands, to which the kind suffrages of my Brethren have raised me, I invoke the name of the Most High, to whom be all glory and honour!"

Response—"So mote it be. Amen!"

"Great Architect of the Universe! Maker and Ruler of all Worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke Thee to give us, at this and all other times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications!

"Permit us, O Thou centre of light and life, great source of love and happiness, to erect this Lodge, and now solemnly to consecrate and dedicate it in Thy holy name, and to Thy honour and glory.

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"Glory be to God on high."

Response—"As it was in the beginning, is now, and ever shall be, world without end. Amen."

The R.W.P.G.M. then proceeded in the dedication:—

"Brethren,—As members of the very ancient and honourable society of St. John's Free and Accepted Masons, holding charter from the Most Worshipful Grand Lodge of Scotland, and in conformity with the Constitutions thereof, I, by Divine aid, and by virtue of my commission as Provincial Grand Master for the province of the West Indian islands, do dedicate and consecrate this Lodge, bearing the title of the 'Caledonia Lodge, No. 324, to the memory of the Holy St. Johns the Baptist and the Evangelist, the grand patrons of our Order. May every Brother revere their character, and imitate their virtues.

"Glory be to God on high."

Response—"So mote it be. Amen."

The corn, wine, and oil, contained in three silver cornucopias, being handed by the P.G.M. Depute, Prov. G.S.W., and Prov. J.G.W., in succession, to the P.G.M., the same were poured out by him, in solemn form, after which he delivered the following benediction:—

"May Almighty God, the Great Architect of the Universe, grant a blessing upon us, and ever supply us, and this colony in general, with an abundance of corn, wine, and oil, and all the other necessaries, comforts, and conveniences of life."

The dedication was then concluded by the R.W. P.G.M., as follows:—

"In the name and on behalf of the Most Worshipful Grand Lodge of Scotland, I now declare you constituted and formed as a regular Lodge of Free and Accepted Masons, duly dedicated and consecrated, with all the rights and privileges, agreeably to the tenor of your charter, and the laws and regulations of the Most Worshipful Grand Lodge, as well as the ancient usages of the Fraternity; and may the Supreme Architect of the Universe prosper, direct, and counsel you, in all your laudable undertakings."

Response—"Amen. So mote it be. Amen."

An anthem, composed by the Bard, was then sung by the whole of the Brethren:—

"Hail, Masonry divine!"

The P.G. Secretary then read the first part of the consecration prayer, as follows:—

"Supreme and most adorable Lord God! Thou great Creator of Heaven and Earth, who out of thine infinite goodness and mercy to mortal men, has generously and graciously promised, that when they assemble in thy name thou wilt hear and grant their request: we beseech Thee, O Lord! to hearken unto the prayers which we, with grateful hearts, now offer up to Thee, for having so long preserved us in health and prosperity, beseeching Thee also still to extend these manifold blessings to us, and to all men, till it shall please Thee to call us from this transitory life to everlasting bliss.

"Grant, O Lord! that the society which we have formed, and which we this day offer to thy immediate protection, under the name and designation of the 'Caledonia Lodge, No. 324,' may flourish like the green bay tree by the waterside; may they, in their journey through life, always bear in mind the principles of Thy most holy religion, and may they always be in preparation for the great change which will unavoidably happen to all men, so as to die on a *level* with all mankind, and be ready, at a moment's notice, to answer the summons to join the Grand

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Lodge above, whose Supreme Master is the Great Jehovah, and his Office Bearers the Holy Angels."

"Glory be to God on High."

Response—"As it was in the beginning, is now, and ever shall be, world without end. Amen."

A procession was then formed, and the Chair saluted with the grand honours of Masonry; after which, the R.W. P.G.M. pronounced these solemn words:—

"Glory be to God on high, and on earth peace, good will toward men."

By the Brethren,—"So mote it be. Amen."

The anthem was sung by the whole of the Brethren:—

"Almighty Sire, our heavenly King."

The P.G.S. then continued with the consecration prayer:—

"We beseech Thee, O Almighty God! to take unto thy protection all our Brethren, of whatever nation, religion, rank, or degree; imploring Thee to grant them that peace which this world cannot give; and that they may always put faith in Thee, have hope in thy salvation, and be in charity with all mankind: and, finally, we recommend to thy aid and protection all our distressed Brethren, wheresoever dispersed over the face of the earth—grant that they may always experience that relief which in Thy infinite wisdom Thou mayest think suitable for their several calamities.

"These, and all other blessings, we humbly crave, for the sake of Thy holy name; and to Thee be all glory, honour, and power, now and for ever. Amen, amen. So mote it be. Amen."

A procession was again formed, saluting the Chair, as before; after which the R.W. P.G.M. repeated the following:—

"All glory to the Most High."

Response—"So mote it be. Amen."

An anthem was then sung, to a beautiful and appropriate melody, composed by a talented young amateur of music in this town, who kindly assisted the Bard in arranging the pieces expressly for this occasion:—

"Let there be light! th' Almighty spoke."

An unanimous vote of thanks was passed to the R.W. P.G.M. for the kind manner in which he had arranged and performed the ceremony of consecration. The Bard rose and stated, that having been engaged principally in preparing the anthem for this occasion (in which he was kindly assisted by Mr. Munro, of whose musical talents he was happy to avail himself, and to whom he proposed that a letter of thanks be addressed by the Secretary of the P.G.L.), he had not time to get up any thing else particularly applicable to the day; but that he had an unfinished piece, which he would throw on the indulgence of the Brethren.

He then recited the beautiful lines,

"What is Masonry?"*

The Lodge was then closed in ample form, according to ancient usage, and the Brethren dismissed from labour to refreshment, to meet again in the evening, for the purpose of celebrating the anniversary with due Masonic honours.

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* We much regret that want of time and space do not allow us to present to our readers the very elegant Masonic poem composed by the Bard of Grenada.

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INDIA.

TO CORRESPONDENTS.

Messrs. Pittar, Lattey and Co., Calcutta, have an ample number always on hand of this Review; complaints, therefore, of a want of supply must be groundless.

THE AGED FREEMASON'S ASYLUM.—The Editor would cheerfully answer various communications, but the subject is regularly so carefully enlarged upon in each number of the Review, that he hopes his time may be spared—unless upon any topic that is not therein discussed.

BRO. DR. BURNES (Bombay.)—We are in possession of his esteemed communication, and have, as desired, shown it to the party named.

A MASTER MASON (Calcutta.)—We have acted as requested.

A WELL-WISHER does not clearly point out the manner in which this Review can be made to meet the object he seeks; indeed, we consider that it already affords every necessary facility for instruction, information, and amusement, and it will continue to devote its pages to any India matters which its correspondents shall forward.

H. S.—By the decease of our lamented friend Brother Dr. Tytler, we have indeed sustained a loss not easily supplied, unless the circumstance shall stimulate our readers in the "far East" to emulate him, which for the sake of Masonry and science we hope to find the case.

CALCUTTA.—"Our reports are unusually meagre. This is probably owing to the absence in England of some Brethren who are active and zealous. Much anxiety is entertained respecting the course they may take in our affairs. They were most desirous of personally interesting themselves in our favour at head quarters: and we are looking with hopeful anticipation that their return will bring us satisfactory intelligence."

In reference to the above, we have much pleasure in informing our friends in India that two of their Brethren alluded to have arrived, and finding that the Lodges have very generally adjourned for the recess, they have taken the opportunity to visit their friends in Scotland and elsewhere. We, in the same spirit as that of our correspondents, not only hope, but believe they will render a timely and good account of their mission.

Furthermore, we have good reason to know that every disposition to meet the requirements, and to supply the necessity in all the Eastern Presidencies is evinced; and that ere long some promulgation may be expected, which will be received with gratification.

CHUNAH, (No. 567).—"We have sent one hundred and ten rupees, voted by our Lodge to the 'Masonic Offering' to the Grand Master; and for information state, that our present position is very satisfactory."

BOMBAY.—The presence of Dr. Burnes, in this Presidency, coupled with the rank he holds under the Grand Lodge of Scotland as Provincial Grand Master for Western India, has, as might be expected, created much sensation; and Dr. B. having received the Government order fixing him in Bombay, several Brethren have solicited him to establish a new Lodge to act under his warrant. But as the granting a new warrant might have a tendency seriously to affect the interests of those Lodges which are existent, although not in very active operation, Dr. Burnes has, in the true spirit of Masonry, declined for the present complying with the application to establish another Lodge, under the hope that some of the influential Brethren may be induced to rally round the former warrants. Dr. B. has been much strengthened in this opinion in consequence of a very interesting correspondence on the subject between himself and two most zealous Members of the Lodge of Perseverance.

Such true Masonic feeling deserves all fair praise; and we sincerely congratulate all our Brethren in Bombay upon their brighter prospects, which the influence of cordiality must create, but which can only be ensured by their own spirit and perseverance.

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REVIEW OF LITERATURE, THE DRAMA, &c.

Sermons on Doctrine and Practice. By the Rev. T. T. Haverfield, *B.D.* Straker.—This is the second volume, or series of pulpit discourses by our reverend Brother, and is by no means inferior to the first, to which it may be said to form a very essential continuation. The number of sermons are eleven, each of them grounded upon carefully selected portions of Scripture, and all beaming with those bright truths, which a reflecting mind, disposed to holiness, can observe with confidence to be emanating from a lively faith, and teaching the ways of pleasantness and peace. These are the truest objects of religion, and they have been well approached by the careful hand of a "Master in Israel."—Sermons cannot be examined as other works; it is not that theoretical investigation is improper, but there ever must be a subdued spirit, while perusing a holy page, that softens, chastens, and inspires, and thus creates impressions to which criticism is as a stranger. We may, however, observe, that while the "Widow of Nain," is among the sweetest, so the "Unmerciful Servant," appears to us the most argumentative of the series.

Scopwickiana. By the Vicar of a secluded Village. Drury, Lincoln. —To say that we have been pleased with this very delightful little volume would indeed be to speak "faint praise;" there is in its unpretending pages so much playful humour, so much simple sweet reasoning, with so much research, that we have been led to regret that an opportunity has not been afforded for two volumes. The subject itself, the author's graphic powers, his great intellectual attainments, would have given to circumstances a surface of greater extent—but after all, he is the best judge—and instead of a large historical painting, he has presented us with an elegant cabinet one. The Vicar of the secluded Village has most happily seized upon some well written passages in a paper that appeared in Blackwood's Magazine, wherein surprise is felt that clergymen do not oftener write accounts of their parishes—"epitomizing" all things, from "the peer's palace to the peasant's hut." We hope the author of the paper in question has been enabled to judge, with what singular fidelity our Vicar has entered into his feelings, and how perfectly, to use his own words, we have been "delighted, as on a summer ramble, now in sunshine and now in moonlight, over hill and dale, adorned with towers, turrets, pinnacles of halls and churches, and the low roofs, blue or brown, slated or strawed—

Of huts where poor men lie."

Few men, like Dr. Oliver, can study the "book of Nature" with such advantage, for to him a leisure moment is the holiday of the mind.

A Manual of the Diseases of the Eye. F. Littel, *M.D.*, revised by Hugh Houston. Churchill.—In this treatise there is collated and condensed with care and erudition a great mass of valuable matter—so valuable indeed that we have no hesitation in stating, if the student will but read, and reflect upon the volume, he may not find it so absolutely necessary (unless he has sufficient time) to examine more voluminous authors. The opinions expressed by both author and revisor throughout the book, stamp them as men of sound practical knowledge.

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Ernest Maltravers, and *Alice; or, the Mysteries.*—Although it is no part of our bounden duty to make critical examination of all the current literature of the day, we should not have suffered these works so long to escape our notice, had we not been pressed for room in consequence of the copiousness of our Masonic intelligence. The established reputation of their author, and their intrinsic merits of style and composition, together with the interest they possess as works of fiction, render the task of comment and analogies sufficiently agreeable to our taste. But it is not on these grounds that we have felt it part of our duty to lay before our readers the following observations. Mr. Bulwer* unfolds a series of principles different from those which ordinarily govern society, and paints in glowing colours feelings very remote from those which obtain in the established social circles. We do not assert, nor is the circumstance of moment, that he has brought out views perfectly new; nor can we say that he has borrowed from the French and German schools all those modern moral vagaries which have been repudiated by the majority of John Bull's sons and daughters as affected and spurious. There is a mixture of the borrowed with the invented; and even in that which he has derived from the sources in question, we observe a fusion and amalgamation of the old materials which alter their more startling features, and disperse what has been generally considered their deformity. Mr. Bulwer, like many who in devoting their attention to romance, have studied, or endeavoured to study, that incomprehensible subject—the human heart—believes he finds in the conventional and established forms of society the causes of much mental misery, and of numerous foibles, errors, and crimes. In our love, in our matrimonial and friendly connexions, he perceives falsehood and hypocrisy; and he strips off with unsparing hand the cloak of propriety and religion with which avarice and ambition unconsciously conceal themselves. He meets at every turn in the walks of life a shameful expediency of sideling justice from its direct path.

Now, as far as we understand the theory of Bulwer, it has in it this, in common with many attempts before made to reform the social world, that man is presumed to be capable of such a degree of perfection, that he can command and subject all prejudice to the operation of pure reason; and that for woman, the wisest and safest is to follow the dictates of her own heart, always providing that it is under the guidance of that constant monitress which prompts her to love only the beautiful and true.

It would be the deepest injustice to accuse him of approving indulgence in those miscalled dictates of the heart which arise from mere passion, vanity, or ambition. On the contrary, the aim of his writing is to ennoble and dignfy the human race by placing before us characters which though faulty, display indications of a loftiness of action and sentiment foreign to the herd of mankind, even amongst what are called the higher classes.

Mr. Bulwer has received some smart raps on this subject, where the animosity of party spirit has been permitted to interfere with the criticism that has been, as might have been expected, unnecessarily and unjustly severe. An article in the *Times* in April last, otherwise well written, and shewing a clear appreciation of the faults of the novels, may be cited as an example. The author is naturally attacked also by

* Now Sir Edward Lytton Bulwer, Baronet.

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those who, anxious for the care of youth, have adopted the idea that the very essence of that care consists in concealing or reviling every opinion not based upon the established dogmata of the sect or coterie to which they belong.

Hence we cannot feel much surprise that the minds of many of Mr. Bulwer's former admirers have been excited by the appearance of his last production, and have experienced no little alarm as to its tendency to injure the morals of the rising generation. On the other hand, the unshrinking boldness of tone and sentiment, and the frequent bursts of eloquence and feeling which irradiate parts of the work, have enlisted in his favour a vast number of the young and enthusiastic, who see in his eccentric flights the highest order of beauty and sublimity.

For our own parts, we partake in neither of these species of sentiment. We feel no fear, that popular as Mr. B. deservedly is, he will carry his readers far with him in favour of such a character as *Ernest Maltravers*, whose faults are too notedly exposed to suffer one to mould him into the semblance of that perfect model which forms the essential feature of the hero of romance, on whom the young mind loves to dwell and to recur to. Neither is the influence of works of fiction of any weight in our days, compared to their effect formerly, when efforts of the mind were less frequent. The impression of the novel of to-day is usually effaced by the perusal of the next closely following.

But we cannot admire the six-volumed novel. Its quantity is too great, for however nominally distinct, *Maltravers* and *Alice* are one and the same tale. In the next place, allowing the correctness of the theory above referred to, *Maltravers* is not happily embodied with type of the superior order of mankind. Much is said of his genius, of his mastery, of his powers of sarcasm, &c., but unfortunately, for these glowing epithets, he talks much, and in this conversation we find few traits that bear them out. There is, indeed, a great difference in describing a grand character, and displaying one in language, and in action. Hence the safer plan will be found to follow the example of our excellent comic friend, who, having narrated the wonderful effects of a particular joke on the risibility of various audiences, discreetly and artfully contrives to elude the inquiring what the joke really was. So, the approved recipe for depicting a modern hero, is to speak as much as convenient of the thunders of his eloquence in the senate, but imitate none of the thunders, let us have no speech in full. Let him mow down armies in the field, but deal only in very general descriptions of the plan and details of his engagements. *Maltravers* is the model of eloquence, delicacy, of propriety of conduct and feeling, but he says things occasionally which sound to our ears gratingly coarse.

But the chief reason we regret that the author of *Rienzi* has laboured at his last task is, because we consider he has wandered entirely from the proper end and use of fiction; from what constitutes its poetry and enchantment. It is at all times a mistake to make such productions the vehicle for political or moral sentiments not perfectly understood and acknowledged; because it betrays an endeavour to escape from the fair arena of controversy. But we forgive slight deviations of the kind. *Maltravers* and its sequel are, however, a connected and continued dissertation in favour of a particular class of unsettled opinions as to the social state. It is not of any consequence to the argument, whether the author be right against society, or the just verdict should run the other way. A pamphlet, a volume, a sermon, are forms to be replied to;

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they challenge disputation. But not so a novel, in which all responsibility is shuffled on to the puppets, or rests only on the prime mover when convenient.

Another objection of a sinister kind is, that one chief end of fiction appears to be the portraiture of those beautiful and sublime points in human nature which are only of occasional occurrence, but which all feel to be the ennobling part of our nature, and which all, therefore, delight to recal to memory and cherish with affection. The stern truths of human infirmity told in *Maltravers* we will allow, for the sake of argument, may be true. But where is the pleasure of knowing this, and whence comes the taste, that delights in describing the mean and the common parts of our nature? It is unquestionable, that much that is said of mankind by Rousseau, in the "Confessions" is true as' regards many, but who does not feel ashamed of the picture—who does not congratulate himself, that such baseness is not the character of all men or but of few of moment, and that their contemplation is baneful and disgusting?

In conclusion, we take our stand against Mr. Bulwer and all his predecessors, who have denounced the forms and habits of society as deserving of thorough reform. We believe, that at no time was there not much good resulting from the restrictive influence of customs on the conduct of men, and the majority of the best persons were those who yielded a certain deference to that influence. The worst those who rejected them. In no time does that appear to be more the case than at the present day; when the trammels of authority sit loosely on us, and the suggestions of innovation are received as the infallible precursors of improvements. It may belong to a freer and more unsophisticated class of minds to prefer the child of doubtful progeny to the proud daughter of the peer; but society is better held together by opposite opinions. It may accord with the fine sensibility and good heart of an accomplished French woman, to discover the curse of that social system which has bound her to an uncongenial partner for life. But the English system, which approves of no critical inquiries into such topics, is one happier and safer on the whole. We will not say that the marriage of *Maltravers* and *Alice* is one which, taking all the circumstances as detailed, should be considered improper. But such cases should rest with individuals, they bear no open discussion. In life, we find no young girls brought up by such parents as the father of *Alice*, loving purely and devotedly, any more than we find them acquiring fine taste for music and excellent vocal execution, by listening to the exercises of a merschaum-smoking student. Ladies, who make appointments with captivating foreigners, do not generally receive from them an homily instead of an embrace, and it is seldom they discover that these flirtations lead to the love of abstract virtue, not to personal attachment. But all these wire-drawn refinements of character and sentiment lead to nothing but mischief or folly. From such may the vain and pampared votaress learn, that the noblest feelings, and the most superlatively virtuous conduct, are compatible with listening to sighs and murmurs of condolence from the young philosopher, who perceives and laments the misfortune of her matrimonial destiny. And the booby apprentice, before he marries the maid, may learn from the aristocratic author of Pelham, that such alliances have in them nothing derogatory, *when* their object is possessed of those inflexible principles which will secure the utmost propriety of conduct, and of that intellectual power which will

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attain the highest accomplishments or the most perfect grace and self-command. Could we have expected such instruction from him who taught so well the lesson of freedom, and the history of human energy so finely in Rienzi?

A Pedestrian Tour through North Wales. By J. G. Bennett, Esq. Colbourn.—Mr. Bennett has appeared before as a *litterateur*, and certainly not unfavourably, in a volume of poems, "The Albanians," and also as the author of a well written novel, "The Empress." The journal before us details a national tour through a portion of our empire which, were it fashionable for our *bel-esprits* to roam in, would be found to possess scenery equal in grandeur and loveliness to Switzerland or the Tyrol, while the accommodations afforded to the traveller by a freedom from the passport surveillance, by due attention of a civil landlord, the cleanliness of the hotel, and the comfort of a good bed, form a happy contrast to the disquiet, discomfort, and inconveniencies attending foreign travel; but *ci va le monde.* Mr. Bennett has very happily thrown himself, without reserve, into the romance which his subject naturally gives rise to, and with the playfulness of fancy has depicted scenes of great interest, with equal feeling and truth. He has culled posies for the ladies—investigated monumental records to win favour from the antiquary—entered into the spirits of Powys, Glendower, Howel, Sele, and others of the days gone by—and has refreshed the recollection of time by a very interesting volume, which intelligent readers, and more especially travellers, will find to be also a very useful one. The etchings, by Clint, are well conceived and equally well executed.

Woman's Wit; or, Love's Disguises. A Play in five Acts, by James Sheridan Knowles.—It is really refreshing in the present drought to meet with some pure Heliconian stream. If we except the productions of Mr. Knowles, the highly poetical though imperfect dramas of Lord Byron, and the classical effusions of Mr. Serjeant Talfourd, where can we find a dramatic poem written in these times? The play before us is a genuine English comedy of the old school, replete with quaintness, and abounding in beautifully chaste description and close delineation of character. It is not a little surprising that the poet whose powers so greatly shone in "Virginius," and "Caius Gracchius," at once placed him among the first of our tragic writers, who, by his "Hunchback" and "Wife," may be said to have founded almost a new style, should now aspire to, and by his "Love Chace" and "Woman's Wit," deservedly attain the highest rank among the authors of sterling comedy. When we read the powerful passages in which Lord Athunree, an admirably drawn character, and a fair sample of one of Charles the Second's courtiers, relates his villainous intentions towards Sir Valentine; the noble panegyric of De L'Epée by Walsingham, the sudden and striking repentance of Lewson; and a thousand other passages, which are

> "Thick as the leaves that strew the brook
> In Vallambrosa;"

we feel ourselves entitled by their sterling merit to say, is it not truly refreshing to see such a production in these days? The scene between Walsingham and Eustace, where the former relates the sad tale of Helen's fall, and the latter, really Helen in disguise, seeks, nay is driven by an irresistible impulse, to defend herself, teems with poetry which the first of our tragic writers might be proud to own. Then the charming Hero Sutton! the wild, the free, and spirited girl—we loved her

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from the moment she threw off her quaker's attire, and hugged her old uncle, who could scarce believe his eyes. Such characters as Helen and Hero, drawn by such a master, and in such vivid colours, are indeed a treat to the admirers and patrons of our legitimate drama. How far superior are they to the mawkish and sentimental damsels imported from France to languish on the English boards.

If we may offer a remark on the impersonation of these two characters, we should say it had been better had the ladies who enacted them mutually changed their parts. Far be it from us to disparage the performance of either, it was admirable; but we will express our opinion thus: no one could have embodied Hero better than Miss Faucit except Miss Taylor, and no one could have performed Eustace better than Miss Taylor except Miss Faucit. We have not as yet quoted a single passage of this play, and the reason is, that almost all the beautiful descriptions have already appeared in the public prints; let us confine ourselves to notice one great beauty pervading the whole poem, which seems quite to have escaped their observation. In no author is there such perfect and constant elegance of style as in Mr. Knowles; all of course study beauty of diction in the striking parts of their works, in Mr. Knowles's writings it is everywhere equally perceptible. Let us quote two instances of this peculiarity in "Woman's Wit;" in the scene before alluded to between Walsingham and Eustace, where the latter, forgetting her disguise, and advocating Helen's cause too warmly, is thus rebuked—

> "My cause thou was't engaged in,
> How is't I find thee in another's listed?"

Is not her reply an exquisite illustration of our remark?—

> "What is the cause of her thou lovedst but thine?"

And then in the very same scene, what can be more terse than Eustace's answer to Walsingham, when he says that he believed the libertine Lord Athunree rather than his own true Helen—

> "You believed him!
> Him you believed that ne'er was true before,
> Her disbelieved was ne'er before but true!"

How thankful should we all be to Mr. Macready, a name inseparable from the cause of the legitimate drama, for bringing forward this play. Of *his* acting all praise were superfluous.

Long may our distinguished Brother Knowles, for a Brother he is and a true one, live to adorn our British dramatic literature, and to be an honour to the Craft he is an ardent lover of. Brother Knowles has addressed a letter to the Queen, praying that her Majesty will deign to be a supporter of the English stage, and will condescend to grace our national theatres with her presence. May she consent to do so, and may she render to our Brother Sheridan Knowles, at least the same tribute of admiration which her great predecessor Elizabeth did to his prototype, William Shakspeare.

Parbury's Oriental Herald, No. 9.—The business of a reviewer is to be candid, not to read as if he looked for faults, but rather to open the volume with a secret hope to discover beauties. The book is, as it were, a party desirous of making his acquaintance, which may be mutually serviceable; let, therefore, good-humour prevail. Our acquaintance with the Oriental Herald has ripened into friendship, and we look for

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his visits. He has revived much of our former predilections for the "far East," and has brought back to us some associations that we had parted from; as we find but for a time. In No. 9, (now before us), the papers are generally written with energy and taste. The notice of Mr. Shore's notes is a very diligent and well written article; and the various and extended mass of "intelligence" upon all matters is arranged with great care.

Sherwood's Miscellany.—If there be anything in a name we should augur that this Miscellany is well entitled; and granting that its conductors take but due advantage thereof, they may reap laurels in literature, and a golden harvest from the reading public. The second number has certainly improved throughout, the articles are altogether of a higher order, and embrace a very pleasing variety. "Court favour" is well written, and the notes and gleanings are pointed and interesting. There is to be a "continuation" of Love and Loyalty, in imitation, we suppose, of other periodicals.

FINE ARTS.

Bust and Medallion of the Grand Master.—To Mr. M'Carthy, the successful designer of several spirited likenesses of eminent men, the Masonic Fraternity are indebted for a bust and medallion of His Royal Highness the Duke of Sussex, and to those who with ourselves are justly proud of the Presidency, and oftentimes enjoy the honour of his presence at the head of our ancient Fraternity, we are delighted to say, that a very correct likeness of our illustrious Grand Master is here published. It is in imitation of the finest marble, taken from life.

The bust is fixed on a pedestal, secured on a stand and covered by a glass shade. As an ornament for the mantelshelf or table, it forms an elegant article of *vertu*.

The medallion profile is equally correct, and forms a pleasing subject for a portrait frame.

In both these situations the chasteness and spirit of the artist are well displayed; and in each, the peculiar and very charasteristic features of the distinguished Prince and Mason are faithfully portrayed. His Royal Highness has for years accustomed himself to wear a cap, which, with the new chain, collar, and other Masonic insignia, renders the figure more striking.

An important object of the artist's desire has been to ensure to all the Brethren an opportunity of possessing this memorial of a Freemason, to whom they are so deeply indebted, and whom public character and position have rendered an object of universal interest. The artist has, therefore, executed a larger sized bust at three guineas, a smaller for one, and profile medallions at twelve shillings. We feel it to be but an act of propriety to state as publicly as we can these particulars, and also that our Brother Acklam, of No. 138, Strand, has consented to receive and execute orders.

The medallion profiles, as we have before observed, are very portable, and are peculiarly adapted for Lodge rooms. Indeed we, in direct terms, advise that every Lodge should, without delay, take measures to secure one.

We do not hesitate to say, that in two of the most important points of art, Mr. M'Carthy has succeeded; viz. in correct likeness, and in execution as an artist.

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THE DRAMA.

Barnes, the Pantaloon.—"Barnes, the Nestor of Pantaloons," is theatrically dead. On the 5th of September, 1838, he expired amidst his younger companions, seated in an arm-chair, on the stage of the English Opera House, the front of which—glad are we to relate it—was crowded by an audience, very, very many of whom we doubt not owed some of the happiest moments of their lives—of those moments, when laughter, loud, "heart-curing" laughter is felt to be the highest privilege of man—the great enjoyment which, as philosophers avow, elevates and distinguishes him from the lower animals. We hope that the benefit of the "lean and slippered pantaloon" has been really beneficial. It is not pleasant to think of one—who in the hey-day of his blood, took thumps and bumps for our especial delight,—knocked down in good earnest by the iron club of want, though we have laughed to see him cheated of a nice tit-bit by the felonious clown,—it would be especially annoying to us that, in his real old age, poor Pantaloon went supperless to bed. Though in our boyhood, we have shouted and chuckled at his injuries—have seen him all but stript, and running from duns, now fast locked in gaol,—we would subscribe our mite to keep his "shrunk shank" warm in winter hose, to surround him with little household comforts, till beckoned by the bailiff,—Death. We earnestly hope that the few remaining years of poor Barnes—they can be but few—will be soothed and made easy to him by his admiring friends. The pantaloon has, in himself the satisfaction of learning that for more than a quarter of a century, he has ministered to nothing but the wholesome enjoyment of his fellow-creatures; a satisfaction by the way denied to your Cæsars and your Napoleons.

Did time and space permit we could write a long essay on the admirable qualities of the Pantaloon of Barnes; it was surpassingly admirable. Nor was he without great talent as an actor even of some of the smaller parts of Shakspeare. How capital was his *Feeble*! his "most forcible Feeble!" It was the very genius of paralysis become military. No man could carve as perfect a statue on a cherry-stone as poor Barnes. Soft be his pillow—and peaceful his departure!

D. J.

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TO CORRESPONDENTS.

BRO. TENISON.—Our congratulations upon deserved promotion will be as acceptable as they are sincere.

BRO. SHIELLS.—The word of promise is hopeful.

BRO. J. REEDER.—Our last number was published on the 27th of June. We must remind our correspondent, and all who may at any time be misled by their booksellers, that we shall ourselves give good and sufficient notice when we shall *stop* the publication.

BRO. GILFILLAN.—Some day or ither we'll tak a stoup th'gither—a's well noo.

BRO. C. MORISON, *M.D.* (Paris.)—The communication dated Nov. 1837, has but just reached us! We shall be glad to avail ourselves of his able assistance.

BRO. G. AARONS.—Our limits prevent copious "errata." *Kimchi* should certainly have been honoured instead of *Kircher*.

H. H.—Bless the mark—forty-two errors in our last! Since which we have ourselves discovered seventeen more. Brother W. is a mighty grave body, and even he could not resist a smile.

NOACHIDA DALRUADICUS.—We are happy to resume correspondence, and shall answer by letter.

BRO. D. W. NASH.—The valuable paper shall appear in our next. We hail it as the commencement of future correspondence.

THE LATE SIR W. RAWLINS.—We have mislaid some anecdotes, both Masonic and general, of our deceased Brother. Will some kind correspondent aid us in our dilemma?

A PAST STEWARD.—In declining the report we disclaim any want of courtesy. The matter had better drop—officiousness is offensive.

P. M. (*Devonport.*)—Be cautious; the proceedings were at least irregular, and may come under public examination.

P. M. (*Devonport*) is correct.

A MASTER MASON (*Towcester.*)—We cordially agree in the sentiments expressed, and expect that the wishes of a rising and industrious constituency will find favour by the appointment of an active provincial executive.

BRO. KEDDELL.—We omitted to "see the other side" of his kind letter at the time, and we now beg to acknowledge the courtesy of himself and friends. The last letter came too late for this number, and the article was worked off, under an impression that Bro. K. was probably absent from home.

ARGUS (*Q. a misnomer*) forgets that by the elevation of the parent in the peerage by the title of the Earl of Zetland, the Hon. Thomas Dundas becomes Lord Dundas.

E. C.—The address as from a female, is complimentary to Masons, but it requires very careful revision.

P. M. (168.)—Why not give the name? For want of it we have only used the information generally.

M. M.—The newly constituted Lodge at Chigwell is in a most promising state.

BRO. EALES WHITE.—We owe a large amount of arrear, but will make payment on account as speedily as possible. It is pleasant to hear that if not at "wicket," he can look on and see fair play; and we question if he does not now and then catch a straggler.

BRO. T. BRUTTON.—Thanks, kind friend! It is pleasant to do all you desire. The interview was highly satisfactory.

BRO. P.—The game was excellent and acceptable; and coming just now, we avail ourselves (as directed so to do) of this mode of acknowledging it.

A PAST GRAND STEWARD (1837-8.)—We do not credit the rumour. "*Fama volat.*"

BRO. * *.—Letters for Bro. John Lee Stevens should be addressed to him, 31, Charing Cross, care of Mr. James Stevens, accountant.

P. M.—A.—L. R. (*Leamington.*)—We can offer no better advice under the circumstances than to observe the Constitutions. The excellent D.G.M. was placed in an unusual difficulty. Let all BEWARE!

A FEW FRIENDS.—Let them on the instant apprize Bros. Le Gendre Starkie and Preston of the FACTS, and we will answer for the result. Should our present number be in time—"Days are reckoned."

BRO. REEDER.—The article came too late for insertion.

*** Brother A. Dobie, J.G.D., has been elected Vice-President of the Board of General Purposes.

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ARCH MATTERS.

P. Z. appears to be serious; yet he must know right well that the E. C. was unanimously elected a member of the mess, and deservedly so. The farce of 1836 has not been repeated, and probably never will. As a dramatic interlude it was ——.

ORDO is right. It requires something more than tact and cleverness to make laws, or even to revise them. Howbeit, your "principle" folks not unoften lack the "principle" itself.

P. W. C.—Inadmissible. We have no desire to anticipate an evil which we have no power to prevent.

Q.—Signing the book "whether or no" brings the offender within the statute of S. and T.

DISCIPLINE AND PRACTICE.

A PUPIL OF GILKES.—Be not apprehensive. Observe the mode at the Emulation Lodge of Improvement, 318. You will not only escape censure, but may obtain the approbation of the Grand Master himself.

DUBITAS.—The signature is in keeping. While he confines his attention to "hearsay," he will always be in doubt. Bro. Peter Thomson and his pupils would soon qualify him.

FIDUS.—The communication respecting the Lodge ——, which has professed some novel ideas, cannot be inserted, the allusions being too personal. The last payment of the Lodge was in December, 1836; but *a payment on account* qualified (query?) entrance into Grand Lodge. Thus is Masonic discipline manifested!

TEMPLARS.

ENQUIRER.—The Cross of Christ Encampment.

K. T.—Certainly not. A conference is not a conclave. We decline further correspondence. The advantage is all on our side.

S. P. R.—*Prove* the right, and we agree; but we know not one that is entitled.

PILGRIM.—Our excellent friend is too late for the present number. We have dealt harshly with him elsewhere; but the sheet is worked, or we would have qualified our *severe* reprimand. In fact, we will not take HIS *warning*, even though by turning the tables, he shall threaten to turn *us* off.

THE ASYLUM.

HURLO.—(The name is really unintelligible.) If such a view be really taken, it would go nigh to upset all the Charities. We trust the parties have since seen the impolicy, if not their error.

BRO. SHARP, JUN.—We have endeavoured to give all effect to his wishes and directions, and rely upon his advocacy.

H. P.—The principle is good, not the argument. The time for such a step has not yet come. Indeed, *we* hope it never will. Better things are in prospect; and the Asylum is in *no* danger.

A PAST MASTER is perfectly right. Money votes passed in Lodge are in the strictest conformity with the recommendatory resolution of Grand Lodge.

BRO. JOS. SENIOR, *L.L.D.*—The communication came too late for the present number. It will appear in our next. A Lodge vote of confidence and support, with a donation and a few private subscriptions, will be most acceptable, and prove the best example to others.

BRO. CHARLES HARPER has been authorized by his Excellency the Governor of Malta to act as Clerk of the Council until further orders.

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FREEMASONS' QUARTERLY REVIEW.

DECEMBER 31, 1838.

THE GRAND MASTER.

His Royal Highness, the Most Worshipful Grand Master of the Order, has been visiting many of his distinguished friends, and is now at Lord Dinorben's, at Kinmel Park, in the enjoyment of improved health and spirits. The attention of the Grand Master has perhaps never been more conspicuously shown than during the recent meetings of the Boards of General Purposes and Finance, in which his solicitude has been marked by a careful examination of every circumstance of note which he directed should, from time to time, be forwarded to him.

The nomination of our Illustrious Ruler to continue to preside as Grand Master, was moved, seconded, and carried in a manner as loyal and as respectful as on any former occasion.

The festival annually held in honor of the birth-day of the Duke of Sussex, is appointed to take place on the 26th of January, 1839, when the attendance of Metropolitan, Provincial, and, indeed, all classes of the Order will, it is expected, be brilliant and numerous.

THE BOARDS OF GENERAL PURPOSES AND FINANCE, have had a laborious sitting, and their services have been most valuable. The good work thus begun will, when finished, redound to their credit. A year has scarcely elapsed, and the dim obscurity has yielded to the voice of

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public opinion—the portals have grated on their rusty hinges—and as these yawned, have given sure evidence that repair was required. A year has elapsed and a new age has sprung up; a wholesome ventilation has given a healthful impress to time and circumstance; and the Secretarial department, through the purifying influence of an active and intelligent Board of General Purposes, has been placed in a course of progressive approach to a system of effective utility. This is the result of some six or seven years' labour Herculean, on the part of those who have worked, and having worked, have at length succeeded in exacting their reward, in the brilliant success that has resulted. All will be secure.

THE LIBRARY AND MUSEUM.—Several additions have been made, among them from Brothers Tucker and Puttock. We should like, however, to see a little more exertion among the carpenters.

THE SCHOOLS.—In all respects satisfactory.

THE ASYLUM.—The lateness of the meeting in regard to our publication, has prevented our doing that ample justice to the important request which has been made to us, and with which we most cheerfully comply. The general meeting on the 22nd instant, was characterized by unanimity—the result of perfect good feeling. It was a deliberative meeting, convened under circumstances of especial moment. Thought—deep and intense thought, pervaded the minds of all present; they felt, as well they might, how much depended upon the result of their gravest deliberation; recent events to which we shall not advert at length, imparted a seriousness to the scene; and instead of indulging in any vain or inflated remarks, they approached the holiness of their cause, with a reverence and a decision, which must satisfy the most prejudiced that they are justified in relying

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on their means to do all that they assume to do; and that, if met by the fair interpretation of their honest motives, they will be able, under Providence, not merely to complete their own Moral Edifice, but to keep in a good state of repair those other branches of Masonic benevolence, of which they have been among the most strenuous supporters.

That the Asylum has met with much difficulty is not to be denied, but that very difficulty has tested its value. We are not unobservent Masons; and we have seen with some pride, that whenever a difficulty has been most stringent, the very effort to encounter it has always redounded to the honor of the Asylum.

We wish we could clearly state that certain Brethren—well meaning, doubtlessly, but rather ungainly in courtesy—would confine themselves to the literal and equitable mode of objection, setting down nothing extenuate in their reports. Not that their slight deviation from Masonic etiquette (and the practice of etiquette we fraternally recommend to them), is otherwise of importance to the Asylum, than that it rather detracts from the value of their own general services, otherwise sufficiently appreciated; and that a want of liberality towards the largest class of the Fraternity, although we hope, confidently hope, that it will not, may tend to injure another charity, by substituting indifference, where at present exists perfect love. Let our words take root.

THE FIRST STEP has been taken—the spontaneous reply to all who have doubted, or yet doubt the utility of the Asylum, has been to give a practical evidence of its utility. The proceedings of the institution will be found in their proper place.

THE PROVINCES.—We shall probably in our next advert to some important matters, which had better commence and fertilize a new volume.

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THE ARK LIFE ASSOCIATION.

We have now the gratification of announcing to the Masonic world, the institution of an association for the various purposes of life assurance, in which the principles of benevolence, prudence, and charity, will be happily blended in all the essential elements of perfect safety, with proper remuneration to those whose capital or service are applied in its support and extension.

It was not intended to have advanced this Association so soon, as many circumstances appeared to require careful and mature development, in order to ensure that effective and practical co-operation which would create its most certain and ample success;—to combine the patronage of the noble and the good—to obtain the moral sanction of those salient and practical Masons, whose pledge to society is their admitted worth, and whose influence must consequently secure the perfect attainment of such a praiseworthy object.

The great majority of Freemasons are, we believe, possessed of sufficient discrimination, and they will appreciate a caution intended to secure them from any possible imputation with society at large, in the avoidance of any unnecessary and unauthorized assumption of authority. Thus steadily obtaining the concert, patronage, and support of noble and distinguished Brethren of the Order, it will be sufficient for the Ark Association, "to secure its favourable reception among the great body by whom its acceptance can alone render it valuable."

We have thought proper to touch gently on the causes of delay, and even now, with the announcement before us, we reserve to ourselves the propriety of suggesting emendations that may aid in its Masonic interpretation; and as several noblemen and gentlemen have left town for their country residences, the Founders have considered it prudent that

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present publicity should be confined to a declaration that their Ark is launched upon the surface of public opinion; so that our private hints will have time to fructify. Among the most pleasing reflections which we may indulge, as utilitarians, is the proof that the observations offered in our last have been sensibly felt; they have not fallen upon barren ground, nor been lost by the way side. To those who may have disregarded them, as well as to others, who for the first time may be apprised of the existence of the Ark, we advise a cautious examination into our past and present comments.

The present is not merely an ordinary transaction between one man and another, but the moral development of a trading principle; in the one case a good reputation will secure two persons from the necessity of any strategy, to maintain commercial faith. In the common affairs of life, we would not charge an individual with a want of candour in laying plans for his own prosperity, but in the enlarged sphere of action, where the hopes of the widow and the orphan may too probably be endangered by incautious confidence, in uncertain projects, we prefer the straightforward mode of plain speaking; which, while it creates a respect for opinion, may prevent surprise, and perhaps danger. Once put upon their guard, the moral public can raise their own shield, and cautiously examine the merits of a system founded upon the knowledge and observance of Masonic principle. The Founders of the Ark may be considered as moral stewards for the humbler classes of their Brethren, who, not being able to ensure for large sums, cannot of themselves create a power or security to carry into effect an object which would save many a family from ruin, when their prop shall be removed by death; an event awful indeed at all times, but how fearful when its approach is also the signal of total desolation. The smaller sums from such

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insurers, will tend generally to the peace and comfort of the contributors, and the protection they will derive from such an Association, will diffuse the manifold blessings of Masonic union. The Patrons and Directors will be rewarded by the consciousness that they will be really promoting the good of others, while they are in their own immediate sphere intimately associating with each other, and contributing to preserve, in the zenith of Masonry, a benevolent influence, which futurity will be bound to appreciate, and, happily, to emulate.

To the advantages of a General Proprietary Life Association, and other prominent features, it is proposed to add the more peculiar, but not less important plan of an extensive Mutual Benefit Society. Out of the profits of the former, which from the novel and favourable conditions introduced, and the great influx of business, will necessarily be very considerable, it is proposed to set aside a certain amount in aid of the Masonic charities; and in the subordinate feature, the humbler classes of Freemasons and Others will find a safe medium of effecting suitable insurances, or of accumulating savings, with a periodical division among them of the profits produced on their premiums;—thus providing unexceptionable means of profitable and precautionary investment for the wealthy, prudential encouragement for the industrious, and a continual accumulation of charitable funds for the unfortunate.

Should it be advanced as a proposition against the institution, that it may perchance interfere with the existing interests of some estimable Masons, whose capital and prospects have become identified with various companies of *acknowledged honor and established reputation*; our reply is simple. The Ark cannot affect such; for so progressive is the estimation which the utility and necessity of life assurance is obtaining among all classes, that there is ample

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room for many well-secured offices to meet the demand; especially when they improve on the experience of their predecessors. Indeed, no institution, founded upon honorable principles, has need to fear any depreciation from a generous rivalry. *The* ARK *is a means properly to apply the confidence of the Craft, and, without pretence or assumption, it would prevent an abuse of that confidence.*

Having seriously considered all these points from the very outset, we do not hesitate to identify ourselves in positive and direct terms with the welfare of the ARK LIFE ASSURANCE AND MUTUAL BENEFIT ASSOCIATION, or to recommend it in the most emphatic manner to the active support and co-operation of all true and zealous Freemasons, as well as to all other effective members of society; convinced as we are—whether measured by a Commercial, Masonic, or Universally-Social Standard—it will yield, under reasonable support, paramount advantages to all that shall become interested in its progress and extension; and will generally diffuse unmixed benefit among mankind.

VALEDICTORY.

Let our pages for the year, be read over with due attention; they embrace many powerful subjects from intelligent minds; the record of time will preserve among its rarieties many instances of true benevolence and charity.

The Grand Festival has been celebrated with unexampled splendour, to which the presentation, in a crowded hall, of the Tribute to the Grand Master, mainly contributed.

The Jubilee of the Girls' School was brilliantly supported as never was a Masonic charity upon any other occasion.—The Boys' School has added ten to its number!—The Asylum has, as we predicted would be the case, before the expiration of the year, proved its high importance. True, the building itself has not yet raised its proud fane among the temples

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and palaces of the land, but the FOUNDATION STONE OF THE MORAL EDIFICE may be said now to be laid, and with it we hope all opposition of whatever kind.

The formation of a library and museum has been commenced; and the Secretary's department placed in a state of requisite improvement.

We may appear somewhat paradoxical in our conclusion. Masonry in the triple kingdom is in its zenith; over the whole world its influence extends even among such as are not professed Masons, who respect and admire a system of moral power; yet there have appeared some slight obscurations in its disc, which we hope the increased effulgence of its general brilliancy will remove, and for ever.

A few words to the ladies. "You are inhibited from a close-tiled Lodge. We consider this inhibition to be solely that you may not be diverted from the cultivation of those sweetest and most endearing affections of the heart, which are yours and yours only; which growing from the peaceful benevolence that is altogether of woman, becomes the highest pride and honor of man—next to that love and fear which he owes to his God.

"Your presence on many occasions has proved, because it has sanctioned them, that our proceedings are good. Man may occasionally use blunt expressions, which your power can transmute into kind ones; and this is just the very moment when we would, if we could, express ourselves in language the most acceptable to that sex, whose attribute is virtue." The season favours us.—At the moment we write, we are reminded that it is the anniversary of the birth of JESUS, who glorified his mother!

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ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

(No. VI.)

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

In all public institutions some form of admission has ever been adopted, with an approach to sublimity proportioned to the rank and importance which each society may sustain in public estimation. In most cases the ceremony is preceded by a ballot to ascertain whether the proposed candidate may be acceptable to the members at large; that harmony may not be interrupted, nor discord fomented, by the introduction of improper persons. This being satisfactorily arranged, admission is accompanied with various degrees of solemnity, from the simple signature of a name, to the imposing rite of initiation into Masonry, or the solemn ceremony of appropriating a candidate for the ministry to God's service by episcopal ordination.

Such have been the usages of society from the earliest times; and I am persuaded that the pure Freemasonry of our antediluvian Brethren was accompanied by a characteristic rite of initiation, which forcibly impressed on the candidate's enquiring mind an historical legend or tradition, which it was of the utmost consequence should be preserved; and was hence transmitted through those ages when letters or alphabetical characters were unknown, and oral communication could alone be adopted as a method of recording past events. The length to which human life was extended, rendered such a course equally simple and effective; nor do any doubts exist that this Freemasonry (so to call it) was deteriorated in the slightest degree, either in its facts or ceremonies, while it remained in the custody of the pure and holy race who erected their superstructure on the firm and solid basis of the being and attributes of God. I am restricted by obligations the most sacred, from attempting to describe this ceremonial, or to name the legend on which it was founded; yet every Brother who is in the habit of investigating the true nature and tendency of the science into

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which he has been initiated, will be at no loss to discover, in the brief account which Moses has given of these early times, sufficient data for the foundation of a theory on this subject, which will approximate very nearly to the truth.

That the legend was varied, and the points of morality extended by the Noachidæ, there cannot exist the slightest question; for to record the course of events, and to justify the ways of God to man, historical recollections would be augmented; and additional incitements to virtuous actions, springing from the love of God, would be embodied in the patriarchal lecture. Thus would the holy science hold onward its progressive course till the grand union of Speculative and Operative Masonry at the building of King Solomon's temple; the most remarkable epochs being the Creation; the Deluge; the offering of Isaac; the Deliverance from Egyptian bondage; and the erection of the Temple; —and the most striking events which were deemed worthy of being incorporated into the science, were the appearance of the Cherubic forms at the gate of Eden; the translation of Enoch; the mechanical excellence of Jubal and Tubal Cain; the grand festival of Abraham at the weaning of Isaac; the vision of Jacob; the mission of Moses at Horeb; the building of the Tabernacle; the slaughter of the Ephraimites; the offering of David on the threshing floor of Araunah, the Jebusite; and the Dedication of the Temple.

At this period Freemasonry underwent another modification, not in the character of its morality, but in the construction of its legend, and the disposition of its symbols. And the position which it then assumed has continued, without any material change, down to the present time.

It has been seen in a previous paper, that the Spurious Freemasonry was a decided imitation of this true system; but in receding from the simplicity of its prototype to introduce imposing ceremonies, a florid ritual, and splendid pageantry, all which had a tendency to widen the distance between them,—it soon degenerated and became the depository of practices the most corrupt, and vices the most disgusting. Proud of their initiatory rites, as adapted to the prevailing systems of mythology; and confident that the profane would not dare to institute enquiries into their ineffable character, or to call in question their moral and religious tendency; the Egyptian hierophants, whose mythology was chiefly astronomical, boldly ventured *to describe the process of initiation in glowing characters on the concave*

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vault of heaven; as a record that time could not change, nor circumstances deface. And they entertained the exciting anticipation that their Spurious Freemasonry would be thus conveyed to posterity as an august monument of their wisdom, power, and influence over all other nations; for the learning and science of this extraordinary people being transferred to the neighbouring colonies, their religious institutions were accurately imitated by priests and hierophants, and adapted to their own systems of mythological worship; a process which disseminated the mysterious ceremonies of Egypt to the most distant regions of the earth.

A reference to the constellations in the southern hemisphere will place this assertion in its clearest light.

Here Orion is graphically described as an aspirant toiling through the ceremonies of initiation; and the events intended to be represented in this pictorial history, commence at that point where the candidate, having surmounted the preparatory rite of purification by water, symbolized by the constellation Eridanus at his feet, arrives at the cavern in which he is exposed to the encounter of savage beasts; for the purpose of proving, by the avoidance of fear on the one hand, and rashness on the other, his fortitude and steady courage.

First the bull makes a furious attack;—roaring, and appearing to tear up the ground with his horns. Against the efforts of this monstrous animal, the instructed candidate defends himself by holding up his mantle as a shield, with his left arm, and brandishing a club or mace in his right. While engaged with this formidable opponent, he is surprised to find himself surrounded by other animals;* viz., an uni-

* This part of the ceremony will be more intelligible by the insertion of an extract from that process in my History of Initiation, p. 78. "His admiration was excited by the distant yelling of ravenous beasts; the roaring of lions, the howling of wolves, the fierce and threatening bark of dogs. Enveloped in blackest darkness, he was at a loss where to turn for safety; but was impelled rapidly forward by his attendant, who maintained an unbroken silence, towards the quarter from whence the appalling sounds proceeded; and at the sudden opening of a door he found himself in a den of wild beasts, dimly enlightened with a single lamp. His conductor exhorted him to courage, and he was immediately attacked, amidst the most tremendous uproar, by the initiated in the forms of lions, tigers, wolves, griffins, and other monstrous beasts; fierce dogs appeared to rise from the earth, and with dreadful howlings endeavoured to overwhelm the aspirant with alarm; and how bravely soever his courage might sustain him in this unequal conflict, he seldom escaped unhurt."

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corn, two dogs, and a hare;* all of which were indispensable appendages to the mysteries.

Having successfully surrounded and overcome the obstacles by which he was thus beset, the process of regeneration succeeds, which was accomplished by casting a serpent into his bosom;† and having passed through this part of the ceremony, he was pronounced capable of predicting future events;‡ or in other words, he was considered an Ophite priest. Accordingly, in this part of the celestial globe, there is exhibited a serpent bearing a cup, as an emblem of divination.

The raven, as a memorial of the Ark of Noah, next appears; for these rites were evidently diluvian; and a record of the deluge constituted one of the ineffable mysteries amongst the people who inscribed the History of Initiation in the heavens. Hence the Argo, which was anciently believed to be a representation of the ship or vessel in which the patriarch and his family were preserved, is actually depicted in the immediate vicinity of the latter asterism, accompanied by the dove, bearing in its mouth the olive branch of peace and safety.

Next in the series we find the aspirant in the character of a Centaur; a distinction to which he is entitled by virtue of his preceding regeneration; for the word Centaur, according to Faber, is CHEN-TOR, *the priest of the arkite bull*, which he has already encountered and overcome. He has in his hand some animal for sacrifice, which Eratosthenes, in his book of Catasterisms, applauds, as a work of great devotion. This victim is usually received as a wolf, but I should rather be inclined to suppose it a hind or fawn. He slays the

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* "Thus he was said to be transformed into a hare; evidently in allusion to the timidity which was the natural consequence of the horrors to which he was necessarily exposed." Hist. Init., p. 173.

† "Having pronounced himself disposed to proceed through the remaining ceremonies, a signal was given by his conductor, and three priests immediately made their appearance; one of whom, after a long and solemn pause, cast a living serpent into his bosom, as a token of regeneration." Ibid, p. 82.

‡ "The three mysterious degrees were no sooner attained, than the candidate received the undisputed power of vaticination in its highest form. * * * The initiations were finally completed at day-break; and at the rising of the sun, an awful period with those who practised the Sabian idolatry, as a decisive proof of his cabalistic attainments, the adept was required to exhibit his skill in the art of divination." Ibid, p. 180-183.

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victim after his illumination, with the point of a spear, by an incision in the left breast, and approaches the altar, the flame and smoke of which ascends towards a triangle, which is a symbol of the divine triad, as the altar referred to the sacrifice of Noah on Mount Ararat; and here the Cosmogony was delivered, and the initiation was pronounced complete.*

The symbols thus displayed are Orion; the Stream of Water; the Bull; the Dog; the Hare; the Serpent; the Cup; the Ship, the Raven; the Dove; and the Hind; and as they were all hieroglyphics of great importance in the spurious Freemasonry of ancient times, I shall consider them separately. And first of

ORION.

Orion was Nimrod; and he is accordingly represented by Homer as a mighty hunter of wild beasts in the infernal regions.

> There huge Orion, of portentous size,
> Swift through the gloom a giant hunter flies;
> A ponderous mace of brass with direful sway
> Aloft he whirls, to crush the savage prey;
> Stern beasts in trains that by his truncheon fell,
> Now grisly forms shoot o'er the lawns of hell.
>
> POPE.

And this splendid constellation was a source of much disquiet

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* "The awful moment was now arrived when the ceremony of initiation had attained its highest degree of interest; the pealing conch was blown, the folding doors were suddenly thrown open, and the candidate was introduced into Cailasa or Paradise, which was a spacious apartment blazing with a thousand brilliant lights, ornamented with statues and emblematical figures, scented with the rich fragrance of odorous flowers, aromatic gums and costly drugs; decorated profusely with gems and jewels; the unsubstantial figures of the airy inhabitants of unknown worlds carved on the roof in the act of volitation; and the splendid sacellum thronged with priests and hierophants arrayed in gorgeous vestments and crowned with mitres and tiaras of burnished gold. *With eyes rivetted on the altar, he was taught to expect the descent of the Deity in the bright pyramidal fire that blazed upon it.* The sudden sound of this shell or trumpet, to which the hollow caverns reverberated long and continued echoes; the expansion of the folding doors; the brilliant display so unexpectedly exhibited before him; the instantaneous prostration of the priests, and the profound silence which followed this ceremony, filled the mind of the aspirant with admiration, and lighted up the holy fervour of devotion in his heart; so that, in the moment of enthusiasm, he could almost persuade himself that he actually beheld the expected descent of the great Brahma seated on the lotos, with his four heads and arms, and bearing in his hands the usual emblems of eternity and uncontrollable power, the Circle and Fire." Hist. Init., p. 45.

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to the adventurous mariner, from an imaginary influence which it was supposed to possess over the elements. Orion indeed was a constellation equally beautiful and terrible; and seems, from his sideral throne, in all ages, to have exerted over the minds of men as great a despotism as he did when a terrestrial sovereign over their persons. Concerning the imminent danger when he was setting, Horace emphatically observes—

Sed vides quanto trepidet tumultu
Pronus Orion.

And the Mantuan bard is not less particular in his account of the danger when this constellation was rising:—

Cum subito assurgeus fluctu nimbosus Orion,
In vada cœca tulit.

It probably arose from the magnitude and splendour of this constellation, that it is so particularly mentioned in the book of Job; and it should appear as if Orion in some situations and aspects in the heavens, was considered by the eastern husbandmen as shedding benign and friendly influences.* Orion or Nimrod originated, or greatly improved the Mysteries; and built a magnificent tower in their honour; within the caverns beneath which they were periodically celebrated as commemorative of the solar worship, of which he was probably the inventor. This will afford a key to solve the question of his supposed influences, whether baneful or salutary.

THE STREAM OF WATER.

The constellation Eridanus was called by some ποταμος Ωριωνος, *the river of Orion;* and by others Adonis;† because the Ark of Adonis, during the ceremonies of initiation, was committed to a stream at Byblus, the receipt of which changed mourning into joy. It may he observed that with most of the heathen nations, rivers were accounted sacred; and the caverns of initiation were always furnished with streams of water for the purpose of purification. The Egyptians, after initiation, were enjoined, according to the testimony of Herodotus, to purify themselves with water twice every day and night for a prescribed period of time; because this ele-

* Maur. Hist. Hind., vol. i., p. 192.

† Bryant conjectures that the name of this river was compounded of Ur-Adon; sive Orus Adonis.

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ment was esteemed to contain some portion of divinity, and was hence regarded with the most extravagant adoration; and not only the Nile and the Ganges, but in other countries, Britain for example, all running streams which took a direction from west to east, were accounted sacred. The Banians held expressly that repeated washings were enjoined, in order that the Epopts might ever bear in mind the awful destruction of the earth and all that it contained, by water, as a punishment for the sins of the inhabitants.

THE BULL

was universally esteemed, in the spurious Freemasonry, as an emblem of Noah or the Sun. "Bulls," says Mr. Bryant, "were sacred to Osiris, (who was Noah) the great husbandman. They were looked upon as living oracles, and real deities, and to be in a manner animated by the soul of the personage whom they represented." But the Bull was also an emblem of the Ark; and was depicted with horns like a crescent or young moon, and on his back *the Dove.* It is remarkable that in Britain, the perfectly initiated candidate, who had advanced to the highest and most ineffable degrees, and had obtained possession of the anguinum, was denominated "the Bull," as a title of honour and distinction; because he was now esteemed, like that animal, to be consecrated to the sun. And thus the Druids, who had acquired an accurate knowledge of the laws and motions of the heavenly bodies, hallowed every thirtieth year, when Saturn entered the sign of *Taurus.* In Egypt, during a certain month called Athyr, when the sun was in Scorpio, the priests, amidst the celebrations, decorated a golden image of a Bull, and covered it with a robe of sable linen, in commemoration of the aphanism of the mysteries, and the mourning of Isis for the loss of Osiris; and it must be borne in mind that as the symbol of Osiris was a bull, so that of Isis was a cow or heifer. In a word, every ancient nation esteemed the bull, ox, or cow sacred, and some believed them to be oracular.

THE DOG.

Virgil says in his fine description of the imitations, *Visæque canes ululare per umbras;* and Pletho affirms that Dogs were introduced baying at the terrified candidate, amongst spectres and apparitions of a still more fearful kind; and that dogs were symbolical of the priests and officers presiding over this spurious kind of Freemasonry. To the same purpose, the

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Scoliast on Lycophron says, "By κυνας the poet means the ministers of Apollo." This word was imported from Egypt; and originated probably in Can-uph or Cneph, their serpent deity; who was sometimes called Anuphis, whence Anubis, the Dog-headed god *latrator*. Ausa Jovi nostro latrantem opponere Anubim. And the inscription attached to the figure of the Saitic Isis was,—"It is I that rise in the constellation of the Dog." Nor is it unworthy of remark that the Dog of the sphere is termed by Homer κυν 'Ωριωνος. In the Argonautics these animals are represented as the protectors of the goddess Brimo or Hecate.

> When up she rises from the land of shades;
> Snakes, wreath'd in oaken boughs, curl round her hair,
> And gleaming torches cast a dismal glare,
> To guard their queen, the hideous dogs of hell
> Rend the dark welkin with incessant yell. FAWKES.

Hence perhaps it was that Dogs were forbidden in the Jewish law from approaching the sanctuary.

But more to my present purpose is the remark of Horus Apollo, cited by Bryant, who not only mentions the great veneration paid by the Egyptians to Dogs, as connected with the ineffable mysteries; but adds, that in many temples they kept Cunocephali, which are represented as a kind of baboons, or animals with the heads of Dogs, who assailed the candidate at his initiation. These were in reality the members of a sacred college of learned priests, who presided over the secret celebrations of spurious Freemasonry; and it was by their assistance that the Egyptians discovered the astronomical periods of the Sun and Moon. The same writer says in another place, that a priest or prophet was symbolized by the image of a Dog, because the rising of the Dog-star (Anubis) denoted the increase of their fertilizing river.

THE HARE

Was also a sacred animal; and amongst our forefathers in this island, was forbidden to be converted into food.*

THE SERPENT.

The Serpent or Dragon was an object of peculiar veneration in Egypt, where it was first introduced into the

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* Leporem, et gallinam, et anserem gustare fas non putant; hœc tamen alunt animi voluptatisque causa. Cesar de bell., Gal. l. 5, c. 5.

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celestial sphere; and Osiris was frequently represented as enveloped in the folds of an enormous snake. With this people the elements were symbolized by Serpents in different positions. *Earth* was depicted as a two horned snake prostrate; *Air* as the reptile erect; *Fire* as a snake standing on its tail; and *Water* by its undulating motion. It was worshipped in the way of propitiation; being reputed to shed pernicious influences on man and beast; which is evidently the character it acquired at the fall of man; and Diodorus Siculus says that a spiral Serpent was the hieroglyphic of evil. Hence the Jewish prophets, in delivering the threatenings of Divine vengeance against that country, speak of its king under the figure of a Dragon.*

In reference to the natural evil which was produced by the intervention of the Serpent, it was believed in ancient India and China, that when the sun and moon were under an eclipse, those grand luminaries were attacked by a monstrous Dragon who endeavoured to devour them. This tradition probably had some reference to the nodes called the Dragon's head and tail, or the points where the moon's orbit intersects the ecliptic.† But the Serpent was often believed to be propitious. The Chinese invested it with the attributes of "extraordinary strength and sovereign power, being at once in heaven, in the air, in the waters and in the mountains." And in the series of asterisms now under examination it will be observed that the centre of the Serpent's body is coiled so as to form a circle; and this hierograms of a snake conjoined with a circle, signified, in the hieroglyphics of Egypt, *the superintending care which an eternal Being extends to his creatures.*

THE CUP.

I now proceed to an examination of that universal emblem, the Cup; which was dedicated to Bacchus the patron of the

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* Isai. li., 9.; Ps. lxxiv., 13.; Ezek. xxix., 3.

† Douce, in his illustrations of Shakspeare, has some curious remarks on this subject. He says "the Chinese believe that during eclipses of the sun and moon, these celestial bodies are attacked by a great Serpent; to drive away which they strike upon gongs or brazen drums. This is perhaps a solution of the common subject on Chinese porcelain, of a dragon pursuing a ball of fire, the symbol of the sun. The Hindoos suppose that a Serpent, born from the head of a giant slain by Vishnu is permitted by that deity to attack the sun. Krishna, the Hindoo sun, is sometimes represented combating with this monster; whence the Greek story of Apollo and the Serpent Python may have been derived."

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Dionusiaca; and was called in these mysteries *Poculum Boni Dæmonis.* The symbol was so highly esteemed as to have a separate degree, or code of ceremonies peculiar to itself, called THE RITES OF THE SCYPHUS; and though they were not in very high repute, yet many persons had the curiosity to be initiated into them. The Cup was an emblem of purification in Egypt; and during the celebration of the Osiric Freemasonry, it was filled with gay flowers; and explained to the candidate as a symbol of the golden age, or period of perfect innocence, when flowers and fruits were spontaneously produced by Mother Earth, for the use and benefit of man. Its sacred character in that country might have originated in the Cup of Joseph,* to which a spirit of prophecy appears to have been attached. Lucian ridicules the Egyptians for elevating a drinking Cup or goblet into a god.

The general design of this symbol pointed to the ark of Noah, and by deduction, to the universal deluge. With this interpretation in view, the Beotians made libations to the Cabiri during their mysterious orgies; whence the Cup of the sphere is placed on the serpent's back, because this important ceremony succeeded the regeneration. Again, the Egyptians, says Maurice, by this symbol shadowed out either the Crater beneficus Osiridis, *i. e.* of the Sun, from whose overflowing fountain of light a thousand blessings are daily distributed amongst mankind, or else the hallowed vase whence the patriach Noah, the first planter of the vineyard, poured libations of generous wine to that deity, qui sacrificiis placandus est. The Persians, according to Hyde, called the Crater, poculum magnum et amplum; a great and capacious Cup; and indeed in the sphere it is a beautiful object; being richly ornamented, and elegantly drawn with an embroidered rim, and sculptured handles; from the top of which issue the bodies and heads of serpents; that universal symbol of divinity, and ornament of all sacred utensils, both in Egypt and India.

In another point of view the cup was a type of the mithratic grotto, or cavern of initiation; and it was with this reference that the prophet Jeremiah, when denouncing the vengeance of heaven against Babylon, which was the polluted source and origin of the spurious Freemasonry, emphatically pronounces that "Babylon hath been a *golden Cup* in the

* Gen. xliv., 5

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Lord's hand; which made all the earth drunken; the nations have drunken of her wine: therefore the nations are mad." The same golden Cup is mentioned by St. John in contradistinction to the true Freemasonry, of which he was a venerable patron, in these remarkable words. "And the woman was arrayed in *purple* and *scarlet* colour; and decked with gold and precious stones and pearls; having a *golden Cup* in her hand, full of abomination and filthiness of her fornication; and upon her forehead was a name written—MYSTERY—*Babylon the Great*, the mother of harlots and abominations of the earth." Speaking of the daughter of Edom, Jeremiah says; "Rejoice and be glad, O daughter of Edom that dwellest in the land of Uz; the Cup also shall pass through unto thee; thou shalt be drunken, and shall make thyself naked." The drunkenness referred to in these passages, was the vehement passion which all nations entertained for the spurious Freemasonry, as well as the physical inebriety which always accompanied its practice. The writings of the Jewish prophets abound in pointed allusions to the mysterious orgies of idolatry, celebrated in those dens of which the Cup was a symbol.

THE SHIP.

The constellation Argo is called by Plutarch a representation of the Ship of Osiris, and he adds—it was placed in the heavens out of reverence. Hales conjectures, with much ingenuity, that the southern position of this asterism indicates the quarter from which the waters of the deluge proceeded when the fountains of the great deep were broken up; viz., from the vicinity of the south pole; and believes that it was an undoubted symbol of that event; of which the attendant constellations are a still further evidence. Hence during the process of initiation, a boat was carried in procession, which sometimes contained an image, and at others a disgraceful emblem; either of which represented Noah in his character of the Great Father of the human race preserved in the ark. Other references are equally clear, and point out with unerring certainty, that a tradition of the deluge, with all its attendant events, was preserved in the spurious, as well as the true Freemasonry, and was thus transmitted throughout the whole world.

THE RAVEN.

It is clear from the highest authority that the Raven was a symbol of the same event, for that bird was first com-

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missioned by Noah to ascertain whether the waters had subsided. It was therefore greatly esteemed in the mysteries, and Horace says it was used in augury.

> ——————— aquæ nisi fallit augur,
> Annosa Cornix.

The Raven was a symbol of Apollo, and invoked by the Greeks at their marriages, as being a propitious bird. It was often actually introduced for the purpose of being fed by the bride. The Raven was held in such esteem by Mares, one of the Egyptian monarchs, that he built a splendid mausoleum to its honour. During the celebrations, the initiated sometimes assumed the form of Ravens, in reference to the diluvian messenger; and the gothic deity Odin was called their god. He was attended by two of these birds; and feigned that they flew round the world every day, one taking his course to the east and another to the west, for the purpose of collecting for his use, intelligence of passing events.

THE DOVE.

In conjunction with the Raven we may place the Dove, as an universal symbol in every spurious institution which existed in the known world; and signified "the Divine token;" on which account it was adopted by Semiramis as the insigne of Assyria and Babylonia; and hence when the Jews were desirous of escaping from the power of the Assyrians, the prophet Isaiah, as Tremellius construes the passage, terms their pusillanimity "fleeing from the face of the Dove." The Dove was a conspicuous symbol and had been introduced with great propriety, for this bird was the diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety. Thus a lunette floating on the surface of the ocean, attended by a Dove with an olive branch in its mouth, and encircled by a Rainbow, formed a striking and expressive symbol which needs no explanation.

The emblem was undoubtedly borrowed from the true system, where it always held a conspicuous place.

> Peace adds to olive boughs entwin'd
> An emblematic Dove,
> As stamp'd upon the Mason's mind,
> Are unity and love.

If Freemasonry has allowed this bird to occupy a high

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situation amongst its hallowed symbols, the reasons for such an appropriation are fully competent to justify the proceeding. The Dove was an agent at the Creation; at the Deluge; and at the baptism of Christ. In each case it was an emblem of power, of unity and love. But the application was prostituted in the spurious system, and the Dove became an object of adoration; not only as an emblem of safety, figured by the olive branch presented to the candidate at the commencement of his initiation; but also as *the restorer of Light* at the termination of the aphanism. For the Syrians believed that their goddess sprang into Light and being, from an egg incubated by a Dove. Hence the Egyptian custom probably originated, of embalming doves at the solemn initiation of the priests.

THE HIND.

The Egyptian priests who introduced this asterism into the sphere, when they celebrated the funeral of Apis, were clothed in the skins of Hinds, which had been sacrificed; bearing in their hands javelins tipped with ivy. And even in the more refined polythism of Greece, the title which was bestowed on Orion or Nimrod, was softened into Νεβρος, *hinnulus.*

From the above facts and illustrations it will appear evident that the history and symbols of initiation were curiously pourtrayed in the heavens. And if any further proof were wanting to confirm the extraordinary truth, it may be produced from the caverns of initiation, which were decorated and adorned with paintings and sculpture borrowed from the celestial sphere. Porphyry and other ancient writers have furnished so clear an account of these places, that there is no difficulty in describing them with accuracy. The Sacellum was usually a dome, with a sun in the centre of the roof, the planets were placed in order round him; and the zodiac splendidly displayed, (sometimes in embossed gold;) in which the constellations Leo and Taurus had a sun and lunette rising from their backs; as emblematical of the diluvian father and mother issuing from the ark. The four ages of the world were represented by so many globes of gold, silver, brass, and iron. The whole bedecked with gems and precious stones, and knobs of burnished gold; and during the celebration of the mysteries, illuminated by innumerable lamps which reflected a thousand different colours and shades of colour, like the enchanting vision of a celestial

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palace. The cavern thus ornamented, furnished and disposed, was an emblem of the widely extended universe, supported by the three grand pillars of Eternity, Fecundity, and Authority; and the symbols with which it was profusely adorned, referred to every element and principle in nature.

Such were the imposing scenes and practices by which the imagination was enchanted, and the affections ensnared in the spurious Freemasonry of ancient times. Even God's peculiar people were unable wholly to resist the fascinations and allurements which idolatry, in such a meretricious garb, presented to their senses. In that unhappy period of their degeneracy, when, by the providence of God, the time approached which was to witness the destruction of their temple, and the seventy years' captivity in a foreign land, they lusted inordinately after the splendid institutions, through the medium of which their immediate neighbours appeared to solace themselves with impunity in the unrestricted enjoyment of earthly pleasure. For this depraved propensity the prophet Ezekiel compared them to an abandoned woman deluded with portraitures and pictures painted on the cavern walls of the Sacellum.* Complaints are also made that the Israelites worshipped the rising sun with their faces towards the east;† and sacrificed to the sacred heifer of Egypt;‡ which was the common worship under Jeroboam;‖ and they paid adoration to the sun and stars under the names of Chiun§ and Remphan;¶ and while urging them to abandon these vain pursuits, the prophet Amos exorts them to "seek *Him that maketh* the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night."** They proceeded ultimately however to the inhuman practice of sacrificing their children to Moloch or the Sun;†† and this was the fatal source of all the heavy calamities with which they were subsequently visited.

Thus have I attempted to deliniate an outline of those remarkable institutions which prevailed so generally in the ancient world; and by their connection with religious worship, maintained a direct influence over the human mind. They pervaded all classes; and included a system of

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* Ezek. xxiii. 14, 16. † Ibid. viii. 15, 16. ‡ Tobit. i., 5.
‖ 1 Kings, xii. 28, 29. § Amos v. 26. ¶ Acts vii. 43.
** Amos v. 8. †† Psalm cvi. 34.

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espoinage which gave the hierophant a fearful power over individuals; inasmuch as the secrets and transactions of every family were at his command. They were not merely tolerated and protected by the state; but their observance was enjoined upon the people, as an act of duty and patriotism; and the slightest omission was visited with great severity by the civil magistrate. Thus instead of being a blessing to the community at large, like the true Freemasonry which we possess, they were a resistless engine to crush both physical and mental liberty; and they maintained their ascendency by the most slavish of all motives—fear. It was not enough that they were *considered* to be institutions of terror; the sting must be extensively and acutely felt; and hence their laws were written in blood, that the influence might be pre-eminent, and the impression durable.

"Look at that picture, and look at this." View the Freemasonry of heaven. The solemn reflections arising out of even the elementary Degree of our Science, are the most sublime and comprehensive that can occupy the attention or affect the heart. They elevate the soul from nature up to its Divine author; and inculcate, "glory to God in the highest, and on earth peace, good will towards men." If Brotherly Love or Charity be the first and greatest of human virtues—and that it is, we have the testimony of a writer inspired from above—then are the illustrations of this Degree worthy of the highest commendation—for Charity is the essence of the System. Whether we consider the *form* and *extent* of the Lodge—boundless as the universe; interminable as eternity,—or the three grand Pillars by which it is *supported*—symbolical of the universe, that sublime Temple of the deity whom we serve;—whether we contemplate its *ground* or *covering*; or view the Ornaments, Furniture, and Jewels arranged in their beautiful order—we may be tempted to exclaim, in the pathetic language of Balaam when he saw "Israel abiding in his tents according to their tribes;—how goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Here all is peace, harmony, and Brotherly love. The lessons of virtue and the pursuits of science are pleasingly blended; and every disquisition of Freemasonry affords its powerful aid towards producing human happiness; the glory of God, and the benefit of man.

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THE BANNERS OR STANDARDS.

BY BROTHER GEORGE AARONS.

"*Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house, far off about the tabernacle of the congregation shall they pitch.*"—Numbers, ii. 2.

The following is an extract from the commentaries of some of the most eminent and learned Jewish authors, who have so ably dilated on the subject, and clearly explained for our understanding the situation of the Israelites at their encampments; in fact, without such exposition, it would have been impossible for us properly to understand the subject; more particularly as regards the devices on the four grand Standards or Banners, nor the object of their being placed in the manner as directed in the Bible, which simply directs the standards to be placed in a certain position. This plainly shows the necessity of being acquainted with the Hebrew language, in which all the commentaries on Holy Writ are to be found, so as to become conversant with the several nice points and elucidations which cannot be ascertained by a mere knowledge of the translation of the plain text.

The Almighty, after having in the first chapter of the Book of Numbers, directed the numbering of the people, proceeds to point out the manner in which the twelve tribes of Israel should be disposed of, in their encampments, so that perfect order and regularity might be observed throughout the whole of the army; and thus they should become properly organized and well disciplined.

The twelve tribes were divided into four head quarters, (representing the four quarters of the globe), three tribes to each quarter! There were four Royal Standards, or Banners, viz., one at each quarter. Each of the Banners bore a certain device, characteristic of the principal and foremost tribe to which such Banner was attached.

The camp was thus formed into a square, the centre being appropriated for the Tabernacle of the Lord, guarded by the Priests and Levites, who were stationed there by the special appointment of the Deity, under the able superintendence of Moses and Aaron, the immediate servants of the Lord, and thus it was that the ark containing the decalogue engraved on the two tablets of stone, was carefully preserved from all danger.

The four principal Standards were those of the tribes of Judah, Reuben, Ephraim, and Dan, bearing the following devices:—On that of Judah, a lion; on that of Reuben, the head of a man; on that of Ephraim, an ox; and on that of Dan, an eagle. Each standard was of the colour of that stone in Aaron's Pectoral, upon which the name of the tribe whereunto it belonged was written.

This regulation afforded great facility to the people, in retiring from, and returning to, the quarter to which they belonged.

We will now proceed to explain the situation of the tribes in each quarter. How and why certain tribes were placed with each other in preference to any of the others, the object of the several devices on the Banner of the four principal Standards, and the reason why those tribes were selected to bear those ensigns of dignity.

The tribe of Judah was placed in front of the camp, on the East side toward the rising of the sun, accompanied by the tribes of Issachar and

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Zebulun; the whole number of the camp of Judah amounted to 186,400.

At the head of the camp of Judah was placed the Royal Standard, bearing the device of a lion, to personify Strength, Power, and Sovereignty.

Judah was compared to the lion by his revered father Jacob, who, on his death-bed, had assembled all his children, and at that awful period pronounced the prophetic blessings on them, in which he has so beautifully and minutely depicted their characters, and more particularly in reference to his beloved and favoured Joseph, whom the Brethren had so ill-treated.

He extols and praises Judah, and in the fulness of his heart, he compares him to the lion of the forest, who is noble and majestic. "So wast thou, my Judah, (said the dying Patriarch), thou didst keep aloof from the cruelty levelled against my beloved Joseph. Thou, lion-like, didst spurn at the cowardice of thy Brethren; thou didst exhort thy Brethren, and admonish them of their filial duty. I compare thee, therefore to the lion, noble in spirit, majestic in power, and calculated to wear the diadem of glory and royalty. Thou art, therefore, destined to rule thy Brethren; thou dost in every way possess the qualifications requisite for the high office of a ruler, since thou hast so eminently distinguished thyself from among the rest of thy Brethren."

This ascendancy over the rest of his Brethren did Judah deservedly inherit from his father Jacob, and he was therefore honoured by the Deity to be the principal Standard of the whole of the camp of the Israelites, bearing all the insignias of Dignity, Royalty, and Dominion. He was further distinguished from his Brethren, as from him descended the great kings David and Solomon, who were the pride of Israel, and the glory of Jacob.

Though Judah was so elevated, yet how descriptive of the benign goodness of the Deity do we find the arrangements made respecting the tribes who were apportioned to be with Judah, for though Judah had merited to have a preference over his elder Brothers, still they were not put to the blush by being placed immediately beneath him, but were stationed in the order agreeing with their rank and situation. Issachar and Zebulun, who were favoured with the prophetic blessings of their patriarchal father, to be inseparably united, were directed to accompany Judah, so that Zebulun should be engaged in providing for Issachar, while he was employed in the study of the law, and storing himself with every qualification necessary to legislate for and instruct his nation. These tribes were therefore the best calculated to be attached to the royal camp, so as to be ready at all times to render their sovereign such assistance as would enable him to govern his people with justice and mercy. Thus Judah formed the foremost camp, and was distinguished as the Royal Standard to direct and conduct the whole of the nation. The tribe of Reuben was situated on the south side of the camp, accompanied by the tribes of Simeon and Gad. The whole number of the camp of Reuben consisted of 151,450; this formed the second rank.

At the head of the tribe of Reuben was placed the Royal Standard, bearing the device of a man representing Intelligence, Superiority, and Pre-eminence. Man being the noblest part of the Creation, and ordained by the Great Architect of the Universe to rule and have dominion over the whole face of the Earth.

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Reuben, being the eldest of Jacob's sons, ought to have been entitled to the dignity allotted to Judah, but from the reasons assigned by Jacob when blessing his children, he was not allowed to enjoy such privilege. Yet he having been prominent in rescuing his brother Joseph from the hands of his brethren, although his scheme did not prove successful, his motives were nevertheless good, and he was rewarded accordingly; and thus it was that Moses, the prophetic lawgiver of Israel, prayed for Reuben in his last blessing. "May Reuben live and not die," signifying, may he enjoy the bliss reserved for the righteous *only*, hereafter. Simeon being the second brother of Reuben, he was placed with him, Levi having been appointed to guard the Tabernacle; the next in rotation was Gad, who was the eldest son of Leah's handmaid.

The tribe of Ephraim was placed on the west side of the camp, accompanied by the tribes of Manasseh and Benjamin. The whole number of the camp of Ephraim was 108,100; this formed the third rank.

At the head of the tribe of Ephraim was placed the Royal Standard, bearing the device of an Ox, denoting Patience, Meekness, and Submission, truly characteristic of Joseph, whom Ephraim represented. Joseph having evinced a strong mark of patience under a long and severe state of slavery in which he had been so undeservedly placed, and submitting to the will of his God when persecuted, although truly innocent, and while faithfully and honestly discharging his duty, and fulfilling his obligation as a moral and religious man, was meek, humble, and unassuming in the high and exalted situation in which he was placed as a reward for his industry, sobriety, temperance, and modesty. Joseph received the prophetic blessing of his affectionate father in a peculiar manner, when compared with that of the other brethren, viz., that the blessings which he had received from God were more considerable than the blessings which God had conferred on Abraham or Isaac. These blessings, said Jacob, shall be as the head of Joseph, who is worthy of them; and mine also are fitted for Joseph on account of the anguish which he suffered when he was separated from his brethren, as expressed by the words, "And on the crown of the head of him who was separated from his brethren." And thus Moses, in his last blessings says, "his glory is like the firstling of his bullock."

Benjamin being the only brother of Joseph from his mother Rachael, was placed with Ephraim, as also Manasseh, the brother of Ephraim, and the eldest son of Joseph; Ephraim having been destined to be superior in rank to Manasseh, in accordance with the prophetic blessings of their grandfather Jacob.

The tribe of Dan was situated on the north side of the camp, accompanied by the tribes of Asher and Naphtali; the number of the camp of Dan was 157,600.

This formed the fourth rank.

At the head of the tribe of Dan was the Royal Standard bearing the design of an Eagle, representing Fleetness, Assiduity, and affection. The eagle being the swiftest of all the feathered tribe, and particularly careful and affectionate to her young.

Dan was compared to the eagle, although in the prophetic blessings of Jacob he was designated as the adder or serpent lurking in the high road, which is equally quick and expert in its pursuits, and the most assiduous of the reptile kind. The swiftness of the eagle was therefore compared to the alertness of the serpent, and we thus see the

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wise and ingenious comparison drawn between the two extremes. This explication will clearly illustrate the figures as represented by the Prophet Ezekiel.

Dan was also destined to rule in Israel; this means that Israel shall have a judge of this tribe, which came to pass in Samson, who delivered Israel from the hands of the persecuting Philistines. This is in corroboration with the prophecy of Moses, who said, Dan is a Lion's whelp, signifying, he shall rule and have dominion.

Asher and Naphtali being the sons of the handmaid were placed with Dan.

We thus see the devices on the four *Standards* agreeing in uniformity with the figure described by Ezekiel; and, in elucidation of this the Rabbins, in the section of the Talmud called Megilla, have pointed out the four most perfect animals in the Creation to be, the Lion, the most noble among the wild beasts of the forest; the Ox, the most patient among beasts of labour; the Eagle, the swiftest and most expert among the feathered tribe; and the Man, the most perfect of all, being endowed with reason and good sense, to govern and subdue all nature, and thus properly designated the Lord of the Creation.

Thus it was that the allwise Creator led his favoured people Israel through an arid desert, infested with wild beasts, and void of any of the refreshing powers of nature, save and except that which His divine Providence miraculously furnished them with. Yet, notwithstanding these difficulties, every care was taken to let them travel on their journey well organized and properly disciplined, carefully provided against the attacks of an enemy by the adjustment of each quarter for such purpose. And thus it was that the vast number of 603,550 were enabled to travel by the signal given by Moses in the centre of the army, which was immediately communicated by the telegraph of the four principal Banners or Standards throughout the whole of the camp without the least delay or waste of time, accompanied by the pillar of cloud by day, and that of fire by night, as the miraculous guides throughout the whole of the journey till arrived in the promised land of Canaan.

TO THE EDITOR.

Dear Sir and Brother,—I have for some time been convinced of the character of my antagonist, in the discussion arising out of "The Mystic Numbers 9 and 15," and have also felt my inability to terminate this argument successfully.

I am but a young Hebraist, and when I first commented on Brother Aaron's paper, I considered that a mistake had been made, and accordingly endeavoured to have it corrected; but—alas! for my poor efforts and innocent intentions!—I have been overwhelmed with such a weight of learning and research, that I am almost paralysed, and cannot but wonder how such a pigmy as I could have entered into combat with such a Goliath in Hebrew literature. It is in vain for me to contend longer, and occupy your valuable pages with what, on my part, I feel to be uninteresting to the great majority of your readers: but before I quit the field, I will merely submit the reason that prompted me to contend thus far for the correctness of my first observations on this subject.

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In my last observations, I offered Buxtorf and Parkhurst as authorities in support of them: these are the only lexicons I am able to consult in this place. Were I nearer a seat of learning, I might perchance add to them. I shall therefore now content myself by advancing the support I find in the productions of celebrated grammarians, and my confidence in these authorities constitutes the whole and sole reason why I interfered in this matter.

The first grammarian I shall quote from is Victorinus Bythner, author of the "Lyra Prophetica," and formerly Hebrew Professor of the University of Oxford. I subjoin an extract from the preface to the English translation by the Rev. T. Dee, Dublin, 1836:—"Nearly two centuries have passed away since Bythner, uncertain of its reception, first committed the Lyra to public light, during which time, instead of sinking, it has advanced in estimation, being admitted by all the learned to be the best work on the Psalms in Hebrew."

Bythner says, in the grammar affixed to the Lyra, that "Adverbs are sometimes formed by the addition of מ as יוֹמָם daily, פִּתְאֹם suddenly, חִנָּם freely.

Frey, in his grammar, when detailing the use of the serviles, states, that מ is used to form adverbs by being suffixed, as אֱמֶנָם truly, from אֱמֶן truth.

Parkhurst, in the grammar preceding his lexicon, has the following observations under sect. 9—8:—

מ postfixed forms some adverbs, as יומם by day, from יום day, חנם gratis, from חן to be kind, gracious, אמנם truly, from אמן truth, ריקם vainly, from ריק vain.

Moses Stuart, in his grammar, says some derivative adverbs have appropriate readings, e. g. ם as אֱמֶנָם truly, from אֱמֶן truth, in ם as פִּתְאֹם suddenly, from פֶּתַע the wink of an eye.

Under such authorities I shelter myself, not having studied the language with such minuteness as Brother Aarons, nor (from very apparent circumstances) able to have access to such a mass of authorities; nevertheless, if I am wrong, I have this consolation, that I am in excellent company, and follow in the track of those who are not thought lightly of in the literary world, and who, I dare say, have had opportunities of referring to the same authorities as Brother Aarons, but have, if so, deduced different conclusions.

I cannot imagine how the word אמנה came to be quoted. *I* have never used it; אמנם was the word I quoted; and *so* it will be found in your April number.

I close these remarks by expressing the gratification I have experienced during the progress of this discussion; and I am sure it will be much increased when I can fulfil the promise I have made to myself that I will some day take a seat at Brother Aaron's fireside. I do not say "*if he will permit me:*" I would not offer him such an insult.

I remain, dear Sir and Brother,

Yours fraternally,

Sheerness, Sept. 17, 1838. J. S. Keddell, W.M. 184.

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TO THE EDITOR.

DEAR SIR AND BROTHER,—I cannot allow your number for December to appear without sending you a few remarks in answer to your correspondent Noachida Dalruadicus. I understood that Brother, in the article to which I alluded, to express some astonishment at the omission of the Knights Templar's degree in Bro. Rosenberg's Chart, and to explain that omission, I observed that there was no such grade known abroad, and this I stated advisedly. In his reply to me Noachida goes farther, and, as it were, calls my attention to another passage in the same paper to which I had not made any allusion, in which he intimates, that though not *named*, yet the Order of K. T. is *perpetuated* among those 33 degrees. Now, reluctantly, I am compelled to differ, on this point, in toto from him; I do so, however, the more willingly that difference of opinion often tends to elicit truth. In denying his assertion, I only do so as far as the "Rite Ecossais Ancien et Accepte" is concerned, and not as regards the Irish practice of that rite, with which I am little, if at all, acquainted. After thus differing from Noachida, whom I esteem as a zealous and learned Mason, I conclude joyfully with a complete concurrence in that part of his article in which he deplores the multiplicity and variety of Orders and Rites; and gladly will I publish in your excellent Review, with your permission, some remarks on this subject, written by an eminent French Brother. By inserting these few and hasty lines, you will add one to the many obligations already your due from

Your's sincerely and fraternally,

Temple, December 8th. LATOMUS.

ON MYSTIC AND CABALISTIC NUMBERS.

BY D. W. NASH,

(*Of the Royal Sussex Lodge of Hospitality, No.* 221.)

THE harmony and proportion displayed in all parts of this material universe has ever been a favourite subject of meditation with philosophic minds; whether as brought to light in those laws which govern the movements and limit the courses of the numberless shining orbs scattered through space, or in those which regulate the composition and condition of the inanimate matter of which this terrestrial globe is formed, or the development and existence of the beings by which it is inhabited. To the students of nature at an early period of intellectual history, the hidden secrets of that mysterious correspondence and intimate but inexplicable relation supposed to exist between this earth and its inhabitants, and those bright planets which wheel their courses around our common luminary, afforded an inexhaustible field of speculation and inquiry. "Insignis est," writes an old philosopher of this school, "rerum naturalium et divinarium harmonia; nullaque scientia in histerris comparavi illi potest." The modern chemist, also, has not

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failed to observe that in the laws which regulate chemical combination and decomposition, as developed in the atomic constitution of bodies, there is much evidence of that remarkable harmony of proportion which in a less enlightened age was considered to indicate the mysterious agency of a hidden virtue.

The doctrine of the efficacy of certain numbers in controlling and directing the powers of nature, of the significance with which they were endowed, and of the powers and virtues to be derived from their proper employment, was early inculcated and universally received in the ancient schools of philosophy. In the philosophy of Pythagoras, or of that called the Italic school, these notions of numbers, which he had most probably received from the Egyptian hierarchs, were particularly developed. According to his dogmas,* arithmetic is the noblest science, numbers the first object of study, and a perfect acquaintance with numbers the chief good. Numbers were divided by Pythagoras into Scientific and Intelligible. Scientific numbers were such as were the product of the powers involved in unity, or the progression of multitude from the monad, or unity, and its return to the same. Intelligible numbers were those which subsisted in the divine mind before all things, from which every thing hath received its form, and which always remain immutably the same. They are the model or archetype after which the world in all its parts is framed. Numbers are the cause of essence in beings—*τοὺς ἀριθμοὺς αἰτίους εἶναι της οὐσίας.*

The Monad, or Unity, is that quantity which being deprived of all number, remains the fixed, whence called Monad, from *του μενειν.* It is an abstract conception, to be distinguished from the number *one* which belongs to things capable of being numbered. It is the fountain of all number.

The Duad is imperfect and passive, and the cause of increase and division. The Triad, composed of the Monad and Duad, partakes of the nature of both. The Tetrad, Tetractys, or Quaternian number is the most perfect. The Decad, which is the sum of the four former, comprehends all arithmetical and musical proportions.

These numbers were used as symbols of the first principles and forms of nature, and to those immutable and eternal essences which were afterwards, by the Platonists, termed *Ideas.* The Cabalistic philosophy of the Jews, which, wherever it may have originated, was most extensively promulgated, and most eagerly received among the Jews of the middle ages, appears to have been chiefly derived from Egypt and Chaldea. The doctrines and secrets of this philosophy were communicated after the manner of the Mysteries, under solemn oaths of secresy, to the initiated only, and consisted of two kinds. 1st—The Cabalistic philosophy, properly so called, or the teaching of various doctrines in religion, morals, and natural science, under the veil of allegory and the form of symbols; and, 2ndly—the enigmatical and practical Cabala, which consisted in endeavours to wrest the powers of nature to supernatural effects, and by means of the virtues of the sacred letters, words and numbers capable of being elicited from the Holy Scriptures, to obtain power over divine and spiritual natures, as well as over things terrestrial,—in short to practise the art of magic, to transmute the baser metals into gold, and various other impossibilities of the same character.

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* Brucker, Hist. Phil.

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In the practical Cabala, the doctrines of the Cabalistic philosophy relating to the constitution of the universe, to the Sephinoths, or emanations from the Divine Essence, and to the nature and order of the inhabitants of the worlds of spirits, were made subservient to their visionary but indefatigable attempts to obtain superhuman power and knowledge by the aid of signs, words, and numbers; and hence arose all that system of magic and incantation with which the Cabala are replete even to overflowing. The enthusiasm and devotion with which these objects were pursued, and the time, labour, and ingenuity exhausted upon them, afford a remarkable example of the proneness of the human mind to mystery and superstition, and the eagerness with which men rush into the mazes of error, in the hope of discovering a short and easy road to riches, knowledge, or power. Turning aside from the surer but somewhat tedious path of experiment, the olden philosophers sought to accomplish the subjugation of the powers of nature by the aid of agencies of supernatural character, which had no existence save in their own fertile imaginations, and having once wandered into the labyrinth of speculative theory, their onward course in ignorance and darkness became more perplexed and inextricable.

In those writings of the Cabalists which refer to the study of natural phenomena, and especially the pursuits of alchemy, the wonderful and all-commanding powers of numbers occupy the most prominent station, and are used as a key to the secrets supposed to be locked up in almost every sentence in the Old Testament. Many of the Cabalists, indeed, appear to have looked upon the entire Old Testament as containing within itself full and complete directions for the transmutation of the baser metals into gold, for the preparation of the universal menstruum and the elixir vitæ, and as being, in fact, a kind of allegory throughout, constructed for the purpose of preserving them secret from the vulgar gaze, and dimly shadowing them forth to the eye of the philosopher, whose great object was to remove the veil which hung over the divine wisdom therein contained.

Clothed in absurdity, and concealed amid a profusion of verbiage, of which the laboured mystery is only equalled by the insane earnestness with which the doctrine is promulgated, truth and knowledge do occasionally shine forth amid their writings, like the ever-burning lamp which shone upon the altar of Mithras, struggling with darkness, in the cavern temples of the worshippers of fire.

Before proceeding to illustrate the attributed powers of certain numbers as connected with the Mysteries of the Cabala, I must remark that, in a very interesting and instructive paper on Masonic Numbers, by the Rev. and Worshipful Brother G. Oliver, in an early Number of the Freemasons' Quarterly Review, the Number 26 is appropriated to the word Jah, one of the sacred names of God. The Number 26, however, belongs to the Tetragrammaton, or most sacred and holy name, יהוה Jehovah, and not to the name יה Jah, as rendered by Dr. Oliver. The number 26 is formed thus:—

ה	ו	ה	י
5	+ 6	+ 5	+ 10 = 26.

whereas Jah forms the sacred number 15.

ה	י
5	+ 10 = 15.

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The letter א, alif, which expresses 1 and not 5, does not enter into the composition of either of these most holy two names of God.

The number 15 was never written by the Hebrew יה, because they would not profane the name of God by using it on ordinary occasions; they therefore always expressed this number by טו, 9 + 6 = 15.

This number 15 is the Kamea, or magic square, of Saturn, or Lead, in which any column of figures, whether taken horizontally, vertically, or diagonally, produces the number of the sacred name Jah; a square, or Kamea, considered by the Cabalists to be possessed of wonderful efficacy.

The Kamea of ♄

			15
4	9	2	15
3	5	7	15
8	1	6	15
15	15	15	15

The word כל, col, whose number is 50, was given as a mystical name to the lead of the wise men, which was a sulphurate of antimony. This word col, in Hebrew, signifies all, and was so applied because in the lead of the Wisemen lies the system of all universality.

Its figure  consists of a circle, the sign of universal perfection, surmounted by four Daleks, whose angles meet in one point, signifying quaternity—a quaternity of elements, of cortices, of letters, and of worlds.

The word col, whose number is 50, being multiplied by 15, the number of the sacred name in the Sephirah of Wisdom, produces 750, which is the number of עפרת, ophiroth, *i. e.* Lead.

TWENTY-ONE

Is a number of mystical import, being the number of the name אהיה, eheje—I am, I have been, and I shall be—combining, according to the genius of the Hebrew language, the past, the present, and the future, a fitly signification of the eternal and abiding nature of the ever-living God. This number is formed thus:

ה י ה א
5 + 10 + 5 + 1 = 21.

In alchemy it refers to the 21 days' distillation necessary for the conversion of the grosser metals into silver. "If thou wilt now open thy

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treasure, open it; but thou shalt only give *silver* as stones." 1 Kings, ch. 10, v. 27. "And the King made silver to be as stones."

FOURTEEN

in the Cabala, is the number of זהב, Zahab, gold. And here may be seen an excellent illustration of the system according to which the Kamea, or magic square of a metal, was regulated. The number of Zahab in gold is =14, and the first word of the history of Naaman the Syrian, in the second book of Kings (in which the mystery lies hid), is ונעמן "and Naaman," the number of which is = 216, which is also the number of the word אריה, arjah, which signifies *our lion*, and here means the metallic matter at a particular stage of the process. The Kamea of gold is, therefore, a square of 6 times 6 columns, (6 being the cube root of 216, and 36 also a mystic number) representing the number 216 fourteen times.

						216
11	63	5	67	69	1	216
13	21	53	55	15	59	216
37	27	31	29	45	47	216
35	39	43	41	33	25	216
49	57	19	17	51	23	216
71	9	65	7	3	61	216
216	216	216	216	216	216	216

TWELVE

being composed of the mystic numbers, $7+5$, or $9+3$, or $3+3+3+3$, or 3×4, the Trine multiplied by the Quaternion, or $4+4+4$ is evidently a number of considerable value, and is frequently employed in ancient systems. Thus there were 12 signs in the zodiac, 12 months in the year, 12 superior and 12 inferior gods, the tribes of Israel were 12 in number, the Urim and Thummim, or Oracle of the Lord, consisted of 12 precious stones, corresponding to the number of the tribes, and the brazen oxen supporting the molten sea in the Temple were 12 in number. The Apostles of the new law were 12 in number;

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and in the Apocalypse of St. John, the New Jerusalem has 12 gates, 12 foundations, is 12 thousand furlongs square, and the number of the sealed is 12 times 12 thousand.

EIGHT

is a very remarkable number; the cube of the Duad is equal to the Quaternion taken twice. It is the number of circumcision, and among the Cabalists the number of Jesod, or Mercury, the *dry water*, or water of immersion, in which lay the whole foundation of the art of transmutation. Eight persons were saved in the ark at the time of the universal deluge, and the Cabalists observe eight orders of purification of the baser metal, because the number of the word זכו, Zachu, *i. e.* Purity = 33, being multiplied by 8, the number of Jesod, produces 264, which is the number of the word סדר, Sadur, *i. e.* Order; which is also the number of the word ירדן, Jordan.

In order to illustrate the meaning of the foregoing remarks I may observe, that in the Cabala Denudata, a celebrated collection of Rabbinical writings on this subject, the story of Naaman, the Syrian noble who repaired to the prophet Elisha for the cure of the leprosy by which he was afflicted, is made (among others) the key and solution of the much desired mystery of the philosopher's stone; and by the aid of the numbers of the names of the personages as recorded in the scriptural story, and the correspondence of those numbers with the numbers of the minerals employed in the transmuting process, a system is built up, and minute but enigmatical directions given for the processes necessary to convert the baser metals into gold; the whole so wrapped up in technical language, and so veiled in allegory as to be useful only to those who had already been initiated into the mysteries of the art.

As the work itself is very scarce, and as this story of Naaman sufficiently displays the method and system adopted by the ancient Cabalistic philosophers in their alchemical theories and researches, an extract may not, perhaps, be unacceptable to many of your readers.

It will be recollected that in the second book of Kings, the fifth chapter contains the history of Naaman, captain of the host of the king of Syria, who being afflicted with a leprosy, applied for advice to Elisha the prophet, and by his directions was cured, after washing seven times in the river Jordan. After his cure he returned to the man of God, he and all his company, and besought him to take a reward from him for his services; but Elisha refused to receive anything. Gehazi, however, the servant of Elisha, being of a covetous disposition, fraudulently obtained from the Syrian a reward in money and in changes of raiment, and was punished by the prophet, his master, with the leprosy which had been removed from Naaman.

The Rabbinical author in the Cabala Denudata, thus commences his commentary on the foregoing story:—

"Elisha, a most noble prophet, an example of natural wisdom, a despiser of riches, (as the history of Naaman restored to health sheweth), (2 Kings, ch. v. ver. 16); and therefore truly rich, according to what is said in Pirke Abhoth, ch. iv., viz:—"Who is rich? He that rejoiceth in his portion." For so the  (Physician) of impure metals hath not an outside show of riches, but rather is like the Tohu of the first

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nature, viz., empty arid; which word Tohu תהו is of equal numbers with the word Elisha, viz., 411; for it is a very true saying in Babhakama, fol. 71, col. 2, "The thing which causeth riches is like riches."

"Learn therefore to purify Naaman, (*i. e.* the matter of the metallic medicine), coming from the North, out of Syria, and acknowledge the strength of Jordan, which is as it were יאר דין Jardin, a river of judgment flowing out of the North; and remember that which is said in Babha Dathra, fol. 25, col. 2, "He that will become wise let him live in the *South*, and he that will grow rich let him turn himself towards the North; although, in the same place, Rabbi Joshua Ben Levi says, "Let him live always in the South, for whilst he becomes wise at the same time he becomes rich, as is said in Proverbs, ch. iii. v. 16, "Length of days is in her right hand, and in her left hand riches and honour," so thou wilt not desire other riches.

"But know, that the mysteries of this wisdom are not different from the superior mysteries of the Cabala, for such as is the consideration of the predicaments of holiness, the same also is in impurity, and the same sephinoths which are in Aziluth (*i. e.* the spiritual kingdom), the same are in Asiah, (*i. e.* the material kingdom); yea, the same in that kingdom which is commonly called the mineral kingdom, although their excellency is always greater in superior things.

"Gehazi, the servant of Elisha, is a true figure of vulgar students in nature, who contemplate the valley and depths of nature, but do not descend into Nature's hidden secrets; hence they labour in vain, and are servants for ever. They advise you to procure the son of the wise-men, which generation is impossible to nature; (2 Kings, ch. iv. ver. 4, when Elisha asked what should be done for the Shunamite woman, Gehazi answered, Verily she hath no son, and her husband is old). But they can add nothing to this generation to which is required a man like Elisha, for Nature doth not open her secrets unto them, ver. 26; but contemns them, ver. 30.

"And the raising of the dead is impossible unto them, (ver. 31, And Gehazi went before, and laid the staff upon the face of the child, but the life returned not until Elisha came).

"They are covetous, (ch. v. ver. 20, My master hath spared Naaman, but I will run after him and take somewhat of him.)

"They are liars, (ver. 22, My master sent me unto thee).

"They are deceivers, (ver. 25, Whence comest thou, Gehazi: and he said, Thy servant went nowhere).

"They are prattlers and tell the acts of others, (as 2 Kings, ch. viii. ver. 4 and 5, And the king spoke to Gehazi, saying, Tell me all the great things that Elisha has done, and Gehazi told the king how he had raised the dead to life). And instead of riches they contract a leprosy to themselves, (*i. e.* diseases, contempt, and poverty, as ch. v. ver. 2, The leprosy of Naaman shall cleave unto thee and thy seed for ever)."

In the foregoing pages, I have purposely avoided mentioning many numbers concerning which a great deal may be said with reference to their mystic properties, as they have been already so ably illustrated in your valuable Quarterly. It is undoubtedly a subject of considerable interest, and cannot but throw light on many of the most occult doctrines of the ancient philosophy, and particularly interesting to us as Masons, among whom are undeniably preserved, almost all that remains

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of those doctrines once so universally spread over the whole civilized portion of the world.

Note.—The name גיחזי, Gehazi, and the word חל, khol, which signifies common or profane, have both the same number; viz. 38.

Bristol, August 9, 1838.

NOTITIÆ TEMPLARIÆ.

HISTORY AND POSSESSIONS OF THE ORDER IN IRELAND.

TO THE EDITOR.

The Order of Knights Templars was introduced into Ireland about the year 1174, by Richard, surnamed Strongbow, Earl of Pembroke, or Strigul. "A Priory was founded by him in that year, under the invocation of St. John the Baptist, at Kilmainham, in the County of Dublin, for Knights Templars," (see Archdall's Monasticon Hibernicum, pages 222 et seq.) "and King Henry II. granted his confirmation. These Knights," says Archdall, "were of the *Order of St. John of Jerusalem*, and exempt from all ordinary jurisdiction; the Priory was also an alms-house and hospital for the sick. Hugh de Cloghall was the first Prior, and enjoyed that office till about the year 1190. The noble founder had enfeoffed the Prior in the whole lands of Kilmainham: and dying in 1176, was interred in Christ Church. The two Orders of Knights Templars and Hospitallers were confirmed the same year." After this, Hugh Tirrell bestowed upon the Prior of this hospital the lands of Chapel-Izod and Kilmehanock, "free from all secular services and burthens, with all liberties and free customs, in wood and open country, in meadows and pastures, in roads and paths, &c. &c."

It would appear from different parts of Archdall's account, that the Orders of Knights Templars and Knights Hospitallers were, from the first, united at Kilmainham in the same priory. Kilmainham continued to be the Grand Priory or Preceptory of the Templars, till their suppression in 1312; and the Superior of the Order, according to Sir James Ware, sat in the House of Peers as a Baron, a privilege enjoyed, as regarded the military orders, only by the Grand Priors of Kilmainham for the Templars, and of Wexford for the Hospitallers. He is styled by Archdall, quoting different ancient records; sometimes *Prior*, and sometimes *Master*, as in the case of Maurice de Prendergast, 1205 and 1210; sometimes *Preceptor*, as "D. Walens, Preceptor of the Templars, 1247;" sometimes *Grand Master*, as "1266, Robert was Grand Master of the Templars in Ireland this year." In 1288 we find, "William Fitz-Roger was *Prior* this year, and Thomas de Thoulouse *Master* of the Templars;" in 1296, "Walter le Bachelour was *Master*, and William de Rosse was *Prior*, who the same year was made Lord Deputy of Ireland." He continued in these offices till 1302, when he was made Chief Justice; and appears in this year also to have preferred his complaint against the sheriff of Dublin for an illegal seizure, as "the *Master* of the Templars." And in 1309, Gerald, son of Maurice, Lord of Kerry, is spoken of as "the last *Grand Prior* of the Order."

I mention these details, in hopes some Brother may be able to explain, in some way, the obscurity which appears in this account as to the *titles* borne by the *Superiour* of the Order of Knights Templars in Ireland.

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The subordinate governors of the Order appear to have been styled indiscriminately Preceptors or Commanders; and their castles or estates Preceptories or Commanderies. These were (according to Ware and Archdall) at Clontarf, in the county of Dublin, founded in Henry II.'s reign, as it is supposed by the Nettervilles; St. Sepulchre, in the city of Dublin or its suburbs, near the place where the Archbishop's palace (now, I believe, a police barrack) stands; Kilsaran, in the county of Louth, founded in the 12th century by Maud de Lacie; Kilbarry and Killure, the one about a mile and a half from Waterford, and the other two miles east of that city, in the county of the same name, both founded in the 12th century, the founders unknown; Crooke, in the harbour of Waterford, four miles east of the city, founded in the 13th century by the Baron of Curragmore; Clonaul, in Tipperary, as also one at Thurles, in the same county, where a castle now standing was, according to the tradition of the country, for no record exists, the castle of the Knights Templars; Teach-Temple, or Temple House, in the county of Sligo, founded in the time of Henry III.; Mourne, in the county of Cork, founded in the reign of King John, by Alexander de Sancta Helena; Killergy, or Killarge, in the county of Carlow, "founded in the reign of King John, by Gilbert de Borard, for Knights Templars, under the invocation of St. John the Baptist; Kilclogan, in the county of Wexford, founded in the 13th century by the family of O'More, which appears to have had a large estate attached to it, from the report made in the thirty-second year of King Henry VIII., quoted by Archdall, page 748; and Dundrum, in the county of Down, where is a strong castle, now in ruins, said to have been built by Sir John de Courcy.

All these Commanderies and Preceptories were, together with the Grand Priory of Kilmainham, granted on the abolition of the Order, to the Knights of St. John of Jerusalem, in whose possession they continued till the dissolution of monasteries in the reign of King Henry VIII.

It may not be uninteresting to some of your readers, if to this catalogue of the possessions of the Knights Templars, which may enable some Irish Brethren to give more details about any remains of the Castles or Preceptories than I am able to furnish, I add the account of Archdall, regarding the circumstances which attended the persecution and attempted destruction of the Order *in Ireland*.

"In 1307, Walter de Ewias, or de Aqua, being Prior, the King (Edward II.) transmitted to John Wogan, Justiciary of Ireland, the order made for the suppression of the Knights Templars in England, on the Wednesday after the feast of the Epiphany, enjoining him to have it executed in Ireland without delay, and before the rumour of what was done in England could reach this kingdom. The mandate was accordingly obeyed, and on the morrow of the Purification the Templars were every where seized.

"1309. The King, by writ, dated September the 29th, did further command the said Justiciary to apprehend, without delay, all the Templars that had not yet been seized, and them safely to keep in the Castle of Dublin, together with those who had been before apprehended.

"1311. On the petition of Henry Danet, or De Tanet, the late Master of the Templars, and the other members of that Order, the King, by writ, dated December 4th, did grant for their support the manors of Kilclogan, Crooke, and Kilbarry.

"1312. This year, on the morrow of St. Lucia the Virgin, the moon

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appeared variously coloured, on which day it was finally determined that the Order of Knights Templars should be totally abolished.

* * * * * *

"The trial of the Templars was conducted with great solemnity in the City of Dublin, before Friar Richard Balybyn, minister of the Order of the Dominicans in Ireland, Friar Philip de Slane, lecturer of the same, and Friar Hugh St. Leger. Amongst other witnesses against the Knights, were Roger de Heton, Guardian of the Franciscan Friars; Walter de Prendergast, their lecturer; Thomas, the Abbot; Simon, the Prior of the Abbey of St. Thomas-the-Martyr, and Roger, Prior of the Augustinian Friary in Dublin. The depositions against the Templars were weakly supported, yet they were condemned; but more indeed through blind compliance with the prevailing practice throughout other parts of Europe, than any demerits being proved against their persons. Their lands and possessions of every kind were bestowed upon the Knights of St. John of Jerusalem by the Pope, which grant was confirmed by the King, who at the same time entered a protest of his rights against the assumed power of the Pope."

It does not appear that any of the Knights Templars in this kingdom were put to death; and I think that even in England very few suffered, although many were committed to monasteries, there to do penance for their supposed offences, with a daily allowance of money each for his support.

"The Priory of Kilmainham," says Archdall, "which was granted to the Knights of *the Order of St. John the Baptist formally*, but to *the Order of St. John the Evangelist virtually*," (I do not understand this distinction; but quote it, in hopes some Brother better acquainted than I am with the Order of St. John, may explain it), "became a hospital for the reception of guests and strangers, totally excluding the sick and infirm, who had constant admittance before; it was exempt from all ordinary jurisdiction." Kilmainham then became the Grand Commandery of the Knights of St. John, eclipsing Wexford, which had previously held that eminent position.

It may not be uninteresting to notice, in conclusion, that the site of this priory has again become the site of an hospital for the sick and infirm, and at the same time, of a military Fraternity. "The buildings of the Priory of St. John at Kilmainham were spacious, and of very elegant design; and it was, after the dissolution of monasteries, frequently the residence of the Lord Deputies. About 1675, Arthur, Earl of Granard, suggested to the Earl of Essex, then Lord Lieutenant, the foundation of a military establishment for the reception of disabled and superannuated soldiers; and the Duke of Ormonde, by incessant applications to the King for the same purpose, received from Charles II., in 1679, an order for carrying it into effect. For this purpose sixty-four Irish acres adjacent to the site of the Priory, and other lands then forming a part of the Phœnix Park, were granted for the site of this institution. The first stone was laid by the Duke of Ormonde in 1680, and the whole was completed in three years, after a design by Sir Christopher Wren, at an expense of 23,559*l.* The establishment is for five captains, an adjutant, and two hundred and fifty invalid soldiers, selected from the list of out-pensioners in Ireland; they are supplied with residence, food, clothing, diet, medical attendance, and every necessary comfort and accommodation, similar to those of Chelsea." Adjoining this Institution, which is called the Royal Hospital for Invalid and

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Superannuated Soldiers, "is an extensive cemetery, anciently the burial-place of the original monastery, and subsequently of the Knights Templars, and the Knights of St. John of Jerusalem, and still used by the inhabitants of Dublin." For the information contained in this last paragraph, I am indebted to "Lewis's Topographical Dictionary of Ireland," and will not vouch for the correctness of the whole.

I have thus, at some length, but I hope not tediously, attempted to answer the challenge of your correspondent PILGRIM, in which he did me the honour to call personally upon me, in common with the Irish Masons in general. I wish I could have furnished better and more interesting matter upon the subject. Perhaps some other Irish Brethren may have access to local information concerning the Preceptories, &c. of this distinguished and persecuted Order in Ireland, and will be able to fill up the rough sketch which I have been able to give. Should any thing of the kind fall in the way of my own researches, I shall not fail to offer my gleanings to you.

Believe me, dear Sir and Brother,
Yours faithfully and fraternally,
NOACHIDA DALRUADICUS.

Dated this seventh day of the Month
Called Chislea, A. F. 524.

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals"

No. XXI.—THE APPROPRIATE FORTITUDE UNDER MISFORTUNE.

Leve est miserias ferre; perferre grave.—SENECA.

LIGHTLY to endure misfortune may be a task of easy accomplishment to minds of a certain frame. The volatile—the thoughtless—the young—"the man of the world"—may each possess their buckler to turn off the keenness which the arrows of affliction fester in the bosom of the sensitive, the unsophisticated, the inexperienced, and the high-souled creature of principle and imagination. But the main difficulty is to bear their wounds with that untiring patience, and that becoming resignation which characterise the sound philosopher and the true Christian. Mankind are too apt, when adversity overtakes them, indiscreetly to ascribe their reverses to the displeasure of a superintending Providence although, perhaps, they forget piously to impute any share of their prosperity to that Benign Source, when basking in its bounty. Whereas the truth lies opposite to such "hard thoughts" of the Deity. "Every

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good and perfect gift cometh from above, where is the Father of Light, with whom there is no variableness, nor shadow of turning." Man is himself, by reason of his Fall from that great and first estate wherein he walked the holy image of his Maker, the author of every evil, wretchedness, and misfortune that happens to every son of Adam.

But the moral strength of mind requisite *perfectly* to endure those calamities to "which flesh is heir" must emanate from a Divine Centre, in the circle of events, inwardly working a conviction of the beauty of that holiness, and wisdom, and justice, by which the Grand Architect of the Universe is governed in the disposal of those lines of his providential care, that gloriously make all things redound to his own honour, and the good of his creatures. David his servant was assured in the midst of terrifying sorrows, that "*He never* forsook the righteous, nor suffered their seed to beg their bread." And it is a devout and abiding belief in that power *only* which can animate man to bear misfortune *well*, or redeem him from sinking into the dark gulf of despair by the sometimes almost overwhelming accumulation of human misery. A perverse and repining disposition, under whatever amount of affliction we suffer, is but the petulant consolation of "the foolish body." Indeed, to indulge the grief of the heart by fretfulness against the dispensations of the Lord, is a positively sinful act. For how can vain repining amend the condition of present disastrous circumstances?—or what benefit can be expected, by a rational mind, to result from "kicking against the pricks" of human destiny? Surely, common sense tells us that an obstinate will of rebellion against the permitted operations of second causes by the Supreme Arbiter of our fate, is not the policy which will *improve* misfortune; nor railing against our Maker very creditable to our piety, much less likely to call down his propitious help in promoting our future honest endeavours after success in life's schemes.

Mankind, having their several interests at heart, (which are all bent by universal order into the good of a whole community), instead of resorting to frantic suicide, or moping melancholy, or croaking despondency under temporal trials, should consider the words of the immortal bard, who exclaims—

> "For who would bear the whips and scorns of time,
> The oppressor's wrong, the proud man's contumely;
> The pangs of despised love, the law's delay,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes,
> When he himself might his quietus make
> With a bare bodkin? Who would fardels bear,
> To grunt and sweat under a weary life;
> But that the dread of *something after death*,—
> The undiscover'd country, from whose bourne
> No traveller returns,—puzzles the will;
> And makes us rather bear those ills we have,
> Than fly to others we know not of."—SHAKSPEARE.

No. XXII.—THE SOVEREIGNTY OF VIRTUE.

Nunquam potest non esse virtuti locus.—SENECA.

If we translate the prosopeian figure of the great Latin moralist into person, we shall find the accuracy of the sentiment happily testified by some of the brightest examples both in ancient and modern history.

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The ancients were accustomed to affix memorial tablets in conspicuous parts of their temples, that posterity might not only read of their virtues, but also imitate them. Whoever could reflect upon the diligence of Themistocles, the gravity of Frontones, the chastity of Socrates, the fidelity of Fabricius, the modesty of Scipio, the constancy of Ulysses, the piety of Cato, without being excited by the strongest desire to imitate the examples of such illustrious men? In the subsequently remote ages of Vandal, Gothic, or Monkish darkness, and afterwards, when philosophy and the fine arts began to emerge from the density of almost universal ignorance, and although for a while confined to two or three eminent nations, to assume their divine power over the human mind, virtue became an object of their chivalric reverence and practice. Indeed, both ancients and moderns have united in the dogma, that the practice of virtue is a means of securing the protection of the Deity, and the respect of mankind. Many reasons may often operate upon the mind to induce us to regard virtue as the most desirable rule of conduct. For we perceive that even among the vicious her followers are honoured and feared. So that self-interest alone will sometimes lead us, if not sincerely to embrace, artfully to adopt, her principles for temporal ends. But we also know, that in the existing era of the world, the precepts of virtue are so closely associated in a purer form, and under a code of revealed authority from Heaven, with the doctrines of the Christian religion, that to separate one from the other would be to deprive both of their commensurate comfort and influence. Christian virtue simply changes and establishes the *motive. From the love of God flows love to man; and* BY *the love of man is* SEEN *his love of God.*

The wise Plato somewhere tersely affirms that "was virtue to appear in a corporeal form, all men would be in love with her;" implying that the chaste models on which all her laws are constructed are too beautiful not to captivate the understanding of the good, the wise, and the prudent. Her palace has uniformly been represented as standing on the summit of a hill, in the ascent to which labour is requisite, obstacles are to be surmounted, and difficulties resolutely overcome; where a conductor is needful to direct our steps, and aid our efforts; holding out no greater inducement to those who seek for fame and distinction by a strenuous perseverance in her paths, than the saying of Isocrates,—

"Virtute nullam possessionem nec honestiorem nec durabiliorem esse."

THE RUINS OF JERICHO.—The glory of this famous city is departed, and a solitary square tower, called by the monks the house of Zaccheus, is all that remains on the site of the once grand fortifications. A few hedges of wild cactus have supplanted the walls that fell under the blast of Joshua's trumpet; and, since the days of Hiel the Bethelite, none has been found bold enough to fly in the face of the solemn denunciation against the rebuilder of Jericho. A few, very few, mud huts, tenanted by naked Arabs, and scarcely visible till closely approached, constitute the modern village of Ribbah, the Turkish name for Jericho. Here we pitched our tents, and the pilgrims strewed the plain around.—*Elliott's Travels.*

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THE MASON'S DAUGHTER.*

George St. John Manvers, the hero of this brief delineation, was a youth of good family and fortune, and besides these advantages, possessed great personal attractions, to which were added accomplishments of no mean description. His father had taken every paternal precaution which a parent's anxiety could dictate to cause his heir to be educated in the strictest principles of religion, that the hope of the family might, if possible, escape the consequences of the usual probationary course which young men in general adopt, and which is commonly called "sowing their wild oats." George was early placed with a clergyman, whose calling seemed a guarantee for the propriety of the measure. This person professed to receive but two pupils, to whose education he undertook to devote his whole time, and on account of which he demanded and received an exorbitant sum per annum.

It might be difficult to tell the cause of the failure of this plan, for a failure it most decidedly was, and to explain whose fault it was that George Manvers did not turn out what his father had wished him to be —a model of virtue. The preceptor himself might, probably, have been unequal to the task which had been delegated to him; and perhaps the mind of the pupil was not a very apt receptacle for the instructions offered. Happily this history does not require that these theories should be discussed; and suffice it to say, that Manvers turned out, as the phrase runs, "no better than his neighbours." He was not remarkable for any vice nor for any virtue; but being a perfect gentleman, in the ordinary acceptation of the term, he was the soul of honor, and he would have spurned with indignation the thought of a dishonorable action. His heart, endowed with every kindly feeling, and full of gentleness, led him to show kindness to all who came near him, and caused him to be universally beloved. With the expectation, indeed the certainty of a fortune, the adoption of a profession was never thought of by George, whose time was occupied in the manner customary with youth of fortune and family. He was, of course, a welcome guest in every house where there were unmarried daughters, though his heart remained untouched.

He was recalled from this profitless course of life by a request from his father, that he would no longer waste the energies of his best days, and that he would choose some profession, the study of which might afford him respectable occupation, and perhaps credit. The law, the navy, and the army were the only legitimate lines which Manvers could follow; the first was too laborious, the second rendered an absence from the pleasures of England absolutely necessary, while in the case of the last, the dreaded event was only problematical; and if his worst apprehensions, that his corps should be ordered on a foreign station, should be realised, he relied on his father's purse to procure an exchange. The army, then, was the profession which George Manvers preferred entering, and a commission in a regiment of lancers was purchased for him. It so happened that Manvers' father had a high regard for Freemasonry, and was, indeed, a Past P. G. M. for he Province in which he resided. He expressed a wish that his son

* Though the names are changed, some may recognise the parties to the leading incidents f this record of facts.

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should enter the Society, which so strongly inculcates the principles of social order and moral right, while it affords to the earnest and zealous searcher so many rewards for the labour bestowed. To laugh and joke at Masonry, in his father's absence, and to argue against its use in his presence, had been George Manvers' constant custom. Nevertheless, when his father proposed to convince him of the error by displaying to him the mystic rights and hidden ceremonies of the Order, he thought obedience to so slight a wish was but right and proper; he was therefore duly admitted as a Brother of the Craft, and served in some of the offices, though he never seemed to show much diligence in pursuing the more recondite branches of the Art. On receiving his commission he left his father's home to join his corps, and after that, the more active duties of the Lodge seemed to escape from his mind, and he appeared to have forgotten that the Craft claimed him as a member.

Time passed over George Manvers' head, even as over those of the reader and the writer of these pages. His regiment was quartered in the county town of ——, in the lovely west of England; and the chances of the service, aided by purchasing, had procured him his troop; he was now designated in the orderly book as Captain Manvers. It is a question if, as far as occupation is concerned, Manvers had much more to do than when he was unprovided with a profession. Duty there was none, to speak of; drills and parade were soon despatched, and he had little else to do than to exhibit his handsome person to the admiring inhabitants of ——, or to pay flying visits to the county gentry, who were but too glad to have the monotony of a country life relieved by the appearance of one so gay, handsome, and of such undeniable family as George St. John Manvers. But it was not only in the salons of the county magnates that Manvers signalised himself; another, though a less assuming class, paid devoted homage to the adorable perfections of our hero. The sight of a red coat and epaulettes is, in every place, an attractive sight to the female sex, but in a county town there is an absolute military mania, which might not be inaptly termed the scarlet fever. It would seem that, in regard to the middle classes of society, these modern heroes conducted their love escapades after Cæsar's fashion, for they came, they saw, and they conquered. The number of distressed damsels in ——— was beyond all relation; flirting and coqueting were at a premium, broken hearts abounded, and, in truth be it said, many a reputation before unsullied, was damaged beyond redemption.

It seems a fact, no less true than singular, that mankind have established for themselves two great points of immunity, in respect to which they hold themselves free from all those moral obligations by which, on other subjects, they are firmly bound, and the infraction of which would stamp them with indelible disgrace. The subjects, in regard to which this most exceptionable latitude is afforded, are horses and women. In matters of horse-flesh all dealings are considered fair; and a falsehood spoken to a woman, in the way of gallantry, passes unheeded by. He who would scorn to speak an untruth on other subjects, and would resent the imputation of such an accusation with his life, will deceive his neighbour in the value of a horse, and will wheedle a confiding and unsuspecting girl into the loss of her good name, and to the peril of her immortal soul, with a thousand false promises and oaths, and will nevertheless deem himself an honourable man. That such is not only theory, but fact, we have too many striking proofs. What fatality has brought about this obliquity of all moral right it is impossible to

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conjecture; but let those who harbour such thoughts remember, that this convenient code has but the sanction of this world, and fortunately, of only part of that. Let those inclined to trifle with their veracity on these points remember with a shudder, that a falsehood is a crime, whatever may be the matter to which it refers; and whatever men may say, it will be so reckoned and punished at the day of judgment.

Too many were the females of the middle class of —— who had, fatally to their peace, listened to the false vows of the military gallants; among these Lotharios, Captain Manvers was pre-eminent, for his wealth as well as his personal accomplishments were both superior to those of his companions. The leisure hours of many of the young officers were spent in following up the game which they had selected for prey; and their amusement at mess, after the senior officers, who were all married men, had retired, was recounting the business of the day, and discussing the merits of their several Dulcineas either in *posse* or in *esse*. On these subjects Manvers had the good taste, if the exercise of common decency only can so be called, to be silent; but the predilection of the fair for the handsome captain was well known, and his reputation for gallantry was not the less credited because he himself did not join in extolling it. When all the several matters concerning their respective selves had been duly discussed, the conversation usually turned on the lovely Miss ——, who was by all allowed to be the perfection of beauty, but whose coldness to all their addresses was the theme of universal reprobation. She was stigmatised by these gallant sons of Mars as perfectly devoid of taste in not feeling proud of the adoration profusely offered by men of such fashion as themselves; and she was at last put down as an impregnable fortress, which it was but lost time to besiege. It was thus that the mess conversations usually terminated; but the result was one night very different. Manvers had, for some nights, seemed to lose his usual spirits, and his companions had rallied him on some unsuccessful amour, for attachment was a word not in their vocabulary, as it seemed to carry with it a signification of something more lasting than the meaning conveyed by their favourite phrase "liaison." On the evening in question the usual subject had been touched on, and the coldness of Miss —— condemned in no measured terms. An officer who had recently rejoined the corps, after a leave of absence, but whose residence was within a few miles of ——, with the inhabitants of which he was perfectly well acquainted, observed, that the young lady had not always maintained a similar coldness towards others, and was proceeding in his illustration of the opinion which he had expressed, by mentioning the name of the person or persons alluded to, when the whole assembly were astounded by the voice of the hitherto apathetic Manvers, who commanded the speaker to cease his oration. The eyes of the whole of the members of the mess were now turned upon Manvers, who made every possible effort to control the writhing of the muscles of his forehead and face; "Johnson," said he, addressing the officer, "I beg this subject may be no more spoken of, and I trust it may be dropped without further comment." Johnson, who had felt nettled by the tone which had been used, replied, "Your tone and manner, Captain Manvers, are both most unusual, and are of a nature to which I am unaccustomed; I will yield to neither. If you can show me any reason why I should be silent, I shall be glad to hear it; and reserving my right to resume the subject, I await your reply."

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Manvers hesitated, but his spirit was proud; the word of command, instead of request, had passed his lips, and he could not retract. "Captain Johnson," said he, gravely and coolly, "I have expressed my desire that the subject may be dropped, and I expect a compliance therewith. Explanation I will give none." "Then," said Johnston, "no further restraint is necessary. I regret, Captain Manvers, that I must proceed in my narration.' "You know the consequences, Captain Johnson," said Manvers. Johnson bowed. "You will then," continued he, "refrain from pursuing the subject until we can settle this little affair to our mutual satisfaction?" "Certainly; most certainly," returned the other, and he ceased speaking. The two contending parties each spoke in whispers to a friend, and then separated for their respective quarters. The rest of the officers remained discussing what had occurred; all present marvelled at the vehemence of the pet captain's speech for they never suspected his being interested in the subject of the talk. Some cigars were smoked, and some bets laid on the issue of the duel which must inevitably occur on the ensuing morning. The remaining members of the troop then slowly meandered through the vaulted passages of the barracks to bed.

Louisa —— in reference to whom this dispute had occurred, was but little known by those who had so frequently made use of her name. Her beauty, which was of the first order, had alone rendered her celebrated beyond the walls of her own house, in which she was loved and respected. She was the only child of a man in business, in which he had, by honest industry, gained a high reputation, and acquired some small property, though not adequate to his wishes. He was a widower, and his whole soul was set upon the only living object of affection, which remained to him. It was for her he thought, for her he laboured, and for her, and on her, no expense within his means was too great to be lavished. Louisa had received an education above her sphere in life, and the incautious wishes and expressions of the overfond parent had led her to look for an alliance with those of a class higher than her own. After her education had been, according to the common term, finished, and she had been left uncontrolled by a governess, these hopes and expectations led to a perusal of much of that trash which cumbers the shelves of the novel libraries; and as there was no maternal hand to check this propensity, it was indulged to excess. Such a combination of circumstances had nearly led to the formation of a character highly dangerous to the possessor; but the tendency to evil was counteracted by an extreme and almost child-like simplicity, which imagined no evil, and was slow to receive its impressions. If she revelled in romance, it was in visions of innocence and high-mindedness, which bore no affinity to guilt. Nevertheless, there were points in such a mind as that of Louisa, which rendered her susceptible to the advances of a kindred spirit, and all foresaw that when she did love, it would be with surpassing fervour. Louisa was of course surrounded by admirers of her own class, but these she treated with every species of slight which could induce them to desist from a suit which she had before told them was useless. One person only, whose name it is not necessary further to mention, was permitted to enjoy her society, and that was at the father's special request. This person possessed fortune and other requisites which would have made him an eligible match; but though he enjoyed the *entrée* of the house, he found no favour in the maiden's sight. Compelled by her father's request to receive and tolerate his presence, she treated him on a fami-

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liar and easy footing that clearly evinced indifference, and proved that love had no share in any part of her conduct towards him. This, indeed, though severely felt by the suitor himself, who nevertheless hoped in time to soften Louisa's obstinacy by perseverance, was not so obvious to the world at large, and gave rise to the report of an attachment to which Captain Johnson had alluded at the mess-table.

Matters were in this condition when the praises of Louisa ——'s beauty were nightly sounded in Captain Manvers' ears, until his curiosity became excited to see that of which he had heard so much: the reports, too, of her obduracy piqued him into trying how far she was proof against his own irresistibility. An introduction in the way of business was soon accomplished, and Manvers became a hanger-on, in common with many others, who amused themselves in their leisure hours by adoring the shrine of beauty. How different was his reception from that of the other worshippers! Louisa saw how superior Manvers was to the rest of the admiring train, both in person and manners, and soon began to confess to herself that he was the only person whom she had seen that she could really love. It matters little to detail how it came to pass that the lovers, for such they professed to be, continually met unknown to any one. Matters were so ably managed, that Manvers had contrived to secure the good graces of Louisa's father and the would-be lover, without exciting their suspicions. He was always welcome at the house, and the parent deemed himself highly honoured by the presence of so distinguished a guest, whose prospects were too great to render it possible that he should ever stoop to such an alliance. These visits afforded opportunities for the lovers to lay schemes for meeting and enjoying each other's society.

They loved!—at least, such is the term used in the world; but how different were these loves! Hers was the deep absorbing love which occupies the soul to the exclusion of every other feeling. For him she would have suffered all the ills with which the earth teems, and with him she would have deemed them trifles light as air. His was the libertine love, which, sated with the enjoyments of the world, had found a new flower, which he wished to pluck and wear it in his bosom, heedless how soon it would wither there—decay and die. Manvers soon perceived, that great as was the affection which Louisa bore him, she never could be induced to lower herself in her own estimation by any step which could compromise her character. She would have preferred death to dishonour. This Manvers knew too well to make such a proposition: his only course was to propose a secret marriage. He represented that his father would never consent to his marriage with one who was so much below him in life, though she was in worth so really above the highest of created beings; a marriage of this description might induce his father to disinherit him, while, on the other hand, were the proposed union kept secret for a few years only, Manvers must become his own master, and the possessor of a vast fortune. These representations had no weight with the lady. She proudly replied to such offers, that she would not clandestinely enter the family of any one. She was content, she said, to wait to any period of time, until Manvers was in a situation to make her his bride; and as such she was willing to pledge her fidelity—more she would not. Manvers, finding her inexorable, was compelled to rest content with this engagement for the present; but he still waited to see what time would effect, and more especially what might come to pass when his corps would leave the town

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at which he then was stationed. This event, he thought, might turn the chances in his favour.

It was at this period that the altercation before alluded to took place between Captains Manvers and Johnson, and, as had been prognosticated, ended in a duel, which took place the morning after the dispute. Manvers, conscious that his manner had been harsh and offensive, while Johnson could, from his ignorance of any engagement between himself and Louisa, have had no offensive intention, fired in the air; Johnson's ball lodged in Manvers' arm. The cause of this duel was kept a profound secret in the regiment, partly because it was a point of honour not to divulge it, and also because it was well known that Manvers would have again taken up the matter had it been published; and it was with reason doubted if a second adversary would be permitted to profit by his forbearance, for his aim was a sure one. Manvers' wound was not dangerous, though painful, and he soon recovered sufficiently to be able to pursue his walks and visits. To the father, a vague excuse for the duel he had fought sufficed; but to Louisa, on a fitting opportunity, he opened his heart, told her what had occurred, and, with some exaggeration, averred that in her cause, and for her good name, he had fought and had been wounded. She had for some time since the occurrence of this event been harassed and perplexed with fears and agony at what might be the issue of this—to her—horrid event; and, but that maiden modesty forbid, willingly would she have rushed to the couch of her lover, and tended on him during his sickness. To see him thus recovered, but still pale and interesting; to hear him thus enthusiastically expressing renewed assurances of a devotion, which he had proved in the combat, were all too much for her woman's heart. She yielded to the combination of circumstances, and confessed herself ready to yield to Manvers' wishes for a private marriage. As opposition to this step on the part of Louisa's father was anticipated, it was agreed that he should not be made aware of what was intended.

It was arranged that there should be but one more interview between the lovers before the flight should be accomplished, and it was to take place on a night specified, when Louisa knew her father would be away from home. On that night, Manvers engaged to give her full particulars of the time and manner of the intended elopement, which was to be carried into effect the following evening. The evening for the development of the details arrived, and Manvers, faithful to his appointment, went to the house of her whom he was so soon about to make his bride. The servant admitted without scruple the accustomed visitor, who, on finding by inquiry that the master of the house was not at home, desired to see the young mistress. It required all Manvers' tact and persuasion to keep up his mistress's spirits, and to support her courage. The thoughts of the ingratitude she was about to show to her ever kind parent smote her—but the thought of a speedy reunion to him after her marriage comforted her. On the table by which Louisa sat was a small box; it was unlocked, and Manvers, while leaning over the table, unconsciously lifted up the lid, and saw the contents. A sudden paleness came over his features, and he gasped for breath. Louisa was dreadfully alarmed, and earnestly entreated to be informed what had caused the pang. Manvers, in some confusion, attributed it to his recent wound, and strove to recover himself, though he failed in regaining his usual self-possession. In a tone, as near approaching to indifference as he could assume, he asked to whom that box and its contents belonged. Louisa assured him

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that they belonged to her father, who had placed it on the table before he went out, and had taken with him a portion of the contents. Louisa could by no means comprehend the reason of the increased agitation which now plainly exhibited itself in Manvers' face. He hastily seized a glass of wine, which stood on the table, and swallowed it; then bursting into tears, he passionately put his arm round Louisa's waist, imprinted some burning kisses on her cheek, and abruptly quitted the house. Poor Louisa! her agitation was extreme, and her perplexity had no bounds. What was she to do, or in what light was she to view this singular conduct of her beloved? Was her promise for the morrow to be performed, or was it to be postponed? It was in vain that she tried to resolve all these various questions in her mind; for were they, which they were not, capable of resolution, her faculties were not sufficiently calm and composed for the office. Her only resource was to retire to her room, trusting that the next day might unravel the mystery, which had so suddenly environed her.

On the next morning the whole town of —— was in dismay, and the barracks in an uproar. Captain George St. John Manvers had quitted the barracks, and gone no one knew whither; he had left his men to settle his bills, and left the commanding officer of the corps a letter, resigning his commission in the —— Lancers. The lamentation was universal, for the loss was irreparable. The streets had lost their best dressed man, the balls the best beau, the ladies the best partner, the tradesmen their best customer, and the mess its best member. The nine-day's-wonder past by, many men possessing individual excellencies, which were apparently combined in this modern Chrichton, succeeded to his post in balls, parties, and tradesmens' books, and the name of Manvers was almost forgotten in the good town of ——. Almost forgotten! yes; but it was remembered by one, and by her how well! The news came on her unexpectedly. At first she did not, she could not believe it; she could not conceive the extent of such perfidy in man —but when she was compelled to believe, when conviction was forced home to her mind, and when she saw the extent of her own humiliation —that she, the proud and haughty queen of beauty, had been duped and deceived, her senses gave way under the shock, and fever and delirium ensued. Medical skill, and the favour of a bounteous Providence, saved this lovely flower from the jaws of death; but, alas, how changed in so short a space!—the most envious of her rivals could not have now looked on her without pity. Her wandering mind had betrayed her secret to her parent; and her illness, consequent on Manvers' departure, had given the world too much reason to surmise the connexion between the two events. The unhappy father, thankful at the escape of his only child, gave up his business and retired to the sea-side, to attend on his suffering patient; leaving to the world, from which they had retired, a striking example of error in two respects—first, that of educating a young person with notions above her rank in life; and, secondly, of the ill effect of the want of confidence in parents on the part of children.

A period of three years had elapsed since the event above detailed, and the usual changes which such a period works on all mankind, had taken place in regard to the persons to whom this narrative refers. Louisa, it is true, had survived the shock to which she had been exposed; but her hopes as to the solution of the mystery were not fulfilled, and at last she learnt to think of the past as more of a dream than reality; and though she dwelt on it in her thoughts with pleasure, she ceased to

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regard it with any expectations of future happiness. This, indeed, was forbidden, by the perfect silence of all who had any knowledge of her previous history. Louisa's own character too had undergone a change; she had lost the overweening opinion of herself which she used to entertain, and her manner had become subdued. Her beauty was no longer of the bold and striking, but had become placid and interesting. To the person of true taste the change was an improvement. There were not wanting those who were still ready with the offer of their hands: but all attempts at approach were forbidden.

Where, during this period, was Manvers, and what retribution fell on one who had so foully betrayed the most sacred of trusts? Had not remorse cankered his soul and shortened his days? This no one could answer, for the gay world saw Manvers no more. He retired to the Continent, and was there heard of only as having visited several places, for he seldom appeared in public, and then only when necessity or propriety demanded. It was one lovely evening in autumn, that Louisa and her father were sitting on a cliff, which slightly and gradually receded from the shore; they were enjoying the soft breeze, and gazing at the beautiful sun-set which presented itself to view. Some few painful thoughts, caused by recollections of the past, had occupied Louisa's breast; and she had quenched them with a tear, and hallowed the remembrance with a sigh, when a messenger rode up to the door of the cottage in which the father and daughter resided. The condition of the horse and its rider evinced, that whatever had been the journey, it had been performed in speed. A packet from a foreign land, and marked as an express, was brought to the house of Louisa's father, who marvelled at the circumstance. Who could it be that was thus far interested in the lonely and desolate family, and from abroad to? That the news was of importance was evident, but what it could be passed the imagination of both father and daughter. He requested Louisa to remain where she was, and returned with the mysterious packet to his own room, and calling for a light opened the seal. His surprise and indignation knew no bounds, when, on glancing at the signature, he saw the name of Manvers. His first impulse was to imprecate curses on the name, and to tear the letter in pieces; but, on deliberation, he thought that there could be no harm in *his* reading it, provided that the contents were not permitted to unhinge the hardly settled mind of his afflicted daughter. With an effort he read as follows:—

"Geneva, August 10, 18—.

"Much injured as you are, and justly exasperated as you may be, at him whose name is subscribed to this letter, nevertheless cast it not away, for it is penned in anguish not in insult, in penitence not in injury. You and yours have much wherewith to reproach me, but you could not with your severest upbraidings have made me feel more than I myself have felt. If for what I have done, mental tortures and heartfelt agonies be sufficient penance, I have felt them, and you have been amply avenged. Yet, for the wrongs of her, whose name, until confession has cleared my breast, my pen shall not sully, I feel that I never could suffer sufficiently. A plain unvarnished tale shall be my only excuse, and the offer of my life devoted to her comfort can be my only reparation.

"Let me, then, to my task at once. Puffed up with the vain follies of youth—with a mind unmatured and ill provided against the temptations of the world, and the object of idolatry to my equals and compa-

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nions, I deemed that no one could compete with me. Your daughter's charms reached my ears—I sought her love and won it. I blush—may shudder, to think and now to tell what she was, and what was I. She an angel, and I less than those condemned. She loved me to distraction; you know it, and you know what followed. I dared not write what I am about to pen, but that in deep and bitter tears—in abject anguish have I cleansed my soul from the foul and perilous stain which was attached to it; and because the sincerity of my penitence might not be believed, did I not confess myself to have been worse than I have ever yet been held to be. You have supposed that I offered to your daughter marriage though secret, and that having so bound myself, I basely deserted her. I was infinitely more base. My intentions were different. I offered marriage where I intended none, and had my intentions been fulfilled—I shudder as I write it—*she* would have been what my blood freezes to think of. Enough, I have confessed. Execrate me if you choose, but read on.

"You would wish to know why my purpose was not executed. That it was not, may heaven be praised. It was thus—though why it was so is beyond my power so say. I had most deliberately planned to carry off your daughter on pretence of marriage, with a purpose not to perform it. When I visited your house for the purpose of arranging for the execution of my design, I saw on your table a box, which on opening, disclosed your Masonic Insignia; and then I first discovered, (for we had never touched on the subject), that you were a Master-Mason. For the first time the thought rushed through my mind, that I was about to violate all that man should hold sacred and hallowed. I became confused, and subsequently horror-struck. I called to mind that I was, too, a Master-Mason, and principles for years forgotten came to my mind. I rushed from the house. I reviewed my situation, and I saw no resource but to avoid the temptation to which I had exposed myself, and to escape from reproaches which I too well deserved, and could not mitigate.

"From that hour I have been a wanderer on the face of the earth, nor have I known friends or kindred. I have been a prey to remorse, and sorrow has fed on my very vitals. I found, that in trifling with the happiness of another, I had too deeply wounded my own, and I knew that the only reparation I could make would beggar both herself and me by alienating from me the affections of a father. Suffice it to say that this obstacle no longer exists. Within the last week I have heard, that on my father's demise, I have succeeded to his property, and I am beyond the control of any one. At the feet of Louisa do I lay myself and fortunes, for it is she, and she only, can restore me to my own good opinion and to happiness. Of my own utter unworthiness, and of the deep injury I have done her,—worse in my own thought than in deed—I am fully aware, and mercy is all that I can hope. If she has learned, as I have, to study the holy book, which is now my guide and rule of conduct, she will know that forgiveness is a virtue, and a precept enjoined on us; and for such a favour it will be my endeavour, that a life of devoted affection may partly repay some years of suffering, of which I also have been a participator.

"You, respected Sir, will join with me in thanks to that great Architect of the Universe, who, by his signal interposition saved me from crime, and has twice shewed me the point in life, in which while we remain, we cannot materially err.

"Ever yours, respectfully and fraternally,

"George St. John Manvers."

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That Louisa's father communicated to her all the contents of the above letter cannot be ascertained with accuracy; but that the most material part of it was made known to her, and was most welcome to her heart, does not admit of a doubt. Hopes, which had scarcely dared to rise in her heart, now budded forth; the glow of pleasure imparted a beautiful hue to her cheek, and she once more lifted up her head in blooming splendour. Manvers returned home; the visits and walks, now no longer clandestine, were renewed, and past pains sweetened present enjoyment. When the period of mourning for his father was over, Manvers led Louisa to the altar, and thus was the triumph of Moral and Masonic Virtue crowned with blessing and happiness. R.

NOTES ON MASONRY IN BENGAL.

The Provinces of India form the brightest jewel in the crown of Great Britain, and that they may long so continue, in spite of the prognostications and wishes of our foes, must be the sincere prayer of every true Briton. Of so much importance to the welfare of the protecting country is this most glorious possession considered, that to India do our bitterest foes look, when they would aim the severest blow at England's prosperity. Bonaparte directed his strongest efforts against India, and was by the aid of our valiant army and navy, under the direction of Providence, signally defeated. Recent events have opened the eyes of the people of England, and convinced them of the truth of that which had been reiterated, though passed by unheeded for years—the intrigues of Russia, for the purpose of undermining the authority of this country in India. Subtle and crafty was the design, stealthy the pace, and wary the way of the executor. The veil has now been rent; and by one bold effort of decision, as noble as unexpected in the present day. Much has been said and written upon Indian affairs; a subject little known in this country, and from its abstruse nature, not likely to become so. But neither these nor political matters should further occupy space in this paper; they are hereby dropped with the passing expression of hope, that whatever is faulty in our Indian possessions, may be looked to and remedied by those whose more especial care it should be so to do. Turn we to what is more particularly our own province, in which there would appear to be as much, if not a greater need of a reforming hand, than in other cases to which allusion has been above made.

From all that we have seen and heard from various quarters, there is good reason to believe, that taken as a body, the Masonic Brothers of India are zealous in the exercise of their calling; while the instances of individual energy and devotion, which have been at times displayed, are not to be surpassed even here, where we reside so near the fountain head of authority and intelligence. The Masonic Body of India too, though not, perhaps, numerically strong, in reference to the extent of the territory over which it is spread, is large in proportion to the number of the educated population of European and East Indian origin. Where then there has been an exhibition of zeal and energy in individuals, which has been followed up by a large body of the Brethren, with evident intention of upholding Masonic principles and propagating their

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spirit, and when notwithstanding this, there are errors which very urgently require rectification, it may not be a profitless task to examine the subject, and, if possible, to ascertain what are the causes which thus banefully operate. If we succeed in the endeavour, then and then only will those whose duty and happiness it is to rule and govern the Craft, be able to apply the proper remedy, and remove the canker which is devouring the fruit.

On mature consideration, it appears that there are some obstacles to the success of Masonry in India, which may be called natural—since they spring from the circumstances in which people are there placed. First, the distance at which the lodges in India, as a country, are placed from the mother country, and consequently, the head-quarters of Masonry; likewise the consequent partial interruption of that free and frequent communication and intercourse, with the best information, which so greatly tend to the uniformity of practice in the principles of the Art, and which distinguishes the Masonry of the United Kingdom. There have been frequent attempts made to remedy this drawback, and the zeal of individuals has done much to obviate the disadvantages which continually result from the circumstance alluded to; but strenuous as have been the endeavours of these Brethren, both in labouring incessantly in their vocation in England, and in disseminating knowledge in India, they have failed in doing all that the ardent Mason might wish to see accomplished, as the present state of many of our Oriental Structures may show. This partly arises from a second general cause, generic with the former, but specifically different, that is, the distance of the different Lodges one from another. The Stations at which, from the number of Brethren resident it is possible to hold a Lodge, are so far apart, that the intercommunication is all but cut off; so that the knowledge possessed by the Lodge as a body, is almost invariably confined to itself, and mutual instruction, by means of visiting and friendly meeting, is, in most cases, impossible. The vast tract of country over which the Lodges are spread, is a barrier almost insuperable to this very desirable and profitable end. It is almost as equally impossible for single Brethren to go so long a journey, to receive or communicate Masonic lore, since every one in India either holds office under government, or is concerned in important commercial affairs, which require his constant and immediate superintendance. In the first case, leave of absence is not always procurable; and in the other, whatever may be the zeal of the individual, the risk being too great, the case falls under the Masonic Rule so well known to the Brethren, which for proper reasons, prohibits such a sacrifice. The third, and perhaps, the principal obstacle against Masonry in the East Indies, is the peculiar nature of the society there, and its liability to perpetual fluctuation. The whole of the society, with a very few exceptions, numerically most trifling, are as before observed, servants of the government in one branch or other. Permanency of residence, is an idea which enters the head of no one in India: some may stay longer than others, but sooner or later the move must come. The exigencies of the service are not to be gainsayed: the officers military, civil, or ministerial, must go where, if glory awaits them or no, they are ordered. We will set forth a case of not unfrequent occurrence. There is a station where five or six regiments, mostly recently arrived, are cantoned. In process of time, those heretofore strangers, begin to become acquainted and familiar. There may have been a Lodge before, almost extinct, on account of the removal of

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the officers who marched on the last relief, and were members of it. If so, the new members join; if not, they will probably meet together and, under a system hereafter to be mentioned, form a new Lodge. In either case, zealous efforts are made to proceed in the work, and it prospers apace. As all begins to work together for the good of Masonry, it is a chance that one or two of the leading Brethren, perhaps, one of the officers of the Lodge are called away by duty, sickness, or necessity of returning to England. The same thing occurs frequently, and if in despite of this, matters still go on smoothly, and should no campaign require the removal of troops before—yet, at the expiration of three or four years, a relief again takes place, and the Masonic elements, though imperishable in themselves, are, as far as the Lodge is concerned, scattered over the various parts of India. Whether the Lodge will become extinct or no, depends on the chance of any given number of those, who form the last relief, being Masons or otherwise. The uncertainty of the duration of other person's stay and removal, is not less than that of the military. To these observations, the Lodges in regiments are an exception, since, go where the regiments will, the Lodge and its members accompany it, and they are therefore exempt from the common calamity which affects Lodges located in stations. At the same time it is to be recollected, that in practice, regimental Lodges are confined wholly to the Queen's troops, excepting only the Artillery Lodge. In regiments of Native Infantry, the number of the officers is too scanty to allow the possibility of a Lodge being permanently constituted in them.

Now, all these obstacles, the existence of which no one acquainted with India and Indian Masonry can doubt, are sufficiently formidable as to present to the zealous Brother difficulties of no ordinary nature, inasmuch as no new system, or mode of government, prescribed by the authorities to which the Lodges are subservient, can remove them. They are only beyond the reach of regulation. Nevertheless, we have seen, that in spite of all these difficulties, Masonry has flourished in India, and, doubtless, will do so. In fact, such success, under such circumstances, is perhaps the most substantial proof that could well be given of the excellence of our most revered and inestimable Order. These facts are not brought forward as an argument against the extension of Masonry in our Oriental possessions; on the contrary, they but tend to prove the vigour with which the sprig has taken root and flourished in spite of the disadvantages of soil and climate, and to lead the Brethren to conjecture to what extent its roots and branches might shoot forth were the plant tendered and fostered by the care of efficient superintendance. That this has not been the case is manifest from the fact which will, in all probability, astonish many of our readers—that for the last ten years there has been virtually no Provincial Grand Master for the extensive province of Bengal. That the Craft in India, from the circumstances above narrated, require more than ordinary management has been plainly proved. Yet, notwithstanding this, we see the largest portion of India, which likewise contains the greatest number of Lodges and Masons, left without that government which is found almost vitally essential to the well-being of Masonry in the counties of England. We have used the word "virtually" because, strictly speaking, there has been a P.G.M., and there is one up to the date of this writing; but he has, for a long series of years, been resident in England, while the deputy P.G.M. who, to this

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day, resides in Calcutta, has not acted; consequently, the Provincial Grand Lodge has been closed, and the Craft has been deprived of its rule and guidance.

The natural consequences of this evil may be conceived; that they have resulted, that great anomalies have arisen in many Lodges, and that much inconvenience has been produced, is amply borne out by accounts received on all sides. We will slightly mention, as far as propriety and our limits will permit, some of the principal deviations from the strict line of Masonic rules which have arisen; the ease with which these crooked roads might be made straight, renders it a matter of some amazement that the requisite steps to effect that object have not been taken. First and foremost, we must say, is the general deficiency in the science of constructing the Royal Arch,—the *finis*, which crowns the work of Craft-Masonry, and without which, indeed, the work cannot be well termed complete. Some remains of science still exist in India; but they are not as free from the rust and dust of antiquity as might be wished. Thus it is, in this branch of our Craft, that although the landmarks of the Order are not positively lost, yet they are often too feebly preserved, and too faintly distinguished. At the end of the year 1836, there was no Royal Arch Chapter located in any place in Bengal, save at Calcutta, and that was then in name only, as its operations were then suspended, pending a reference to England; a measure which in all probability would not have been required, had there been any local authority to which application might have been made. "Thus it was," writes a friend, for whose communication we are obliged, "I was for many years in various parts of the country, seeking for a Chapter of the H. R. A., and found none; and although, during the last years of my stay there, my duties led me through the largest stations in India; and lastly, to Calcutta, I was compelled to come to England as I left it ten years before, a hard working Master Mason, and unskilled in the *highest* branch of his vocation." Surely this is a state of things which demands the interference of the Grand Lodge. The second of the anomalies which obtain in Indian Masonry, is connected with the same high branch of the art, the H.R.A. It is not here purposed, nor would it be advisable, to discuss a point which it is to be hoped, will soon be further elucidated—the connexion, or want of connexion between Craft Masonry and the Orders of Chivalry. Whatever may be the side which the reader may adopt as his own peculiar bias, we are sure, that in practice, he must hold the opinion that their intermixture in Lodges working under the Grand Lodge of England is as unadvisable as it is unconstitutional. Nevertheless, in the R.A. Chapters of India where they did exist, and in such as do now exist, such customs are in use. An examination by the Grand Lodge of any Masons made in India will prove the fact to the satisfaction of that high authority; to the general reader we can say no more on this subject, than that we cannot further *unveil* the threefold mystery here alluded to, nor become a Red Cross Knight to make a crusade against a practice which, now it has been pointed out, should be abolished, as a previous step to the sublime mysteries of Royal Arch Masonry. A third matter requiring correction, is the creation, by a form easily practised, of a number of officers termed Past-Masters; and who, though in point of fact having no title to such denomination, use the privileges of that high rank. The form in which, and the pretence wherefore it is done, we will not touch on, because neither are defensible, and neither

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are recognised by the Constitutions. As this is the case, no time should be lost in effecting the abolition of this custom; and as a slight specification of the evils resulting from its continuance, may accelerate the desideratedend, it shall be made. They are briefly these:—In the first place, by the exaltation of persons unskilled in the profound Mysteries of their Art, the Craft becomes lessened in the eyes of the aspirant. The Constitutions consider that Mason to be a P. M., who, having been elected by the Lodge into the chair, is installed therein, and actually performs the duties thereof. Such a person cannot well obtain the high honour, without being a Master of his Art; and as such he is duly honoured and respected. When his period of office expires, he retires from his office, and bears his honorary designation as having performed his duty. After that it is to him, and such similarly situated, that the Lodge in general, including the new Master, look for those precepts, rules and instructions, on which the well-being of the Society mainly depends. If those who have not gone through this ordeal and proof of merit, be permitted to wear the same mark of honour, and to occupy the seat of distinction equally with those who have borne the heat and burden of the day, then, in the time of need, failure must ensue; when experience is sought and wisdom demanded, the seat will be found vacated, and neither pleasure nor profit can be the result. The second evil is the discouragement to serious study and reflection which this practice affords. When those who desire preferment see a rugged road (if we may use the expression) thereto, yet find by experience, that those who use this smooth and easy pathway, are considered equal to those who ascend the more honourable but more difficult course, they will naturally slacken in their praiseworthy efforts, and be inclined to follow the example of the rest. For all these reasons, so utterly subversive of true Masonic principles, we seriously press on our Rulers the remedy of this glaring defect.

The fourth matter which we shall notice and discuss, is not of less importance than either of those before-mentioned; it is that of another custom prevalent in India—the formation of Lodges, by the granting of dispensations by a regular warranted Lodge, to a body of Masons desirous of forming a new Lodge, until such time as the warrant may be received from the Grand Lodge in England. This practice is as much in opposition to the Constitutions of Masonry, as the practices to which we have before adverted; though thus much may be said of it, that as yet no evil effect, as far as a diligent enquiry has enabled us to come to any conclusion, has ever resulted from it. Nevertheless, the practice *is* an evil, because it *is* a breach of the Constitutions, and because, though no harm may yet have arisen therefrom, *that* is no security that such may not arise. When we come to look for the reasons and for the excuses for this habitual disregard of the obedience usually yielded by Masons to the laws which govern them, we come across two commonly received principles, usually written in Latin, but which we, writing English and not Latin, shall therefore anglify, i. e. "ignorance of the law excuses no fault against the law;" and also, "necessity has no law." Whether of these two be the most forcible, might perhaps, require some special pleading to determine; at all events, common sense would lead to the most obvious conclusion, that, however forcible the first principle may be, yet, as necessity has no law at all, there can be no offence against that which doesnot exist, and by parity of reasoning, there can be no necessity of an excuse for that which cannot

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happen. Be this reasoning correct or no, certain it is, that if necessity ever warranted a breach of the law, it does in the case of dispensation, without which it would often be impossible to lay the foundation of a new Lodge. The cause of this is to be found in much of what has been before said of the state of society in India, and the difficulties which lie in the way of Masonry in that country. The usual process of the formation of a new Lodge may be supposed as follows:—In a station, a few Brethren from various parts of the country meet, and propose that a Lodge be established. It is probable that there may be but few more Brethren, and there is just sufficient to form the Lodge. Were they to wait until the petition for a warrant reached the Grand Lodge in England, and an answer was received, a period would elapse, certainly not less than one year, perhaps much more: before the warrant arrived in due form, it is likely that sickness, or the chances of the service, would cause the absence of several of those who had signed the original request. The petitioners have no means of recruiting their numbers, unless unforeseen good luck should bring some Brethren to the station; if not, the warrant to constitute the Lodge will arrive, and find the zealous Brothers unable to work it in due form. To remedy this no uncommon case, it is usual for Brethren desirous of forming a Lodge, to apply to a regular Lodge for a dispensation, and to commence working under the protection of that Lodge, until the legal warrant arrives: by this means, a reinforcement is obtained, and the zeal which actuates the more enlightened Brethren, meets with no check. That this is no exaggerated statement, our Indian Brethren can testify; and our communicative and intelligent friend before mentioned has exemplified, that even with the advantage (if so it can be called,) of the prevalent illegality, great difficulties in the formation of a Lodge exist. "In the year 1834, some of the Brethren were desirous of opening a Lodge at Delhi, at which place I then was, and several meetings were held for the purpose. Though the station was large, we could not collect the number requisite to sign the requisition. We rested with patience until chance brought the requisite addition, and we then proceeded according to the forms in use in India. There were Lodges to which we might have applied for a dispensation, but a Brother who was influential in our movements, having belonged to the Lodge of True Friendship, in Calcutta, was desirous that our dispensation should be received from that Lodge, and that we should prosecute our Masonic studies under its auspices. The requisition was in due time despatched, and in the meantime we met for mutual instruction. A long period elapsed, and no reply was received to our application; further letters were written, but no answers came. We were at a loss to ascertain the cause of the silence so perseveringly evinced to our importunity, but we had no remedy, as no reason was assigned. We at last turned our eyes to another quarter: we were but thirty miles from the large station of Merut, at which there existed two Lodges—one of which, however, was itself working under dispensation, and would not therefore dispense grace to another; the other belonged to the 26th Regiment of Foot, which by the way, held a warrant from the Grand Lodge of Ireland. This was somewhat curious, as the corps is termed 'The Cameronians.' To this Lodge we in our extremity applied for a dispensation; we were in high glee at the expected success which we anticipated, when our hopes were once more destined to be overthrown. A civil answer was received refusing our request, and assigning for the same a somewhat

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Irish reason, that the Irish Cameronian Lodge had already granted a dispensation to another Lodge, *of the propriety of which act they had great doubt,* and that until an answer had been received from the Grand Lodge of Ireland, recognising or abrogating their act, they could not commit a second act of doubtful legality. Our reply was obvious—If there was a doubt of the propriety of the dispensation, it should have been set at rest *before,* not after its having been granted; a further exercise of the power could not make matters worse, and might be conducive to the Masonic interests of Delhi. This, however, had no weight, and our petition was refused. Shortly after, our most zealous and influential Brother was called away from Delhi, and another followed him. We subsequently heard of the protracted illness and death of the Secretary of the Lodge True Friendship, which enabled us to know how and why our application to that Lodge had not been answered. Further attempts, however, were now useless; we had nobody to rely on sufficient to sign the request for a dispensation to any other Lodge; and thus failed our Masonic efforts at Delhi."

The evil thus amply demonstrated is, we believe, beyond a known remedy. We can have little doubt that some prompt measures will be adopted, to introduce greater uniformity and order among the zealous Brethren of India. First and foremost of these measures should be the appointment of an efficient Provincial Grand Master, who could organise a P. G. Lodge. This, even though it may put an end to the erroneous system of dispensations, cannot afford a remedy for the inconveniences which the abolition of that system will entail. Under the present Constitutions, no Provincial G. M. can give a dispensation for a Lodge. The Grand Lodge of England is alone the fountain from which lawful authority springs. It is absolutely necessary, from what we have shown in the foregoing pages, that in India there should be some local authority, which can afford prompt remedy to grievances, and which will prevent the bad effects consequent on the long period which a reference to the Grand Lodge in England involves. It is most assuredly necessary that the P. G. M. for India should have the power of granting either warrants for Lodges, or dispensations for holding Lodges, until such time as the regular documents may be received from England: and we sincerely hope that no jealousy of such delegated powers being misused, may interfere to prevent the adoption of this plan. Should such jealousy exist of misuse, which in the present state of Masonic discipline and practice would be highly improbable, it is to be recollected, that no abuse so superinduced could be so productive of evil as that which it is calculated to counteract; while abuse, should it exist, could be much more easily controlled, where the fault would be individual instead of universal.

We humbly and with all due deference, recommend the perusal of these observations to the Craft in general, and the Grand Lodge in particular.

London, Nov. 14, 1838.

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THE THREE STEPS.

AN INDIAN FABLE.

Long ere science had reared those graceful and majestic temples whose ruins on the sunny shores of Greece, the sandy plains of Egypt, the wilds of India, or the more desolate regions of the north, still strike the pilgrim with admiration of their chaste proportions, the gloomy cavern and consecrated grove had borne witness to the early devotion of mankind. The deep shade,—the solemn silence—the profound solitude of such retreats, inspired the contemplative soul with holy thoughts, and cherished in it the seeds of virtue and religion. The same situations were found equally favourable to the propagation of science, and tended to impress upon the minds of the hearers the awful dictates of wisdom and of truth. The Brahmins of Asia, and the Druids of Europe, were therefore constantly to be found in the recesses of the sacred grotto, or in the bosom of the embowering forest. Here, undisturbed, they chanted forth their devout orisons to their Creator; here, they practised the severities of bodily mortification; here, they taught mankind the vanity of wealth—the folly of power—the madness of ambition.

All Asia beside, cannot boast such august and admirable monuments of antiquity as the caverns of Salsette and Elephanta, and the sculptures that adorn them. They may be considered not only as stupendous subterranean temples of the Deity, but as having occasionally been used by the Brahmins for inculcating the profoundest arcana of those sciences for which they were so widely celebrated throughout the East. The philosopher has not failed to observe that, from the deep obscurity of caves and forests, have, in every age, issued the light of wisdom and the beams of religion. Zoroaster, the great reformer of the Persian magi, amidst the gloom of a cavern composed his celebrated system of theological institutions, which filled twelve volumes, and is known to the world as the Zend Avesta.

The renowned philosophers Epictetus and Pythagoras, who was himself a scholar of Zoroaster, sought wisdom in the solitary cell. Even the venerable prophets of the true religion took up their abodes in the desert. And the herald of the Messiah, whose meat was the locusts and wild honey, which those solitudes produced, declares himself to be, "The voice of one crying in the wilderness." Groves sacred to religion and science, were sacred all over the East. Abraham is said to have planted a grove at Beershebah, and to have called there upon the name of the Lord; but his degenerate posterity afterwards prostituted the hallowed grove to purposes of the basest idolatry. They were upbraided by the prophet with burning incense, and offering oblations under every tree, to the false gods of the Phœnicians and the neighbouring nations. The Druids of Gaul and Mona had the same veneration for groves of oak; and, according to the Roman historians, practised the most horrid superstition, devoting to the gods, with many horrid ceremonies, the unhappy captives taken in war. Lucan, describing the Massilian grove, enumerates circumstances which make us shudder as we read.

Lucus erat, longo nunquam violatus ab ævo,
Obscurum cingens connexis aëra ramis,—
Hunc non ruricolæ Panes, nemorunque potentes
Sylvani Nymphæque tenent, sed barbara ritu

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Sacra deum, structæ sacris feralibus aræ:
Omnis et humanis lustrata cruoribus arbos.
Illis et volucres metuunt insistere ramis,
Et lustris recubare feræ: nec ventus in illas
Incubuit silvas, excussaque nubibus atris
Fulgura——— *Lucan's Pharsalia*, lib. 3.

That a country like India, whose jungles, even at this period of general cultivation, form, in some places, an impervious barrier, and whose sages have ever affected the austerity and seclusion of anchorites, should once have abounded with the noblest groves, is a supposition neither incredible or improbable; and that they were used in the earlier ages as places of religious assembly, is still less so. Modern travellers inform us that, even at the present day, the Fakirs and Gymnosophists assemble under the sacred batta, or banian tree, to cook their food, recite their prayers, and fulfil their dreadful penance.

It has been asserted, and that assertion has been supported by the evidence of tradition, that the very early inhabitants of India were neither so gentle in their manners, or so guiltless in their oblations, as are the modern; but that they delighted in the effusion of sacrificial blood as much as their progeny abhor and avoid it. The truth of this assertion is too well authenticated, both by ancient and modern writers, to be disputed. Indeed the Vedas themselves confirm it; for there we find enjoined, on solemn occasions, the sacrifice of a bull, a man, and a horse.

The ancient Hindoos believed that the Aswamedah jug, or horse sacrifice, if performed one hundred times, gave to the fortunate rajah universal dominion, that even the heavens became tributary to his will, and the inferior deities his ministering subjects. The great difficulty was in procuring a steed perfectly white, with the exception of the right ear, which should be black. The horse so sacrificed, is in the place of the sacrificer, bears his sins with him into the wilderness, into which he is turned adrift, and becomes the expiatory victim of those sins. Halhed, in his preface to the code of Gentoo laws, observes, that this ceremony reminds us of the scape goat of the children of Israel; and, indeed it is not the only one particular instance in which a similitude may be traced between Mosaic and Hindoo systems of theology.

It was in one of the primeval forests of India, at a period of antiquity anterior to her erection of the oldest city or pagoda, that a trembling crowd of worshippers were assembled before the mouth of a lone cavern, in which resided the all-powerful fakir and rajah, Meroun. Beneath his hand the hundredth steed had fallen; earth trembled at his name; the inferior deities heard his commands, and obeyed in silence. Intoxicated by the possession of a power which he had neither the mind to comprehend, or the benevolence to use, to promote the welfare of mankind, the world became almost a desert. His wrath could only be appeased by the most fearful sacrifices and superstitious rites; the blood of the young and beautiful was poured in libations upon his unrighteous altars, and hymns of slavish worship greeted him whenever he condescended to appear among his abject subjects.

The cause of the unusually numerous assembly was a demand which the obscene tyrant had lately made, namely, that a hundred of the noblest maids of Hindostan should be sacrificed to his honour. Terror, too, conquered, within the breasts of his miserable subjects, the yearnings of nature. Fathers beheld with indifference their offspring led to death!

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Mothers led forth their fairest and youngest to complete the numbered victims! The fatal morning had dawned; the trembling maidens, crowned with flowers, were surrounded by the fierce guards of the Moloch king who waited within his cavern temple for the commencement of the rites. To draw him from his shrine his deluded subjects raised the hymn of invocation:

Come in thy might, make bright the day,
Creation, joyous, springs to meet thee;
Whole nations wait thy cheering ray,
And choral strains are raised to greet thee.
The tamrisk buds their perfume hide,
O'er shadowed by the spreading tree;
Veil'd like some lovely Indian bride,
Their grateful incense is for thee.
Oh! come then from the dazzling throne,
In all thy regal pomp appear
With silken robe and diamond zone,
Confirm our hope—dispel each fear.

As the last strain of his worshippers ceased, Meroun appeared at the entrance of the cavern. The debased multitude prostrated themselves in adoration and terror at his presence, while from the garland-crowned victims arose the wailing of despair.

"How!" exclaimed the Rajah, as his bloodshot eye glanced over the assembly, "is there a mortal rash enough to stand erect before me?" The multitude raised their eyes in awe and astonishment at the words of their master, and beheld a miserably deformed Brahmin, who alone, of all that countless multitude, had refused to bend the knee before the tyrant of the earth. "Approach," said Meroun, in mingled astonishment and wrath, "knowest thou before whom thou standest?"

"Yea," answered the Brahmin, "before a piece of earth—a creature like myself, though vested with superior attributes."

"Slave!" uttered the tyrant, "for this I'll rack thee with tortures—fevers shall drink thy blood—agues distort thy limbs—hunger gnaw thy heart; down, down and worship me ere my wrath consumes thee."

"Rajah," answered the Brahmin, coolly, "I have sworn by Brahma never to worship thee, save on one condition. Destroy me thou canst; to disfigure me is past even thy cruelty, since the sun shines not on a wretch so deformed, so out of nature, as the thing before you."

"Name thy request," replied the tyrant, roused to something like admiration of the stranger's firmness, "what vast empire must I bestow to secure the homage of so fair a worshipper?"

"The earth is thine," said the Brahmin, bowing in mock humility, "the heavens obey thee; grant me, I beseech thee, as much of thy dominions as I can compass in THREE STEPS." He raised his garment as he spoke, and displayed his short deformed legs to the derision of the multitude, "Grant it, and I am thy slave for ever."

"Thou hast thy wish, mad fool," exclaimed Meroun, "remember, three paces of my dominions, and thou art mine." The stranger bowed in token of assent. "Thy request is granted."

"Thou must swear it," said the Brahmin.

"Is three paces of thy distorted limbs so vast a boon from the empire of the universe, that there needs an oath to confirm it? Well, have thy wish. By Brahma it is thine!"

"And thou," exclaimed the Brahmin, in a voice of thunder, "art

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lost for ever!" With one step the incarnate Vishnu, for it was the god himself, who, moved to pity by the sufferings of mankind, had assumed the appearance of the stranger, measured the heavens; his second step encompassed earth, "Where, oh! Meroun," said Vishnu, "shall I plant my third step?" The humbled tyrant perceived that he was lost, and fell at the feet of his conqueror, who planted his triumphant foot upon his neck. The assembled thousands triumphed in the fall of Meroun, and hailed Vishnu, the incarnate, the deliverer.

Meroun, according to the interpretation of the Vedas, is ignorance, whose reign is cruelty; Vishnu is no other than Wisdom, whose steps have indeed encompassed heaven and earth, and been planted on the neck of superstition.

J. F. Smith.

DUTCH MASONRY AT THE CAPE OF GOOD HOPE.

The following succinct account of Masonry, as it is practised by the Brethren of the Dutch Lodge at the Cape of Good Hope, presents an interesting and useful lesson to the Brethren in England. In Table Valley, in a beautiful grove, stands the Dutch Lodge, consisting of two elegant buildings; one (the Temple) appropriated entirely to the mysteries of the Craft. It contains a very spacious and elegantly adorned Hall, something resembling Freemasons' Hall, in London. In this room it is customary, on the death of a Brother, to invite the friends of the deceased. The Lodge is assembled, and the orator delivers an address, in which he sets forth the merits of the departed Brother. This is considered a mark of great respect towards the memory of the deceased. In this building are also rooms set apart for each Degree, and containing every requisite for each. The other building, separate from the former, consists of an elegant suite of banqueting room, committee rooms, and apartments for the housekeeper. From the walls of the banqueting room are suspended portraits of the different Grand Masters and Past-Masters. In this room, which is capable of accommodating from five to seven hundred guests, our Dutch Brethren give frequent entertainments to the fair sex, thus permitting the gentler portion of the human race to participate, if not in the mysteries, at least in the sweets of Freemasonry. In this Lodge there is a fund, amounting to several thousand pounds, from which the son of any member (indeed we believe any Mason) wishing to complete his education in Europe, but whose circumstances will not admit of it, on forwarding an application to the Lodge, will, under certain regulations, be allowed an annual sum to enable him to carry out his intentions. On the return of the individual to the colony, and after having established himself in his profession, the sums received from the Lodge are repaid. There is also a school supported by the Lodge for the instruction of the children of Masons. Our correspondent states that, some time ago, a letter was forwarded to the Grand Lodge of Holland, conveying the request of the Cape Masons to be relieved from their allegiance, as it was their intention to frame a constitution for their own government, and appoint their Grand Masters.

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THE NEW MASONIC TEMPLE.

(WITH AN ENGRAVING).

THE "New Temple," Freemasons' Hall, was erected a few years since, from the design, and under the direction of our late Grand Superintendant of Works, and was by him considered to be among the first, if not the very best, of his works. On entering it, every person conversant with his peculiar style of architecture, would at once trace the fanciful genius of Sir John Soane—but we candidly confess we do not like to see "Defiance hurled at Rome and Greece," and therefore are not very great admirers of the Soanean style. We have always considered the "New Temple" to be overloaded with ornament, and cut up into too many minor parts, each perfect in itself, but wanting in the perfection of dignity as a whole. The ceiling is low and heavy; and that heaviness is greatly increased by the pendants to which the lamps are suspended.

This "New Temple," as completed by Sir John Soane, not being of sufficient size to contain the Brethren in Grand Lodge assembled, directions were given to our excellent Brother, Philip Hardwicke, Esq., (the present Grand Superintendant of Works), to effect whatever addition could be safely made; which commission he has this year very judiciously executed according to the design which we have now the pleasure of presenting to our numerous readers; not only to the satisfaction of our most Illustrious Grand Master, but equally so that of the Fraternity at large, and with a still further advance of the artist's previously high professional reputation.

The present engraving is from a sketch with which Bro. Hardwicke has kindly favoured us.

For the general comfort and convenience of the Craft, when assembled for Quarterly Communication, or other purposes of Grand Lodge, and for the Convocations of the Supreme Royal Arch Chapter, the "New Temple" is now singularly well adapted; whilst, for the Most Worshipful Grand Master when presiding, for the respective officers in the performance of their duties, or for any member who may have occasion to address the Grand Lodge, there no longer exists the necessity of forcing the voice beyond its ordinary pitch. And when the dais is well filled with Grand Officers, on whose persons "purple and gold" appear to struggle for the supremacy, and the body of the Temple is as amply garnished with blue collars and badges, and a goodly sprinkling of the cheerful crimson, the effect is magnificent in the extreme.

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MASONIC ANECDOTE.

TO THE EDITOR.

DEAR SIR AND BROTHER.—In No. 12, page 475, of your valuable and interesting Review, it is stated that an affair of *honour* was likely to have taken place between a *musical* (which ought to have been *medical*) man of note and a young limb of the law, had it not been for the timely arrival of the constable, who put a stop to the proceedings, and that the parties were bound over in the sum of two hundred pounds for twelve months to keep the peace. It may not be uninteresting to some of your readers to learn that the above occurred not an hundred miles from the quiet little town of South Molton, and that very shortly after (to make the *bond* of *peace* doubly binding) the young lawyer was initiated into Freemasonry in Lodge No. 610, the doctor being then W.M. They thus became, as you may suppose, on the most friendly terms. The young lawyer proved a valuable member of that Lodge, filled many offices, and was J.W. when he died on the 27th of June last, much respected and regretted by every member of the Lodge; in his illness, he would see no other medical adviser but the learned doctor above alluded to. I am, Sir and Brother,

Yours Fraternally,

South Molton, Sept. 15, 1838. A MEMBER OF LODGE 610.

A DAY AMONG THE MOUNTAINS.—"A day among the mountains—far in the hills—is a passage in a man's life more touching and memorable than a day in the woods. In the latter, we scarcely ever lose sight of the cheerful haunts of men, or their occupations. Our sensations are unmixed with terror. The animals and objects around us excite the genial sympathies and impulses of our frame; our emotions are not forced into one channel, or overpowered by one master feeling or passion. Alone among the mountains, we are reduced to utter insignificance; our sympathies are choked; the soul is thrown back on itself. The scene is strong with the original, primeval impress of nature, untouched by man or his works. We seem to stand directly in the presence of the Almighty, stripped of all flatteries and disguises; the bold outlines and peaks of the hills cleaving the silent, motionless air, appear as His handwriting, legible in their majestic character, and appalling in their sternness and solitude. Such as we now see them, they were beheld by the "world's grey fathers," bond and free, in the earliest periods of creation. The eagle still builds his nest among the cliffs; the torrent still flashes down the ravine; the birch tree, or the pine, waves over the precipice; and the lake, visited by the red deer and the solitary water-fowl, still beats its banks, reflecting the grey rock and the cloud, all utterly careless and unconscious of man, who seems an alien, an incumbrance to the scene. The conquerors of the world subdued nations; but the mountains, like the banner of heaven, were impregnable. Woods are perishable and evanescent; they flourish and fade; "fall successive, and successive rise;" are cut down or reproduced, in their deciduous beauty and leafy splendour;—the mountains remain unchanged amidst the mutations of time."

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TO MY INFANT SON.

HARK, to the cold night wind,
That in distant howling dies!
It imports a world unkind,
That chills men's charities:
But a virtuous mind can best defy
A heartless world, and a kindless sky.

But a joyous and jocund day,
Shall the season's reign beguile;
And the world again be gay,
And its varied glories smile:
So indestructible we find
Thy worth—sweet *purity of mind!*

Be thine this GEM of life,
Whatever else denied;
'Twas ne'er the spoil of strife—
'Twas ne'er the boon of pride:
'Tis the solar orb of mental light:
VICE is eternity of night.

GERALD. St. Paul's Lodge, 51.

Soho, Dec. 3, 1838.

THE CHOICE.

A MAIDEN roamed through the forest free:
Her eyes were bright, her cheek was fair.
And the clustering fruit on the hazel tree,
Was the shade of her nut-brown hair.

Old Winter he saw, and loved the maid,
And straightway a wooing he came,
The sly nymph laughed as onward she strayed,
And scoffed at the old man's flame.

Merrily thus she carelessly sung
As she roamed through the woodland free,
Age ne'er should mate with the gay and young,
So Winter, I'll ne'er wed with thee.

Brown Autumn came in his lusty pride;
His form was straight as the stately tree:
The maid he sought to win as his bride,
And wooed her his fond mate to be.

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Discreetly answered the maiden gay,
Though now thou art comely to see,
My locks will be brown when thine are grey,
So Autumn, I'll ne'er wed with thee.

Spring came at last, the maiden sighed,
For her light heart no longer was free,
Thine, I am thine, with blushes she cried,
Sweet Spring is the bridegroom for me.

J. F. SMITH.

THE WORSHIPP'D ONE.

BY BR. J. LEE STEVENS.

I name her not, that no betraying sigh
May give my secret to the babbling air,
And bring, perchance, some spirit from on high
Who might to realms of kindred lustre bear
My worshipp'd one!

Or bring together an imperial host
Of rivals, who in partial jealousy
Might doom the lover they all dreaded most,
And desolate the heart that draws to me
My worshipp'd one!

Yet earthly power—superhuman might—
Are infant weaknesses where love defies—
Come crowds of kings!—come spirits clothed in light!—
Me ye can never conquer—nor surprise
My worshipp'd one!

A LILT FOR EVERY LODGE.

RESPECTFULLY INSCRIBED TO THE SIX OR SEVEN HUNDRED LODGES UNDER THE BANNER OF ENGLAND, AND AS MANY MORE AS MAY BE PLEASED TO ADOPT IT; BY BROTHER JOHN LEE STEVENS.

Air—"*Christening little Joey.*"

KIND Brothers all, the Master's call
Enforces me before ye,
To sing a stave so long and grave
I'm much afraid 'twill bore ye;
Yet mind, if you should think so too,
To lighten my disaster,
You must agree to pardon me,
And only blame the Master:—
But let that pass and be each glass
Of ev'ry drop divested;
And you may then fill up again
As soon as you're *requested*!

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There never met a better set
In soberness or laughter,
For labour while the Lodge we tile,
Or for refreshment after;
For Charity, whose objects three—
Girls—Boys—and the Asylum—
Take all on hips for stewardships,
And of their cash beguile 'em:—
But let that pass and be each glass
Of ev'ry drop divested;
And you can then fill up again
The *instant* you're requested!

The Master knows our ancient laws,
Our landmarks and their meaning,
And makes us free of each degree
And pleasure intervening;
His Wardens two good men and true,
Beneath his chief direction,
In skill excel, and practise well
The precepts of subjection:—
But let that pass and be each glass
Of ev'ry drop divested;
And you may then fill up again—
But *not till* you're requested!

Past Masters each are proud to teach
The recently inducted,
And no excuse can juniors use
For being uninstructed;
The Deacons say, as well they may,
Their work 's a work of pleasure;
And our M.C. declares that he
Feels honour'd beyond measure:—
But let that pass and be each glass
Of ev'ry drop divested;
And you can then fill up again—
If you *should* be requested!

The Chaplain prays for lengthen'd days,
And more of grace to meet them;
Come dues and fees fast as they please,
The Treasurer will greet them;
The Outward Guard keeps careful ward,
So does the Inner, *very*;
And few the quill guide with such will
As our good Secretary:—
But let that pass and be each glass
Of ev'ry drop divested;
And you may then fill up again—
That is—if you're requested!

Long may we live such aid to give,
Each other's aid partaking,
Nor one be found of all around
His Mother Lodge forsaking;

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May year to year its strength uprear,
And brighter honours bring it;
And may you long applaud my song,
And I be here to sing it:—
But let that pass and be each glass
Of ev'ry drop divested;
And you can then fill up again
A bumper—when requested.

A SONG FOR THE SEASON.

FRATERNALLY INSCRIBED TO BROTHER ROBERT GILFILLAN, GRAND BARD OF SCOTLAND; BY BRO. J. LEE STEVENS.

Air—"*Green grow the rashes, O!*"

When care his weary round has spent,
And left us all at leisure, O,
Towards the Lodge our steps are bent
"For labour and for pleasure, O!"
Moral, pure Freemasonry—
Social, true Freemasonry—
There's no heraldic blasonry
Gives honour like Freemasonry!

With hand to hand we pledge our faith
To ev'ry lawful brother, O;
And foot to foot, through storm and scaith,
We toil to aid each other, O!
Moral, pure Freemasonry—&c.

On bended knees we vow to share
Our joys with those dejected, O!—
To make the poor our constant care—
And shield the unprotected, O!
Moral, pure Freemasonry—&c.

Our hearts their secret trusts retain,
Nor e'er receive them coldly, O!
Our tongues repel the slander-stain
From brother masons, boldly, O!
Moral, pure Freemasonry—&c.

Thus ev'ry point of social love
Life's varied pathway brightens, O—
Thus virtue, mission'd from above,
The darkest aye enlightens, O!
Moral, pure Freemasonry—&c.

And when our duties for a while
Are finish'd or suspended, O,
The passing hour that we beguile
By prudence is defended, O!
Moral, pure Freemasonry—
Social, true Freemasonry—
There's no heraldic blasonry
Gives lustre like Freemasonry!

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MASONIC DIRGE.

BY BRO. J. LEE STEVENS.

Alas! when I remember where I first beheld the light,
And where I first presided o'er each free Masonic rite,
I think on those I travailed with—the small but happy band—
That death since then has seized upon with never-sparing hand!

And first, the best among them all in promise as in deed,
Was Baldy, who was never found to leave a friend in need—
Whom nature had so well designed, and science so improved,
That all who heard of, honoured him, and all who knew him, loved!

Then Marshall, whose eccentric course himself could not define—
A meteor in the paths of men, to startle and to shine;
And Winsford, who, however much his motives were decried
Without the Lodge, work'd patiently and skilfully inside!

Next Whitfield, with aspiring mind and heart of fervent mould,
To whom the tale of misery was seldom vainly told;
Who would on ev'ry fellow man a brother's faith bestow,
And only turned upon himself the weapon of a foe!

Then Daw so full of frolic that his silence was a sign,
His wit would soon a sally make, or mischief spring a mine;
And last, not least in warm regard, the circle to complete,
Was honest-hearted Arliss without envy or deceit!

Alas! when I remember where I first beheld the light,
And where I first presided o'er each free Masonic rite,
I think on those I travailed with—the small but happy band—
That death since then has seized upon with never-sparing hand!

ENGLAND.

Joy of the world! in whom the good delight—
Strength of the world! whose arm sustains the right—
Chief of the world! whose anger none would dare—
Pride of the world! whose honour all would share—
Light of the world! whose lustre none would lose—
Wealth of the world! whose riches all may use—
Eye of the world! whose frown or smile is fate—
Heart of the world! in mercy more than hate—
Hope of the world! to those the worldly spurn—
Home of the world! to whom the wretched turn—
For, lost thy prowess or thy standard furled,
What, England! would avail the vacant world?

J. LEE STEVENS.

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TO THE EDITOR.

SIR,—I take permission, without further comment, to forward you the following extract from the "Minute Book of the Indefatigable Lodge, No. 427 (now 288), Swansea," of which I was then the secretary.

"Agreeably to the minutes of Nov. 12, last, the Brethren unanimously concur in thus recording the praiseworthy conduct of the visiting Brother Macloff Benyluck, a native of Morocco, in voluntarily coming forward and offering to restore to the fund of this Lodge the amount with which he was relieved in February last, when passing through Swansea, in less affluent circumstances, thereby evincing not only his feelings of gratitude, but the integrity of those principles which adorn him as a good man and a worthy Mason.—23rd Dec. 1816."

I am, Sir, fraternally yours,

Kidwelly, 19*th Nov.* 1838. F. D. MICHAELS, P. M.

P. S. I beg to add, that the above Brother was of the Jewish persuasion, and an entire stranger in the place. On soliciting the assistance, he said that he *would return it* so soon as circumstances put it in his power; and honourably did he fulfil his *voluntary* promise. Surely, this simple but interesting circumstance, must speak in favour of an institution which can instil into the breast of a *Moor* (who, when compared with more enlightened nations, must still be considered in an uncivilised state) the pure principles of honour and justice.

TO THE EDITOR.

SIR AND BROTHER,—As an old Past-Master in the Craft, I beg to call your attention to a circular of Brother Thiselton, in which he introduces a new system of keeping Masonic Lodge records. Its simplicity and utility are so apparent, that I wonder it has escaped your general observation. I inclose the circular, and am respectfully,

Your humble servant and Brother,

L. P.

[In inserting the above letter we but express our own sentiments, and unreservedly recommend the system of Brother Thiselton to the "favourable consideration of the Craft," who will find in its adoption a considerable saving in time, convenience, and expense.]

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MASONIC INTELLIGENCE.

QUARTERLY CONVOCATION.—Nov. 7, 1838.

PRESENT.

E. Comps. J. Ramsbottom, *M.P.*, W. Shadbolt, B. Lawrence, Esqrs. as Z.H.I.

There was no business of importance.

QUARTERLY COMMUNICATION.—Dec. 5, 1838.

PRESENT.

R.W. Lord H. J. S. Churchill, D.G.M. as G.M.
" H. R. Lewis, S. M'Gillivray, Esqs., Prov. Grand Masters.
" Robt. Steuart, *M.P.*, B. B. Cabbell, Esqs., as Wardens.
" H. R. Willett, Esq., Past Grand Warden.
V.W. Rev. W. Fallowfield, Grand Chaplain.
" John Henderson, Esq., Past Grand Registrar.
" W. H. White, Esq., Grand Secretary.
W. A. Dobie, Esq., Junior Grand Deacon.
" Brothers Shadbolt, Hayward, Mestayer, Gascoign, Sylvester, T. Moore, Heath, Lawrence, Cuthbert, Bossy, Crucefix, *M.D.*, Esqs., Past Grand Deacons.
" Sir W. Woods (Garter), G.D. Cer.
" G. P. Philipe, Esq., Grand Sword Bearer.
" C. Simpson, J. Laurie, J. Masson, Esqs., P.G. Sword Bearers.
" Sir Geo. Smart, Grand Organist.

Several Grand Stewards, the Masters, Past Masters, and Wardens of the Grand Stewards' and other Lodges.

The Grand Lodge was opened in due form, and the proceedings of the previous Grand Lodge unanimously confirmed. The nomination of His Royal Highness the Duke of Sussex as Grand Master for the ensuing year, was moved, seconded, and carried by acclamation.

A letter from the Grand Master was then read, and ordered to be entered on the minutes.

The nomination of Brother Crucefix, to fill the vacancy at the Board of General Purposes, occasioned by the decease of Brother Lythgoe, was then unanimously adopted.

The report of the Boards of General Purposes and Finance were received and approved.*

The Grand Lodge was then closed in due form, and adjourned.

GRAND OFFICERS AND PAST MASTERS' CLUBS.—No subjects of business.

* The report is exceedingly long; we have, however, in stating the transactions of the Board given such of the heads as are of leading importance. Some of the points, excellent as they are, will probably receive emendation and extension. We must not omit in this place to express our unreserved opinion that the report is a most masterly document, and we congratulate the Board and the Grand Lodge upon the effective manner in which Brother White has drawn it up. It conveys all possible information, under circumstances of unexampled delicacy, and reflects upon its author the highest credit for good feeling, fidelity, and honour.

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MASONIC OFFERING TO THE GRAND MASTER.

Oct. 9th.—The General Committee met this day finally to close their business. Present, Brother B. B. Cabbell, Esq., in the Chair; Brothers Drs. Granville and Crucefix, G. Philipe, S. C. Norris, and several other subscribers.

The accounts, as audited, were delivered, and a vote of thanks to Brother S. C. Norris, as a memorial of the valuable services rendered to the cause as Honorary Secretary, was unanimously carried, with a vote of Twenty Guineas for the purchase of some article of plate, as a mark of friendly regard.

The balance remaining, and all accruing subscriptions, were then directed to be paid over to the Girls' School, that institution being considered to be most in want of funds at present.

Oct. 30th.—The Sub-Committee and several friends met this day finally to close their proceedings, and afterwards dined together. Brother S. M'Gillivray, Esq., in the Chair, supported by Bros. T. Wood (the Sheriff), D. Pollock, H. R. Lewis, Dobie, Crucefix, and about twenty other Brethren. The Chairman prefaced the subjects of his toasts with neatness and brevity, commenting upon the occasion of their assembling, and the pleasing termination of their duties.

After the illustrious object of their regard and respect, and other loyal toasts were given, the health of Brother Sheriff Wood was warmly welcomed, and courteously acknowledged. The Chairman's health was very happily introduced by Brother Pollock.

In presenting the token of respect to Brother Norris, the Chairman adverted to the merits and kindness of their Honorary Secretary, who returned his thanks with considerable address.

On the retirement of Brother M'Gillivray, Dr. Crucefix (whose health had been prefaced) succeeded to the Chair; and it was observed, in appropriate connexion with the work, that the same individual who presided on its commencement (12th September, 1836,) should have been in the Chair on its latest conclusion, on the 30th October, 1838. The duties of the Committee have thus extended over a surface of time exceeding two years.

The Festival in honour of the Grand Master's Birthday, is appointed to be held on Saturday, the 26th January, 1839. The officers of the Board of Stewards are

Bro. Lord Worsley, *M.P.*, S.G.W.	. . .	*President.*
" Robert Steuart, *M.P.*, J.G.W.	. . .	*Vice-President.*
" John Hodgkinson, P.M. 113	. . .	*Treasurer.*
" — Hogard, 21	. . .	*Secretary.*

The Hon. Col. Anson will be invited to take the Chair.

BOARD OF GENERAL PURPOSES, SESSION 1838-9.

September 25th.—Present, Bros. Lewis, Bossy, Hardwicke, Philipe, Warriner, M'Mullen, Acklam, Bolus, R. L. Wilson, Lee.

Bro. Dobie was elected Vice-President, vice Bro. Lythgoe, deceased.

October 23d.—Present, Bros. Dobie, Lewis, Sylvester, Philipe, Bossy, Gilbert, Hardwicke, Udall, R. L. Wilson, Lee, Rowsell, Rodgers, M'Mullen, Warriner, Norris.

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The cases of two Lodges were entertained.

The resignation of Brother Harper, as Grand Secretary, was announced as having been tendered to the M. W. Grand Master.

The following Brethren were appointed, as a Sub-Committee, to examine into the various departments of the Grand Secretary's office, and to report; viz. Bros. Lewis, M'Mullen, Norris, and Rodgers.

November 27th.—Present, Bro. D. Pollock, President, and several Members.

The reports having been received by the Sub-Committee of General Purposes and Finance, the same were duly considered, and a General Report was finally prepared to be laid before the Grand Lodge; among its various recommendations, the following are such as will probably give general satisfaction; the other details admitting of considerable emendation and additions.

In lieu of certain proportionate fees to the Schools and Grand Secretary, stated sums are to be paid to each: 150*l.* annually, to the Girls' School; 150*l.* annually, to the Boys' School; 300*l.* annually, to the Grand Secretary; 100*l.* annually, to Brother White, as a complimentary testimonial for his past services; 150*l.* annually, to the First Clerk; 100*l.* annually, to the Second Clerk; 100*l.* annually, to Brother Harper, the late Grand Secretary; 50*l.* to Brother Cuff, sen. to purchase a piece of plate, to mark the very honourable manner in which he has kept his engagements.

The Board recommended that the Boards of General Purposes and Finance shall become united, and that they, from their body, shall select Sub-Committees to perform the several duties; the Board to consist of twenty-five members*, with fourteen Masters and Past-Masters, not exceeding seven of the latter.

Board of Finance.—The accounts are favorable.

It is proper to state that the labours of the Sub-Committees of the two Boards have been very frequent and onerous, but they have been productive of great public benefit; and if the system thus well commenced, shall only be continued, we may indeed congratulate the Craft upon the selection of the Brethren, especially of Bros. M'Mullen and Norris, whose unremitting exertions are beyond all praise.

THE REPORTER.

Grand Stewards' Lodge, *Nov.*—The session commenced under very happy auspices. Two Benedicks were declared, and acknowledged their promotion to the marital chain, in token of which Bros. Giraud and Charles Hawley introduced a most excellent sample of Champagne.

Dec. 19.—The public night was well attended. The provincial visitors were numerous, and expressed high gratification at the working of the lecture. We have always been of opinion that the Grand Stewards' Lodge maintains its station in the Craft, not by mere Masonic precedence, but entitles itself most especially to public favour by its determination to observe the example set by its predecessors, although the advantages it formerly possessed no longer exist.

The British, Tuscan, Peace and Harmony, Burlington, Concord, and indeed most Lodges, are reported to be in excellent working. The Grand Master's, No. 1, intend to petition for a renewal of their Chapter.

* The President and ten members to be appointed by the Grand Master.

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Old Union, (54), *Dec.* 12.—Brother Nevill retired from, and Brother Skilbeck entered upon, their respective offices with equal honour. Gratitude and hope were the kindred spirits that graced by their influence the proceedings of one of the best conducted installations it has been our duty to record; nor, had we time, should the general description of it pass unnoticed. Some advantage is gained by the elegance of the Lodge furniture, and the proportions of the Temple, but the general propriety which was observable, demands our unqualified praise.

The banquet exceeded hospitality, and the frank courtesy of the Brethren gave even a charm to excess. About fifty Brethren sat down, including Brothers Dobie and Crucefix, Brothers Norris, P.M. G.S.L., and numerous visitors.

In prefacing the first toast, the W.M. glanced cursorily at the advantages of Masonry in cementing the bonds of amity and peace. He drew a vivid picture of its blessings in uniting the most apparently discordant elements, and adverted emphatically to the presence of Col. Bekir Bey, a Mahometan chief, who was at that instant in their company, partaking of the joyousness of a fraternal banquet. The W.M. concluded a very happy address by proposing the maiden Queen of a free country, and with Masonic honours—(great cheers). The Grand Master and the usual routine of toasts, were then successively given.

The health of Brothers Dobie and Crucefix were proposed, Brother Dobie acknowledged the compliment in a brief spirited manner, paying a well merited eulogium upon the Old Union Lodge, upon their reputation, discipline, and hospitality. He would (he said) have called upon Brother Crucefix, had he been present, to have aided him in this expression of his honest sentiments, had that Brother not been compelled to leave the room to preside at an important Masonic meeting under the same roof—(general cheering). The installation day of 1838 will be long remembered by the members and visitors with equal pride and satisfaction.

Moira Lodge, (109), *Dec.* 7.—The anniversary festival of this Lodge was celebrated at the London Tavern, Bishopsgate Street, on Friday, the 7th of December, on which occasion the W.M. for the year ensuing was installed. The proceedings in the Lodge were characterized by great splendour and effect, there being nearly seventy Brethren present to aid in the ceremony of installation. After the initiation of two candidates by the late talented Master, Brother Walton, the Master-elect Brother George Parbury, was installed as W.M. for the year ensuing. The honours were paid to the W.M. in the most effective and imposing manner. Brother Bigg, P.M., performed the ceremony of installation. The Brethren then proceeded to the banquet, which was served up in a style of hospitality and magnificence never surpassed on such an occasion. The W.M. was supported by about forty-five members of the Moira, and twenty-five visiting Brethren, amongst whom were some of the most distinguished Craft Masons. The W.M. (Brother Parbury) presided with much ability and judgment. Several eloquent addresses were delivered, particularly by the W.M.; the immediate P.M., Brother J. Walton; Brother H. Phillips; Brother James Phillips; and Brother Watson, W.M. of the Honour and Generosity. The harmony of the evening was promoted by the delightful vocal efforts of Brothers Jolly, Fitzwilliams, Atkins, and Jones; and the whole of the proceedings were unique, and worthy the high distinction of the Moira Lodge.

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LODGE OF AMITY, No. 200, *July* 17, 1838, met, for the first time, at the Crown and Sceptre, Greenwich, on its removal from the George and Vulture, Cornhill, Brother Leeson, *A. M.* W.M., in the Chair, and ably supported by Brother George K. Pollock, his Junior Warden, and several influential Members. We understand that the Lodge will meet at Greenwich in the summer months. It was gratifying to observe Bro. David Pollock, the Grand Registrar, assisting his son in performing his duties.

CHAPER OF FIDELITY, No. 3, *October* 19, Bro. Alexander Grant was exalted. At the Banquet, and after the usual ceremonials, the First Principal said, it always afforded him great pleasure to drink the health of a newly exalted Companion, but on the present occasion, there was amongst them one from a distant clime, Companion Grant, who, he was sure, from what he had seen of him that night, had studied Masonry much, and had the interest and welfare of the Craft at heart. He trusted that on his return to India he would make good report, so as to spread the blessing of Arch Masonry far and wide. The toast was drunk with the greatest cordiality.

Brother Grant, in reply, said that he rose under considerable embarrassment from being personally unknown to every one present, and certainly an alien to the beautiful portion of Masonry in which he had that night been permitted to participate; but knowing the system was based upon the level, he addressed them with that confidence which, while it dissipated his diffidence, it enhanced his respect. For him to attempt to describe the feelings that possessed him, would be as futile as to "gild refined gold, or paint the lily;" but a light had shone on him which death alone could extinguish, and, he trusted, not even then, for to eternity did he look for a perfect developement of the beautiful system of Freemasonry. As it is the aim and desire of all societies to obtain and deserve the good opinions of their fellow men, it would be superfluous to say, that with him, the welfare of this Chapter would be a paramount feeling, engendered from the urbanity and attention shown him by its Members; and although himself an humble individual, he knew the sentiment would be valued; and the fact of his having been exalted in a Chapter so pre-eminent as that of No. 3, would, when perhaps at a distance of nearly half the globe, prove a source of proud and pleasing gratulation. He regretted, he said, exceedingly, his brief sojourn in England prevented his becoming a Member of the Chapter. He would not longer trespass on their time, but begged them to accept his sincere and grateful acknowledgements for the kind and fraternal manner in which he had been noticed, and he trusted that Chapter Fidelity would never suffer diminution from its present excellence, but be handed down to posterity with increased splendour, so that the memory of its present Members might be cherished and live in undying youth, when their mortal remains should long have been mouldering in the oblivion of the grave.

PRINCE OF WALES' CHAPTER —Report deferred.

LODGES OF INSTRUCTION.

MASTER MASONS, (318) *October* 5.—The anniversary of this Lodge of Instruction was, as usual, observed, with even more than its usual *eclat*, occasioned by the attendance of Bro. Peter Thompson

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and some of his excellent friends, Bros. Fourdrinier, M'Mullen, Fox, &c. &c. The Grand Secretary, Bro. White, was also present; with many visitors.

Brother Crucefix, as W. M. in the Chair. A few sections of the first lecture were worked; the re-election of Bros. S. B. Wilson and Savage, as Treasurer and Secretary, was unanimous; Brother S. B. Wilson was presented with a very chastely executed jewel, unique in its design, and embracing some architectural references, in allusion to his own profession. The W. Master, in addressing him on the subject of the presentation observed, that while he envied himself, the pleasing duty thus imposed upon him, he still more envied the feelings with which Bro. Wilson must naturally accept the jewel, which was offered as a memorial, by the Members, of his superior qualications in the Art and Science of Masonry. The Brethren afterwards adjourned to Banquet, which good fellowship terminated before high twelve.

STABILITY.—Bro. Peter Thompson, and his indefatigable pupils, have been most industriously occupied. Masonry in East London is greatly indebted to the veteran for his unceasing exertions, and he reaps a rich harvest from his own happy thoughts: would we could emulate him.

STRONG MAN LODGE.—The meetings are held on Sunday evenings at seven, under the superintendence of Bro. George Aarons, at the Shakspeare, Lion Street, High Holborn.

MASONIC KNIGHTS TEMPLARS—CROSS OF CHRIST ENC. (at Radley's). —The present Commander, Dr. Crucefix, retires from office, after two years' service, and the members have elected their esteemed Captain, Companion Acklam, to the dignity of Commander.

FAITH AND FIDELITY (late the EARLY GRAND).—The change in title is an improvement. The Commander (R. L. Wilson) has been re-elected. The Encampment is progressing.

MOUNT CARMEL.—Some additional members have been inducted, and we hope shortly to make good report.

MASONIC CHIT CHAT.

MASONIC ADDRESS TO HER MAJESTY.—The Freemasons in the county of Armagh, having transmitted to the Queen (through the customary channel,) a dutiful and affectionate Address, expressive of their loyalty and attachment to her royal person—an Answer to it has been sent from the Home Secretary's Office, directed to Mr. Tenison, the Barrister, which states, that Lord John Russell had laid the same before Her Majesty, and which was very graciously received.

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX being on a visit to the Earl of Zetland and Lord Dundas, at Upleatham, many of the inhabitants of the Vale of Cleaveland were anxious to have an opportunity of testifying their respect. Accordingly, a deputation was dispatched to him from Middleburgh, inviting him to a public breakfast, which he accepted. The proceedings were most animated and gratifying, the day propitious, and the cavalcade the most imposing ever remembered. The horses were taken from his carriage, and H. R. H. was drawn by the populace. The addresses of the Royal Duke gave general delight.

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His Royal Highness the Duke of Sussex visited Raby Castle; Lord Brougham and the Earl of Scarborough, Mr. Hope Vere, and several other persons of distinction were also present, enjoying the hospitality of the Duke of Cleveland, at his fine baronial residence. H. R. H. next visited his friend Colonel Wildman at Newstead Abbey. H. R. H. has since been on a visit to his venerable friend the Earl of Leicester, at Holkham. From thence he intended to have visited Lord Lichfield, but that nobleman being severely attacked by gout, H. R. H. proceeded on to Kinmel Park, St. Asaph, the seat of Lord Dinorben.

Royal Society, Nov. 30.—The Marquis of Northampton was elected, unanimously, President, in the room of His Royal Highness the Duke of Sussex, resigned. The noble Marquis expressed his determination to follow the example of his illustrious predecessor.

The Marquis of Salisbury.—The noble and generous conduct of this nobleman was the means, on the 3d of November, of preserving the life of a poor fellow of the name of Turner. By his personal exertions, he stimulated the labourers to persevere in their work, and the preservation of a *life* was his reward. An act like this, however, though it be but the work of a man, is a most noble example.

Dr. Chalmers.—It may not be generally known, that this celebrated divine is a Member of the Ancient Craft of Freemasons. He was admitted into the St. Vigean's Lodge of Arbroath, in the year 1798, at which time he was tutor to a private family in Arbroath. At that period, Masonry was highly popular in this quarter, and the Reverend Doctor was a punctual attendant at meetings of the Lodges, during the short time he remained in Arbroath after his admission.—*Arbroath Herald.*

Norwich.—The Committee of the New Choral Society gave a dinner to Sir George Smart, at the Norfolk Hotel, as a mark of respect for the handsome manner in which he had acceded to their request to conduct the last concert. Mr. Harper was also invited. The evening was most agreeably passed. Several members of the Cathedral Choir greatly added to the pleasure by their excellent performance of glees, &c.

Strong Man Lodge, Nov. 1.—Brother Flaxman has presented the Lodge with two gavels and a maul, which have been manufactured from an elm pile, taken from the foundation of the late St. Dunstan's Church in the West, and which pile has been underground upwards of six centuries! The earth being of a very moist nature, prevented the wood from rotting; it was, however, very soft. It was carefully preserved, and became dry and hard; and has been made useful as working implements, from materials of great antiquity.

Avis-aux * * *.—The inventors of the ballot-box should read with care a trial which has just taken place before the Assize Court of the department of the Lower Rhine. The accused was M. Spehner, mayor of Lipsheim, in that department. M. Spehner invented and made a ballot-box, with a double bottom, in which he was in the habit of putting fictitious bulletins, leaving the fictitious alone to be examined. Spehner was condemned to the penalty of *degradation civique.*—*Morning Chronicle.*

Mysterious Manuscripts.—By order of the Senate of the Royal University of Upsal, in Sweden, the two large chests which King Gustavus III. presented to the University on the 1st January, 1789, sealed

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up, and with his desire that they should not be opened till half a century had elapsed, have been brought up from the vaults, and placed in one of the galleries of the establishment, to be opened on the 1st of January next, in presence of the Prince Royal, who has promised to attend. These mysterious chests are of different sizes, but both are strongly bound with bands of irons. The largest is so heavy that it required four horses to draw it.

FALMOUTH.—BROTHER JOHN ELLIS has been elected Mayor, and has entered upon his office with becoming spirit.

FREEMASONS EXCEPTED.—Four new Ordinances have been published in the Quebec official *Gazette*. The first subjects to confiscation the property of all persons condemned to death by Court-Martial; recognising, however, the rights of creditors. The second makes the administration of oaths for treasonable purposes, and the act of joining any secret society (the Freemasons excepted), subsequently to the promulgation of the Ordinance, punishable as felonies. The third places the district of St. Francis under the provisions of the two preceding and the other Ordinances for the suppression of the rebellion. The fourth confirms certain Ordinances, to which the great seal of the provine has been attached.

THE KNIGHTS OF MALTA, &c.—Letters from Italy and Germany announce the resurrection of an Order formerly celebrated, but which of late existed but in the old recollections of history, notwithstanding the survival of some old Knights and the creation of some new. We allude to the Knights of Malta. The protection of the Pope, and his zeal in favour of this Order have not been limited to the recent restitution of the old commanderies which it formérly possessed in the Roman state. Paul the First was proud of the title of Grand Master of the Order of Malta, and promised to restore it to its old splendour. At the Congress of Vienna, Alexander but feebly supported the claim of the Knights of Malta, and seemed little desirous of acquitting the promises of his father. Now the Order has found a more efficacious support at St. Petersburgh. There is a rumour of the cession to the Order by King Otho of one of the islands of the Greek Archipelago, by which the Knights would obtain an indemnity for the loss of Malta. The Cabinet of Vienna is disposed to favour the establishment; and, as the proof of his interest, it is stated that Prince Metternich, who is a Knight of Malta also, was often seen wearing the brilliant uniform of the Order during the coronation at Milan. M. de Metternich, at all events, has always shown a marked predilection for this costume, for he wore it often at the Court of Napoleon.—*Siecle.*

ROME, Nov. 1.— The presence of the Emperor of Austria in Milan has been followed among many other acts of clemency and liberality by the restoration to the Knights of Malta of the estates which had been added to the dominions of the crown, with permission to re-establish new commanderies by voluntary contributions. The military object of the Order has long ceased to have any influence, only the care of the sick, as the earliest object of the first rights at Jerusalem has lately revived, and they have founded hospitals for the purpose both here and in some other cities. The restoration of the estates in Lombardy is of the more importance, as the other Italian states may be thereby induced to give back to the order the property in their possession. France possesses the richest commanderies, and which it may de difficult for the

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Order to recover, though in our times nothing can be positively predicted respecting that country; because changes take place there of which nobody could have had any presentiment in 1830.

A numerous deputation of the Knights of St. John of Jerusalem was remarked at the coronation of the Emperor at Milan, and amongst the number were grand crosses, commanders, and several French knights. The Knights of the Order wear a scarlet uniform turned up with white for the Knights of Justice, and turned up with black for the Knights of Grace, with epaulettes and ornaments of gold.

MARRIED.—October 27th, at St. James's Church, by Brother the Rev. C. Woodward, Brother Charles Hawley, Esq., (of the British Lodge, No. 8,) Coventry-street, to Mary, third daughter of the late — Tideswell, Esq., Oak-moor, Staffordshire.

BIRTH.—On October 14th, the lady of William Lloyd Thomas, Esq. of Hatfield, of a son.

Obituary.

FUNERAL OF SIR JOHN HAY, BART. — The remains of the late Sir John Hay, of Smithfield and Hayston, Bart., were interred in the family vault at the Cross Church of Peebles. Sir John having been for many years Provincial Grand Master Mason for the district of Peebles and Selkirk, and Proxy Master for, as well as a member of the Ancient Lodge, Peebles, Kilwinning, about sixty of the Brethren, clad in full mourning, and wearing their aprons trimmed with crape, met the funeral on its way from Edinburgh, and proceeded to the vault before the hearse, walking two and two. On arriving at the Cross Church, they formed two lines, and standing uncovered, allowed the body of their lamented Brother, followed by the relatives, to pass betwixt them. After the interment, they again uncovered, and the relatives passed back to their carriages, and the Brethren returned in regular order to their hall. In the evening a Funeral Lodge was held—the R. W. M. Mr. Robert Gibson in the chair, at which there was a very numerous attendance. After prayer, part of the 15th Paraphrase having been sung, the Rev. William Bliss, chaplain to the Lodge, pronounced a neat and impressive oration, in which, after a well-merited eulogy upon the virtues of the deceased, he called upon the Brethren to lay the sad and mournful events of the day to heart, and apply them for their own spiritual profit, and held up the character of the departed as worthy of imitation. After some other ceremonies, the Lodge was closed and the Brethren separated. The Lodge-room was hung with black cloth, and the insignia of the office-bearers covered with crape. Indeed a deeper feeling of regret, or more earnest desire to pay a tribute of respect to the memory of a departed Brother, never can be shown within its walls. Sir John Hay expired at Rome on the 1st of November last.

LATELY, at his residence in Colchester, not less regretted as a Mason than a man, Brother CREEK, P.M. The deceased long and deservedly held a distinguished position in the Craft, which his talent, zeal, and industry illustrated and advanced, no less than his social virtues adorned.

About forty Brethren assembled on the 17th inst., the day of his funeral, at Brother Sylvester's, from whence they proceeded to the resi-

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dence of the deceased, and attended his remains through the town on the road to Mersey, where they were consigned to the family vault. This spontaneous act of fraternal respect was entirely at their own expense.

As the disease of which Brother Creek died displayed some unusual symptoms, the body was at his request opened by his medical attendants, in order that his fellow-creatures might, if possible, be benefited by the investigation of any phenomena that should be presented. Thus proving, even in death, a desire to advance the cause of science, and displaying a strength of mind which suffering could not shake; a faith which we humbly trust has met its recompence at the hand of the Great Architect of all.

On Saturday, June 2nd, 1838, as Brother John Lee, manufacturer, Earls Heaton, member of the Lodge of the Three Grand Principles, No. 251, Dewsbury, was assisting to remove a chest of drawers and bookcase, a gun-barrel, which had been taken from the stock and placed upon the bookcase, charged with a cap upon the pin to keep the powder dry, accidentally fell behind the bookcase on removing it, the cap struck against the flags and it went off, lodging the whole of the charge in the thick part of Brother Lee's thigh. The charge was soon after nearly all extracted by Mr. Hey, and our Brother appeared somewhat easier; yet, alas, after lingering a few days in extreme anguish, our lamented Brother was released from all his sufferings, for on Friday the 22nd he expired, leaving a disconsolate widow and family to deplore his loss. Though Brother Lee had but recently joined our Order, and therefore had no claim upon the Lodge of Benevolence, instituted in connexion with the Lodge of the Three Grand Principles, yet did the Brethren spontaneously come forward to testify their willing adherence to the sacred principles of Masonry, and their respect unto the memory of their deeply lamented Brother, by making a munificent donation to his disconsolate widow; and thus, like the good Samaritan, smoothing the thorny pillow of affliction in this her day of trial and tribulation.

At Montego Bay, on the 19th of Oct., Harry Reid, Esq., aged 76 years, 50 of which he resided in that parish. His remains were accompanied to the grave by the Friendly Lodge, and interred with Masonic honours.

THE CHARITIES.

Board of Benevolence, *September.*—F. B. Bossy, as Master.—R. T. Crucefix.

October.—J. Henderson, as Master.—R. T. Crucefix.

November.—A. Dobie, as Master.—R. Mestayer, B. Laurence, as Wardens.—F. W. Bossy, R. T. Crucefix.

The report of the Boards of General Purposes and Finance, and a letter from the Grand Master, were read, as introductory to the Grand Lodge. Brother Crucefix was nominated to the Board of General Purposes, to fill the vacany occasioned by the death of Brother Lythgoe.

A case of neglect on the part of a Master, was referred to the Board of General Purposes. Various cases of relief were recommended to the Grand Master, among them several for aged Masons, for 20*l.* each.

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THE BOYS' SCHOOL, *October* 8.—*General Court.* Brother B. B. Cabbell, Esq., P.G.W., was elected a trustee, and Brother J. C. Fourdrinier, Esq. auditor; both in the room of the late Brother Lythgoe. The number of boys to be in future admitted are sixty-five, being a further increase of five.

November.—*General Committee.* B. B. Cabbell, Esq. in the Chair. Among other business, the proposition of a Ball, in conjunction with the other Charities, was entertained but deferred.

December. — *General Committee.* The proposition alluded to in November, was withdrawn, for reasons stated.

The Lodges have been addressed by circular, intimating that the festival of this institution will be held on the 13th of March.

THE GIRLS' SCHOOL, *October* 11.—General Court. The following nine children were elected into the School:—Agnes M'Cann, E. Lacy, R. Brown, L. E. Crisp, C. E. Gibbons, C. A. Pruessing, J. Billen, and M. A. Halford. Among other resolutions, that relating to cumulative voting was confirmed.

THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

ANNIVERSARY FESTIVAL, 1838.

At a Board of Stewards, held at the Freemasons' Tavern on Monday, 9th July 1838; it was resolved unanimously:

"That the thanks of this Board are thankfully offered to Bro. James Lee, for the untiring zeal and ability with which he has performed the duties of Honorary Secretary; and that a copy of this Resolution be signed by the President, Officers, and Members of the Board, and presented to Bro. Lee, as their best acknowledgment of his excellent services."

GENERAL COMMITTEE, *October* 10.—The subject of a Ball was discussed, and a Sub-Committee appointed to examine into it and report.

October 26.—The Committee having reported, the following resolutions were adopted.

"That it appears certain, from the information elicited this evening, that a Ball will afford the means of profitable advantage to Masonic Charity, and that means be taken for carrying such an entertainment into effect:

"That a Committee of Five be appointed for the purpose of immediately conferring with the Committees of the Girls' and Boys' Schools, to invite their co-operation, in order that the proceeds may be divided equally, instead of being applied entirely to the Asylum:

"That Bros. Bell, Sangster, Stevens, Warriner, and Watkins be a Committee to confer with the Committees of the other Masonic Charities."

THE following Circular has been issued, and we most sincerely hope that the exertions of the Board of Stewards will be abundantly rewarded.

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"Sir and Brother,—I am requested to inform you that a Ball will take place at Freemasons' Hall, on Friday, the 11th of January 1839, for the benefit of the Masonic Charities, patronised by Alderman Thomas Johnson, and Alderman Thomas Wood, Sheriffs of London, and under the direction of the following Gentlemen, as a Board of Stewards:

L. Chandler	President.
W. Rule	Vice-President.
S. Staples, jun.	Treasurer.
G. Warriner	Hon. Secretary.

J. P. Acklam	R. T. Crucefix, *M.D.*	M. Sangster
F. Buckingham	J. Dubourg	J. L. Stevens
C. Bell	W. Houseman,	T. Scrivener
H. Betts	F. Hogard	J. A. Tielens
J. J. Blake	S. Jones, jun.	Z. Watkins
J. Broadhurst	E. Monnery	J. Weichbrocht
E. W. Cooper	J. Pike	

And further to solicit the favour of your personal support, and that of your friends.

Tickets for the admission of Ladies, at 7*s.* 6*d.*, and Gentlemen at 12*s.* 6*d.*, Refreshment included; may be had of either of my brother Stewards, or of Your's very truly,

G. WARRINER, *Hon. Sec.*

George and Vulture Tavern, Cornhill."

November 14.—*Especial Committee.* Brother J. C. Bell in the Chair. A report from the Sub-Committee appointed to confer with the Committees of the Boys' and Girls' Schools, was read, announcing that five members of the House Committee of the Girls' School had registered their names as Stewards for the proposed ball.

That at the Boys' Committee the consideration of the subject stood over until the proceedings had been placed before H.R.H. the President of that Institution, but that several members of the Committee had enrolled their names, and that the number of Stewards had increased to nearly thirty.

Dec. 12.—Bro. R. T. Crucefix, *Treas.*, in the Chair. Correspondence reported as favourable. The Chairman reported the outline of a communication from H.R.H. the Grand Master, which had been read at the Committees of the Girls' and Boys' School, at the Committee of Masters, and in the Grand Lodge on the 5th; whereon it was resolved, among other matters, that it is now indispensable to prove the utility of this Charity, and that it should commence by granting annuities to the worthy aged and decayed Freemasons, and that a general meeting of the subscribers be convened for the 22nd instant, to consider the subject.

GENERAL MEETING AT RADLEY'S HOTEL, SATURDAY, 22 DECEMBER, 1838.

R. T. Crucefix, *M.D.* (Treasurer,) in the chair.

The minutes of the last general meeting, and of all subsequent meetings of the committee were severally read and approved.

The Chairman drew the attention of the meeting to that resolution of the committee, which so strenuously urged the necessity of demonstrating the practical utility of the Asylum, by granting annuities, until

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the erection of the building shall be carried into effect. He stated that he had received various communications from the provinces generally, and had taken the opinion of several London Lodges in this view, but desiring at the same time, that the erection of the Asylum should, on no account, be abandoned.

Brother J. L. Stevens addressed the meeting in explanation of the general objects, and professed his anxiety to preserve the original objects of the Institution; and concluded by moving the following resolutions, which were seconded by Brother Rule:—

"That with a view to the perfect consolidation of an Asylum for the Worthy Aged and Decayed Freemason; and, at the same time, to prove the immediate utility of that Institution, it be determined—

"*First.* To lay apart the subscriptions already received, and such as may accrue, until the sum of 2,000*l.* has accumulated, which, with the interest thereon, and the additions hereafter mentioned, shall be held sacred, as a fund for the erection and endowment of the Asylum.

"*Secondly.* That an amount equal at least to the interest in the sum invested, shall be applied out of the annual collections of the year, by way of annuities among destitute and deserving Brethren in London and the provinces.

"*Thirdly.* That the remainder of such collections shall be added to the Asylum fund.

"*Fourthly.* That when the Asylum shall be erected, the existing annuitants shall be held to be qualified candidates for admission; having the option, however, to retain their annuities, or enter the Asylum."

Brother J. C. Bell entered very critically into the importance of the question, and most ably argued upon the necessity of not granting excessive annuities, until the interest of the capital should be augmented by such additions to the subscription list, as would assuredly arise from the provinces, as soon as they should hear of the importance and utility of the present step; as also from such liberal-minded individual Brethren, who had professed their intention to support the Institution upon the admission of the annuity principle, as a branch of its proposed benefit. Brother Bell fully concurred in the resolutions.

Brother Bigg briefly, but eloquently, supported the resolutions, and expressed his conviction that nothing was wanting to shed a lustrous influence over the laudable exertions of the originators and supporters of the noble project, but to carry the resolutions into the fullest effect. He felt certain that in his own Lodge (the Moira) the unanimous agreement to them would be most welcome.

Several other Brethren, among them Bros. M'Mullen, Osborne, Watkins, and Wright, having addressed the meeting, the resolutions were put, and carried unanimously.

Brother Stevens then moved, and Brother Bell seconded, the following resolution:—

"That the Committee of the Asylum be requested to suggest the proper qualifications, and prepare such regulations as may be considered necessary to carry into effect the objects of the preceding resolutions, and report thereon to a special general meeting."

The resolution was carried unanimously.

It was then moved, seconded, and unanimously resolved, that a copy of the resolutions, &c. should be transmitted to the Editor of the Freemason's Quarterly Review, with a request that he would insert them, if possible, in the forthcoming number of that publication.

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The Chairman having retired, it was moved that Bro. J. C. Bell do take the chair, and the following resolution was moved by Bro. Stevens, and seconded by Bro. Bigg:

"That, taking a retrospect of the extraordinary efforts of R. T. Crucefix, Esq. *M. D.* the Treasurer, generally in aid of the principles of Freemasonry, and more especially as a strenuous and untiring supporter of this Institution,—his patience and forbearance under the annoyances to which, in the latter capacity, he has been unnecessarily subjected—his fortitude under all difficulties, and his persevering determination to carry out the object with which his and their warmest feelings are identified—the heartfelt thanks of this meeting be offered to him; not as a commensurate return—for as such they would be inadequate—but as a simple and honest expression of gratitude and esteem."

The resolution was unanimously carried, and the meeting adjourned.

PROVINCIAL.

HERTS.—FESTIVAL AT WATFORD, *Nov.*—The Marquis of Salisbury held a Provincial Grand Lodge for Hertfordshire, at the Essex Arms, Watford, which went off in a manner highly creditable to all who were assembled.

Previously to the opening of the Grand Lodge, the Watford Lodge, presided over by Wm. Stuart, Esq., had its regular meeting; and the Marquis of Salisbury then proceeded with the more prominent business of the day in the same room, assisted by the Master of the Watford Lodge, as his Deputy Grand Master. The Masonic labours having been concluded, the party adjourned to the Freemasons' Hall, to partake of the banquet.

At the festive board, Wm. Stuart, Esq. presided, the noble Marquis seated on his right, and supported right and left by T. A. Ward, A. Frazer, and T. H. Darton, Esqrs., Past Grand Wardens; W. Harrison, Esq. Queen's Counsel, P.G.R., W. L. Thomas, Esq. G.S., — Goldsmith, Esq., P.G.S., and the Hon. C. Lennox Butler, G.S.B. of the Provincial Grand Lodge of Herts; P. Buckhardt, Esq., P.G.D., J. S. Gaskoin, Esq., P.G.D., R. T. Crucefix, Esq., *M.D.*, P.G.D., and J. P. Acklam; J. L. Stevens, R. L. Wilson, J. B. Gore, and — Sandy, Esqrs., Past Grand Stewards of the Grand Lodge of England; James Andrew, Esq., G.W., and J. D. Kincaid, Esqrs., G.S.B. for Surrey; G. R. Rowe, Esq., and G. D. and L. Thompson, Esqrs., D.C. for Essex; the Hon. Mr. Norton, and other active members of the fraternity. In all about ninety partook of the repast.

The cloth being drawn "*Benedictus*" was sung in good style, by Bros. Wild, Hobbs, Atkins, Fitzwilliam and the choristers, who subsequently contributed greatly to the pleasures of the evening by the introduction of suitable songs and glees.

After "The Queen and the Craft," "The Duke of Sussex, Grand Master of Masons," and "The Pro-Grand and Deputy Grand Masters,"

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had been successively drunk, and responded to with hearty cheers, the Chairman said he should propose a toast for which the assembled company would thank him unanimously and most sincerely,—he meant "The health of the Provincial Grand Master for Herts." (Cheers). He might ask them to drink this as a compliment to a nobleman who permitted him to call him his friend; but the noble Lord had a still stronger claim on their affections, as a zealous and excellent Freemason —(Hear, hear.) The county of Herts was a sufficient proof of this; for when the Marquis of Salisbury first undertook its Masonic government, he found but one Lodge in existence within its limits, but now six flourishing Lodges held their meetings under his Lordship's banner —(Loud cheers.)

The Marquis of Salisbury begged to return his grateful thanks for the manner in which the mention of his name, and of his humble services as a Mason, had been received by the Brethren present. He could not but feel that the little services he had been enabled to render, must have been largely aided by the excellent friends by whom he was surrounded, or Masonry could not have advanced among them with such rapidity, and he might hope, too, with evidences of permanent solidity—(hear, hear). He trusted the Order would continue thus to flourish; and he could assure his helpmates, that he would omit no occasion to promote it (Cheers.) The Brethren who heard him, would feel with him, that there were strong reasons for brevity in his address to them, as every word he uttered was detaining them from the presence of those whose strength consisted in beauty and virtue—(Hear, hear.) And he would, therefore, at once avail himself of the opportunity of proposing a toast that many would anticipate—"The Health of the Worshipful Master who presided that day,—(cheers)—a gentleman to whom he could scarcely say whether he was most attached as a Mason or as a private friend.—(Cheers.)

"The Deputy Grand Master for Herts" followed by a quick fire, at the request of the noble Marquis.

Wm. Stuart, Esq., in returning thanks, assured the Craft that his services were always at the command of Freemasonry.

About sixty ladies now entered the gallery, whose native loveliness and grace, would anywhere have marked them as England's daughters. During their continuance the Masonic vollies were forgone, and social cheers introduced in greeting the toasts.

"The Army aud Navy" having been drunk and greeted with three times three, "The Officers of the Grand Lodge" found a similar response.

J. Buckhardt, Esq. acknowledged the compliment, and stated that similar success had followed the appointment of other zealous and efficient Provincial Grand Masters, of which other counties in the neighbourhood of the Metropolis bore testimony. In Surrey the Order advanced with rapidity and advantage, under Lord Monson.—(Hear, hear.) In Essex, under Rowland Alston, Esq.,—(hear)—and in Suffolk it was spreading fast; but in Norfolk there was a stumbling block which he hoped to see removed.

T. H. Darton, Esq. acknowledged the toast of "The Present and Past Grand Officers for Herts."

"The Visiting Provincial Grand Officers" was responded to, in his usual pleasant manner, by James Andrew, Esq.

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"Our other Visiting Brethren," by the Hon. Mr. Norton.

W. L. Thomas, Esq., and Delme Radcliffe, Esq. respectively returned thanks for the toast of "The Hertfordshire Lodges."

The Marquis of Salisbury then paid a well-merited compliment to the Officers, Past and Present, of the Watford Lodge, which was replied to by A. Frazer, Esq., who assured their fair visitors that a good Mason could not fail of being a good father—a kind brother—an affectionate husband—or a faithful lover.—(Cheers.)

The ladies then retired, and the noble Marquis and his Friends soon followed.

CHATHAM, *Dec.* 27.—The Brethren of No. 216, (held at the Chest Arms Tavern, Chatham), celebrated the Festival of St. John the Evangelist, by dining together, prior to which the Worshipful Master was installed.

SURREY, *December* 28.—FREDERICK LODGE (661).—Bros. Chrees, Penfold, and Gardiner have presented several valuable articles of Lodge furniture. A Lodge of Instruction has been formed, which will be found useful and acceptable to the Brethren residing in Croydon.

CHERTSEY, *December* 28.—ST. GEORGE'S LODGE (661).—This Lodge, so long dormant, has been revived under the charge of Bro. Francis W.M.

IPSWICH, *December* 13.—The Brethren of the Suffolk Provincial Grand Lodge of Ancient Free and Accepted Masons, held a Grand Lodge, and afterwards dined together at the Suffolk Hotel, on Thursday last. Brother John Reade, Esq., P.G.M., in the chair; Thomas Green, Esq., P.G.S.W., acting as Vice-President. Of thirteen Lodges in this county, nine were represented by their officers. The following toasts were drunk:—"The Queen;" "The Queen Dowager, and the rest of the Royal Family;" "The Duke of Sussex, Grand Master;" "Brother Reade, Provincial Grand Master," &c. &c. "The St. Edmund's Lodge, Bury," having been toasted, Mr. Newby, in a very able and eloquent address, returned thanks. Some very good songs were sung by Messrs. Deck, Scott, Pettit, and Lemon. There were about forty gentlemen present, who left highly delighted with the proceedings of the day.

CAMBRIDGE, *Oct.* 6.—The Masons have patronized a play—which is so far good as to show they can support a very estimable Brother in the Craft—but surely the Brethren will do something more—with an Acting Grand Master on the spot, and good Masons who deserve to be made prominent in the Craft,—it is a matter of regret that Cambridge is sadly in the rear. Oh! ye sleepers—awake—arise!

PETERBOROUGH, *December* 15.—The Brethren of St. Peter's Lodge having heard that H. R. H. the Duke of Sussex would change horses on passing through this city, assembled for the purpose of preparing an address to be presented to the Grand Master. The address was engrossed and presented to His Royal Highness by Bro. Thomas Ewart, in the absence of the Grand Master. His Royal Highness received the address with evident satisfaction; and told Bro. Ewart that his rank in the Craft as Past Master, entitled him to the exchange of the Mystic Grip with the Grand Master,—a compliment of which our Brother may well be proud.

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KETTERING, *November* 29.—The convocation of the New Lodge of Perseverance, No. 666, was solemnized this day, in the presence of various Members from Northampton, Peterborough and Towcester, assisted by many visiting Brethren. A procession was formed, and the Brethren walked in full Masonic costume to church, where a most impressive discourse was delivered by the Rev. J. Daniels, *M. A.*, in aid of Kettering dispensary.

LINCOLN.—The Witham Lodge in this city, after languishing for some years in a state of decrepitude, has resumed its activity under the able superintendence of Brother Nicholson, P.G. Sup. of Works, the W.M. Several new names have been added to its lists, which augurs well for its future respectability and usefulness. Sir Edward Ffrench Bromhead, Bart., Colonel Sibthorpe, *M. P.*, the Rev. Dr. Oliver, D.P.G.M., Dr. Beaty, the Mayor of Lincoln, Brother Harvey, one of the city magistrates, &c., have joined the Lodge, and many propositions have been placed upon the books. In such hands the Lodge cannot fail to prosper; particularly as Brother Nicholson has announced his intention of working the Lectures regularly; and the D.P.G.M. is expected to lend his assistance in order to carry that intention into full effect. He attended one of the recent Lodges to initiate a candidate, and afterwards worked five Sections of the E.A.P. Lecture. One of the first acts of the renewed Lodge was a donation of two sovereigns to the Asylum. This is as it should be. Masonry is based on Charity; and all its acts should have a tendency to enforce that heaven-born virtue.

BIRMINGHAM, ST. PAUL'S LODGE (51).—Bro. F. B. Ribbans, late of the Emulation, 21, and Past Grand Steward, is about to assume the Chair of this Lodge, and much hope welcomes his year of office. Brother W. Lloyd will find an able coadjutor in the Craft; and we shall now expect that good report of the Birmingham Masons will resound through the land.

DERBY, *September* 24.—A new Lodge, called the Marquis of Granby Lodge, was opened at Cotmanhay, in this county, which was attended by a numerous deputation of Brethren from Nottingham and Derby. After the ceremony of dedication, and the initiation of some new Members, the Lodge walked in procession to Ilkeston church, to hear divine service. On its return, the Brethren sat down to dinner, and spent a most agreeable afternoon. The procession made a considerable show, considering the unfavourableness of the weather, and was attended by an excellent band of music, which continued to enliven the day by playing a number of favourite airs.

NOTTINGHAM.—On Tuesday, Oct. 30, the Anniversary of the Commercial Lodge, No. 594, at Nottingham, was celebrated; and many influential Masonic characters, both from the province, and visitors, were present. An excellent 5 o'clock dinner was provided at the George the Fourth Hotel; after which the brethren adjourned to the Lodge Room adjoining, where the tables were spread with wines of the choicest quality and a dessert. Bro. Lawton, the W.M., took the chair, and was supported on his right hand by Colonel Wildman, P.G.M.; and the Rev. Dr. Oliver, D.P.G.M. for Lincolnshire; and on his left by Dr. Pigot, D.P.G.M. for Notts; and W. F. Norton, of Elton Hall, Esq., P.G.S.W.

In proposing the first toast, the W.M. observed that he united the Craft with the name of our beautiful young Queen; that the honours of Masonry might accompany the toast.

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The W.M. then called on the Brethren to assist him in doing honour to the name of an illustrious individual who had for many years exerted his talents and influence in behalf of Freemasonry; and the extension of the Order under his presidency was the best eulogy that could be pronounced; because the results of his judicious management were every where apparent; and not subject to either doubt or misrepresentation. When he named H.R.H. the Duke of Sussex therefore, he was convinced, that as every Brother was alive to the moral and scientific worth of our princely Grand Master, he need not use many words to induce them to respond with heart and hand to the toast. (Cheers.) Drunk with the honours of Masonry.

After a well merited eulogy, the W.M. then proposed the health of Colonel Wildman, which was received with acclamations; and in replying to the toast the gallant colonel drew a most interesting picture of the origin, progress, and present state of the several Lodges within his province; and in concluding an extended speech, he observed—that what he had hitherto said was of the past, while the future lay obscure within the womb of time. But, continued the colonel, it is a true point of wisdom to use past occurrences as the heralds and instructors of those which are to come. By our unity, zeal, and perseverance, we have jointly been the happy instruments of advancing Freemasonry in the Province of Nottingham to its present imposing position; and thus our experience of the means necessary to produce a beneficial result, will I hope, prompt us to increase our energies, so that they may keep pace with the triumphs of our success; that not only may the number of members augment, which is the certain consequence of regularity and good moral conduct amongst the Brethren; but new Lodges will also spring up in other parts of the province; whence the unequivocal advantages of our sublime and beautiful institution will be extended to those portions of the community which are at present in a state of darkness respecting its genial and beneficial tendency. (Cheers.)

Toast.—The D.P.G.M. for Nottinghamshire, Dr. Pigot.

The D.P.G.M. responded to the toast, and stated some interesting facts relating to his official connexion with the different Lodges in the province; of all of which, we understood him to say, he had been, at one time or another, a subscribing member. Observing a visitor present, whose name was known, not in this country merely, but also on the continents of Europe and America; in the East and West Indies, and throughout the whole world; he should take the liberty of proposing health and prosperity to that individual. It would be unnecessary to add that he alluded to the Rev. Dr. Oliver, the D.P.G.M. for Lincolnshire. He had derived much amusement and instruction from a perusal of that learned Brother's works, and if there was any one present who had not enjoyed a similar advantage, he would advise him, before the expiration of another day, to gain possession of those publications; which contained copious explanations of the true end and design of Freemasonry. (Cheers.)

The D.P.G.M. for Lincolnshire then rose and said, addressing himself to the Chair. I feel highly gratified by the attention that has been paid to me this day; and particularly by the reception of my name with such marked testimonies of esteem. As I am personally a stranger amongst you, I conclude it is to my character as a Mason, that these high compliments have been offered. As a Mason, therefore, I will endeavour to answer you. During the last thirty years of my life I have bestowed

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considerable pains to investigate the origin, antiquity, and true design of Freemasonry; and I flatter myself that I have made some progress in the study—although conscious that I have still much to learn. A question is frequently proposed to us by those who have not had the advantage of initiation into our mysteries—and sometimes by our female friends—which causes some degree of embarrassment, because we find a difficulty in explaining principles without betraying secrets. The question is—"What is Freemasonry?" How simple—yet how comprehensive. I know, continued the Rev. Doctor, the answer you will give; but that answer, though perfectly satisfactory to ourselves, is not quite so clear to the uninitiated. As I am on my legs, therefore, with permission of the W.M., I will explain to you what, in my opinion, Freemasonry is—an opinion founded on much impartial deliberation and extensive research. (Great cheering.)

I understand Freemasonry under three separate denominations, the first of which is, that it is a System of Light. In this sense it was probably used by our progenitors in Paradise while they retained their innocency. If we search for the origin of Freemasonry under this designation of pure, ethereal, ineffable Light, our ideas are bewildered in the immensity of the subject. That bright blaze of perfect Beauty, which we denominate light, united with perfect Wisdom, and perfect Strength, was coeval with the eternal divinity of Him who gave it birth. It has always existed, and for ever will exist, even when "the everlasting mountains bow, and the perpetual hills be scattered." And this ephemeral system, of which our terraqueous globe forms a part, with its few thousand years of time, is only an intercepted point in the vast and incomprehensible eternity, which is illuminated with the spiritual essence of our glorious science.

Another interpretation of Freemasonry, equally sublime and beautiful, is, that it is a System of Charity. I do not mean simply that charity which would induce us to give relief to a Brother in distress; but charity in its broadest and most exalted sense—the universal love of God and man. Would you trace this sublime principle to its source? You must look beyond the bounds of time;—you must penetrate the empyrean to the heaven of heavens; and there you will find it existing amongst the happy society of angels, before that black apostacy was introduced, which ended in the expulsion of the rebel spirits, and the restoration of this branch of Freemasonry, the bond of peace and of all virtues. And when the existence of this globe shall terminate; when "the Great Architect of the Universe shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God;" Masonic Charity will continue to illuminate those blessed abodes where the just exist to all eternity. This splendid branch of the Masonic science is the distinguishing characteristic of the Deity. All other virtues, whether cardinal or theological, are mortal;—Charity alone is immortal. Like the central blazing star in the firmament of heaven, Charity shall shed its resplendent beams through endless ages of eternal glory.

St. Paul, in language purely Masonic, speaking of this virtue, says, "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." What were the reasons which induced the apostle to make such an assertion? Why, because these gifts are transient, and adapted to an imperfect state; because they would be useless in a state of Beatitude and Light. Even Faith and Hope, though essential to every

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one during his mortal pilgrimage, will have no place in the realms of bliss. There we shall see the things which are now unseen; and consequently we shall not want the evidence of Faith. The first step of the Masonic ladder being triumphantly passed, will be for ever done away. There we shall possess the things we now hope for, therefore we shall not need the support of Hope. Thus the second step will for ever vanish. But when Faith and Hope shall have had their perfect consummation, Charity will still remain. The third step of the ladder penetrates the highest heavens, and can never be destroyed. And when the darkness of death is past, and we are admitted into the Grand Lodge above, the region of eternal Light; the bright beams of Charity will be fully infused into our souls; and we shall make one glorious company with the angels and archangels, and all the host of heaven. One mind and one voice will animate this heavenly society; and that mind and that voice will celebrate the praises of Masonic Charity. All will unite in the most perfect harmony to adore the Great Architect of the Universe. Mutually rejoicing in each others happiness; as there will be no wants to relieve, no distresses to commiserate, all in that blessed Lodge will be filled with the pure essence of Spiritual Masonry.

Another and more general definition of our science, as suited to the imperfection of mortal natures in their probationary progress through this world to another and a better, is—"a beautiful system of morality, veiled in Allegory, and illustrated by Symbols." Here then we come to a familiar topic. Here we recognize our own system of Freemasonry. And why do we reverence this system? It is in the humble hope of obtaining a glimpse of that immortal light

"Which gleamed in heaven before the world began;"

feebly symbolized by the blazing Star in the centre of our Lodges; and of attaining to the practice of universal Charity.

These three principles, Light, Charity, and Morality, form constituent parts of that one system which we denominate Speculative Masonry, and was introduced on this globe at the creation of man.

When first the golden morn aloft,
With maiden breezes whispering soft,
Sprung from the East with rosy wing,
To kiss the heavenly first-born Spring;
Jehovah then, from hallowed earth,
Gave Masonry immortal birth.

This pure science was practised by our first parents before their melancholy deviation from rectitude. They lived in the sweet enjoyment of those principles which constituted the delight, and formed the chief employment of angelic essences, resplendent LIGHT; heaven-born CHARITY; and irreproachable MORALITY, unsullied by any base admixture; angels were their companions; and they held communion with God. How long did they retain this state of bliss; This is a question which it may be difficult to answer. Some say only for a single day; others, forty years; others one hundred. However this may be, it is quite certain that they fell from their state of pristine innocence; and when they had become stained by disobedience, Light and Happiness fled affrighted at their sin, and left behind darkness and misery; Charity drooped her beautiful head in anguish and sorrow, and quitted the polluted abode of man for the purity of her native skies. What were the consequences? Soon, too soon it was discovered that Primitive Masonry

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had undergone a fearful change. Soon the unhappy offspring of our progenitors evinced the fatal effects of a departure from Brotherly Love. Speedily a scene was exhibited before the high heavens at which angels wept—a brother stained with a brother's blood. Before this period Spiritual Masonry, or in other words, Morality, united with the simple worship of the Creator, was practised by the little family of man. But the death blow which Cain inflicted on his brother, caused a violent disruption of the great principles of the Order, and separated it into those two grand divisions which are termed Speculative and Operative Masonry. The former was practised in the line of Seth, and the latter in that of Cain. And here we find one striking fact which constitutes an unerring guide in our estimate of these two divisions of Freemasonry. When the descendants of Cain had lost sight of their Creator, they devoted all their attention to the arts of civil life; and it is thought that the seven liberal sciences were invented by this race before the flood. This however is doubtful. But it is quite certain that they made considerable progress in the scientific pursuits attached to Operative Masonry. Cain brought the first principles of geometry and architecture into operation, and built a city. Jubal invented music. Tubal Cain the art of working metals. And astronomy was the delight and practice of both the Speculative and Operative Masons who existed in the antediluvian world.

But the children of Cain were idolators; and it is remarkable that in all the first ages, these mistaken men were the most accomplished in the knowledge of human science. After the flood, the posterity of Ham perpetuated the errors of the unhappy race of Cain. Here a question naturally arises, had they no desire to emerge from these corruptions? Search into the mythologies of the various heathen nations, and you will find a solution of this enquiry;—you will find that amidst all their errors they had an evident desire to emulate the Spiritual Masonry of the holy worshippers of God. It was for this purpose that rites of initiation were adopted before the dispersion of mankind from the plains of Shinar. It was for the same purpose that these rites were subsequently propagated throughout the world. Wonderful it is to reflect on the extravagancies to which these institutions led. By what process, do you think, these errors were perpetuated? By any mysterious agency? Certainly not. It was by a system of false and inconclusive reasoning. The people who practised this spurious imitation of our science, were very solicitous to share in the privileges of true Masonry; because they were witnesses to the peaceable fruits which it produced. But they were too proud to submit to the guidance of a theocracy. They had heard from some remote tradition, that Light was the object of the Freemasonry practised by the holy patriarchs; and therefore transferred their adoration to the Sun; which being the great source of material Light, they mistook for that lucid principle which emanates from the throne of God. Their institutes, their ceremonies, their deities, both actual and symbolical, all tended to the same point; until their ideas were so completely involved in mythism, that though the system of Light shone brightly in the world, yet their darkness was so intense that they comprehended it not.

These irradiations of Light pervaded every false system from the east to the west; from the Brahmins of Hindoostan to the Druids of Britain; and existed in the remotest regions of the North. Why then did they not operate to the purification of these unholy systems? Why? Because the people could not understand them. Because they were so perverted by fable as to be unintelligible. Do you ask what were these rays of

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Light? They were traditions of the Creation and Deluge; the unity and trinity of the deity and a future state; with the doctrine of a mediator who should bruise the serpent's head, and atone for the sins of man by a voluntary sacrifice. All of which were obscurely conveyed in the Spurious Freemasonry of ancient times. Here then we have an exemplification of that great Masonic truth, that the Deity, from the creation of the world, never left himself without a witness amongst men.

Still they continued to propagate their system of mythological Masonry, with its train of hieroglyphical symbols, far and wide. With a reckless disregard of consequences, you will be surprised to hear me say, in the active pursuit of astronomical speculations; when the hierophants of Egypt arranged the stars into asterisms; they painted the history of initiation in legible characters on the concave vault of heaven, as a monument which could never be obliterated. This may be considered a bold assertion. It is novel, it is original; but I am persuaded it is true. I am persuaded that the constellations which have been placed in the southern hemisphere, contain a pictorial representation of the process of initiation into the spurious Freemasonry; and the grounds on which my opinion is founded will be considered at large in the next number of our Quarterly Review.

Thus the true and the spurious Freemasonry, like two parallel lines, progressed, without any material collision, until that remarkable epoch in our history, when Operative and Speculative Masonry were permanently re-united at the building of King Solomon's Temple. It may be unnecessary to add that at this period an arrangement of discipline was agreed on by the Grand Masters of each separate division; which still continues to animate our proceedings, and interest our hearts. From this time Masons were accounted Free and Accepted; the Science became a tangible reality; modified in its forms, and consistent in its principles; blending morality and science in one beautiful tissue of gold and silver threads, to advance human happiness to its highest pitch, and in the end to crown it with glory and immortality.

Our Order is designed
To expand the human heart, and bless mankind.
Wisdom herself contrived the mystic frame;
Strength to support, to adorn it Beauty came.
We're taught, with ever grateful hearts, t'adore
The God of all, the universal power.

The prevalence of these great principles has elevated Freemasonry in our times to its legitimate rank amongst human institutions; and in all the nations of the earth, monarchs are its patrons; and its Lodges are crowded with the noblest and the best in the walks of learning and of science. And richly does it merit such a distinction. Let its principles be philosophically analysed; its excellence as a moral and scientific institution be impartially considered, and the inevitable conclusion will be, that, as a source of amusement blended with sound instruction, its equal, humanly speaking, does not at present exist on the face of the habitable globe.

It is unfortunate for Masonry that these results do not always appear. And why do they not? Because many are initiated into its mysteries, who give themselves no further trouble about the matter;—they are satisfied with a few signs and tokens, which are but the trinkets of the Order, and never enquire into their use or moral tendency. To such

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persons Masonry is a dead letter. Others will probably possess sufficient industry to make themselves master of the forms and ceremonies and technicalities of Masonry, without enquiring into their origin or ultimate design. To these Freemasonry unfolds but half its beauties. A few there are—alas! how few—who view the Order with a philosophic eye; who see it in all its bearings, and trace it through all its ramifications. To these Masonry is a substantial blessing. The evils of this frail state are ameliorated through its genial influence—the heart is filled with pure and unfeigned Charity; they pass down the hill of life smoothly and gradually, without dreading the sting of death or the victory of the grave.

Let us then—let all who desire to reap benefit from the system into which they have been initiated—emulate the possession of something more than the mere technicalities of Masonry. The full glory of the harvest is before us, let us not be satisfied with the wretched gleaning of the grapes after the vintage is done. Then may we live in peace, harmony, and Brotherly love with all mankind; and in the closing moments of our career we may be comforted with bright and cheerful hopes that

——— rest more sweet and still,
Than ever nightfall gave;
Our yearning hearts shall fill
In the world beyond the grave.
There shall no tempests blow,
No scorching noontide beat;
There shall be no more snow
No weary wandering feet.
So we lift our trusting eyes
From the hills our fathers trod,
To the quiet of the skies,
To the Sabbath of our God.

The Rev. Dr. sat down amidst loud and continued cheering.

The W.M. then proposed Bro. Norton, P.G.S.W.; who answered by saying that he had received much instruction from the speech of the Rev. Bro. who preceded him. He considered that Freemasonry had been eminently useful in the infancy of the world in the civilization of man. The first state of society, when men passed a solitary existence in dens and caves of the earth, was a state of fear, anxiety, and wretchedness. The strong preyed upon the weak; and a consciousness of insecurity was the reigning sentiment of every man's heart. In this state of things Freemasonry appeared as the friend and benefactor of man; and pointed out the blessing of union and mutual confidence. Contiguous dwellings were then erected for habitation and defence;—Operative Masonry teaching mankind the art of constructing these domestic edifices on such a principle as to combine comfort with beauty and utility; while Speculative Masonry, by a gradual but sure process, conferred the happiness and security arising from the establishment of civil and social institutions. The same principle of Freemasonry continues to be of the greatest utility even in the present times of mental enlightenment, and refined knowledge. The Mason's Lodge is an arena on which all men may meet, as on neutral ground, whatever be their religious opinions, or their political bias. (Cheers) This is an immense advantage, which is possessed by scarcely any other institution. We

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meet as friends and Brothers;—we combine to cultivate our mental faculties by the study of morality and science; and fear no collision but that of genius employed in the investigation of truth. (Cheers.)

Toast.—The W.M. Officers and Brethren of the Newstead Lodge.

Thanks were returned by the W.M. of that Lodge, who was present as a visitor.

Toast.—Lord Rancliffe, and the P.G. Lodge of Leicestershire, which was handsomely acknowledged by Brother Hughes, one of P.G. Deacons of that province.

Brother Neuberg, the Senior Warden, was then called on by the W.M. to propose a toast; and he complied in the following words.

Right Worshipful Provincial Grand Master, Worshipful Master, and Brethren, you will probably have observed with me, that, since we were delighted, and, if I may judge from my own sensation, I may say edified, with that mind-stirring address of our Rev. Brother, the D.P.G.M. for Lincolnshire, and which just now, Brother Norton so truly described as "learned, eloquent, and beautiful," an address which seems to have been peculiarly illuminated by the three Masonic Lights of Wisdom, Strength, and Beauty:—you will have observed, that every Brother who has risen since, has again and again reverted to it; it seemed as if they were all spell-bound, and could speak of nothing else. (Cheers.) You will therefore not wonder, Brethren, if I follow their example. It is but natural that the effect of genuine eloquence which, springing from the heart—reaches the heart, should have operated upon me as upon you all. I hope, therefore, that you will bear with me for a few minutes, before I give you the toast with which I shall have to conclude, while I shall attempt to give expression to some thoughts which the magic touch of the words of Brother Oliver has raised in my mind.

That reverend Brother has taught us how to answer the frequent question, 'what is Masonry?' when asked by the uninitiated. Now there is not a question but an observation sometimes made, not by the uninitiated only, but even by Masons, and sometimes by intelligent Masons too, which is not unworthy of some consideration.

Brethren, there may be, and I believe there are, those amongst us, who, after having completed the cyclus of initiating degrees confess themselves disappointed. They may consider Masonry as something that had outlived itself, as something dead and gone, and that what we kept guarded with bolted doors and drawn swords was but a spectre, without life and reality. They may say, that in those remote ages, when darkness covered the face of the earth, when but few had glimpses of intellectual Light, and when it was dangerous for those few openly to avow their inmost persuasions; they may say that in those times, and in those times only, the economy of our Order was needed and useful. But that now, when the sun of enlightening had long since dawned and risen—when individual opinion was everywhere respected—when science and morals and religion walked the broad daylight, and needed no longer hide themselves with the owl and the bat—that in our times, when ancient Mysteries had became modern common places: that now there was no longer any occasion for such an institution as the Masonic Order. And, Brethren, we cannot deny it, that, to a *certain degree*, they are right. Masonry can no longer be regarded, what during darker ages it probably had been, the sole repository of true science, of pure morals, of enlightened religion. And Brethren, far from regretting this, far from indulging in any narrow, envious spirit of exclusiveness—it

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must be delightful to every true-hearted Mason that such is the case; and that some of those precious, intellectual plants, which were once only known and nursed as exotics in the Lodge, have since grown up to sturdy indiginous trees, able to take care of themselves, and offering on the open highway of life, their shadow, their protection, and their manifold usefulness to every passer by. But, Brethren, Masonry contains some other features, which are as yet peculiar to herself, and which are far from having yet received common acceptance. I will, on this occasion, only allude to its social views and tendencies; to its simple, testless, primitive, all-embracing principle of *universal fraternity*! This is a source, Brethren, from which, if rightly conducted, will yet flow a plentiful river of increased happiness into human society; a source from which, I trust, will eventually emanate influences of which modern society with its boasted inventions, with its moral victories and multiplied comforts; but also with its casts, with its rivalries, and its consequent fears and heartburnings, stands yet much in need of. When society at large will at length have learned from Masonry—not to ask the candidate for Brotherhood after his rank, his fortune, his country, his manner of faith, his politics, his connexions, or after any of his outer circumstances; but simply and plainly after his character, and 'in whom he puts his trust in all difficuities and dangers,' and when satisfied on these points, will receive him as Brother, and look upon him as such, and treat him as such, and meet him as such:—then, and only then, will Masonry have accomplished her important mission; then, and not till then, may the last Masonic Pilgrim throw aside his staff and joyfully exclaim, 'I have found it!' and search no longer!

Brethren, I humbly apologize for having thus ventured—with more zeal than discretion—to follow Brother Oliver on his own ground. I have done so principally because I trusted that you would extend to me a portion of that Charity, which he so eloquently described to us to-night, in all its own divine qualities.

And now, Brethren, I have the pleasant task to perform of proposing to you a toast, which I know you will receive with as much pleasure as I give it.

The Royal Sussex Lodge, Brethren, occupies in this province a peculiar and interesting position. By numbering amongst its members some of the élite of this county, it opens the way for intercourse between individuals of different spheres of life, who would otherwise have remained estranged from each other; the occasions of those meetings are also of such a sort that they leave but pleasant recollections behind; and, Brethren, the human heart is of that happy construction, that it naturally leads to beat kindly towards those, with whom it has shared one sensation. (Cheers.) Our sister Lodge thus holds out the bond of union between those whom society has separated, and so accomplishes to a certain degree, what I shall always consider the happiest tendency of Masonry—Fraternal intercourse between all, and a consciousness of mutual dependence amongst all! Brethren, I will not detain you any longer from drinking the health of the Master, Officers, and Brethren of the Royal Sussex Lodge."

The toast was drunk with great enthusiasm.

The following toasts were then drunk, and responded to by Brethren present who were connected with each. "The W.M., Officers, and Brethren of the Commercial Lodge." "The Right Honourable C. T. D'Eyncourt, and the P.G. Lodge of Lincolnshire." "Brother Strong,

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P.G.J.W." "The Visiting Brethren." "Masonry universal," &c. all of which were drunk with the honours.

At about ten o'clock the P.G.M. announced his intention of departing; when Brother Finn immediately rose, and after eulogizing the lady of Colonel Wildman for her universal exertions in behalf of the Royal Freemasons' School for Female Children, requested, before the P.G.M. deprived them of his presence, that the health of that lady might be drank with every honour which is due to the Mason's wife, and the friend and benefactor of Masons' orphan children. (Much cheering.)

After this toast the P.G.M. took his leave, accompanied by Dr. Oliver; and shortly afterwards the meeting broke up.

York, *October* 29.—A Lodge was opened at Thornton, near Bradford. The dinner was provided by Mr. Jonas Robinson, of the New Inn. After the cloth was removed, the remainder of the evening was spent in conviviality and harmony.

Lancashire and Cheshire.—Grand Masonic Ceremony of laying the Foundation Stones of two Churches at Stalybridge and Dukinfield.—The ceremony of laying the corner stone in the rebuilding of St. George's Chapel, Stalybridge, and of St. John's church, Dukinfield, took place on Monday last, and proved a highly interesting event to the inhabitants of that populous district. By the arrangements of the committees of management of the two churches, it was determined that these interesting ceremonies should take place on the same day, and to further their views, the respective owners of the extensive cotton spinning works kindly consented so suspend the labours of their establishments, to afford to their numerous workpeople an opportunity of participating in the events of the day, August 27, 1838.

Our duty points to the propriety of giving, at the length they deserve, the particulars of this magnificent ceremony, one in which the intelligence of man—the heart of man—and the best feelings of man, so happily associated in the dedication of the temple to his God. But it is not possible to do justice, by partial details; we can only, then, observe, that while all the proprieties of Masonic discipline were observed, so those proprieties were the subject of approbation of the assembled throng who witnessed the proceedings. Lord Combermere presided as the Provincial Chief; the Rev. Mr. France offered the appropriate prayer.

At a subsequent banquet the addresses of Lord Combermere and Mr. France, as well as those of the Chairman, Captain Hollingsworth, were typified with peculiar elegance; nor can we, even in our brief remarks, omit to state that Brother Preston's truly Masonic sentiments made their due impression. All was peace, harmony, and love.

Grand Masonic and Musical Festival, Saddleworth—in commemoration of Her Most Gracious Majesty's Coronation, *Oct.* 5.—Lodge of Candour, No. 422. That the day should not be devoted to feasting alone, it was deemed proper that the praises of a loyal and devoted people should also be displayed by the performance of a selection of sacred music from the sublime Oratorios of Handel's "Messiah," and Haydn's "Creation."

As the Lodge Room was found to be too small for the purposes intended, a spacious pavilion, about twenty-six yards in length, and eighteen broad, was erected in a small close near the banks of the river,

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and near the road leading to Old Depth, the apex in front being surmounted by an immense union jack, and the beloved name, "Victoria," in numerous jets of gas fixed over the entrance. The interior presented a novel and most chaste appearance. At the west end was a gallery, with nine rows of seats, for the accommodation of "Masons' wives and bairns," and others; and a raised platform, with piano-forte, for the glee-singers; the G.W. corner below being appropriated to the band of musicians, "all of the Mystic tie." Over the Master's chair was a garter blue silk flag, with the Queen's arms emblazoned thereon, and inscribed, "Long live the Queen;" and numerous other flags in various parts of the pavilion. The whole being illuminated by three chandeliers, and fifteen double lights of gas. The tables were laid out for one hundred and seventy-nine persons.

At nine o'clock the Brethren began to assemble, and shortly after, the Craft Lodge, being tiled by the venerable Brother, Richard Fitton, of the Imperial George Lodge, No. 92, was opened by the Officers No. 422, and the R.W. D.P.G. Master, Chas. Lee, Esq., with the Pro. G. Officers present of West York, and others from the adjoining provinces, entered in grand procession, and took their stations; and the Prov. Grand Lodge of Benevolence was declared duly opened. The minutes of the last meeting at Halifax were confirmed, and other business transacted; and the work of charity was closed by a vote of 10*l.* for the relief of a Brother who had met with a serious accident.

The procession was then marshalled by Brothers G. H. France, P.G.D. of Cer. West York, and Brother Jas. W. Pitt, P.G.D. of Cer. East Lancashire (whose special assistance was desired on this occasion), and proceeded to Dobcross Chapel, which had been properly prepared by the erection of a substantial gallery over the chancel, and an addition made in front of the orchestra for the principal vocalists.

The first part of the Oratorio was from *The Messiah*, and was opened by the recitative and air of "Comfort ye my People," and "Every valley shall be exalted," followed by the chorus of "And the glory of the Lord," which was well given, but not so effectual as any of the others that followed. Mr. Knyvett sang "O thou that tellest good tidings," with his accustomed skill. Mr. Machin lacked nothing of his vocal abilities, in the recitative and air of "Darkness shall cover," and "The People that walked." The chorus "For unto us a Child is born," was most effective. This portion concluded with "I know that my Redeemer liveth," by Mrs. Knyvett. The chorus of "Worthy is the Lamb," was spirited and well-timed.

The next part of the Oratorio, selected from *The Creation*, excited praise and gratitude to the Great Architect of the universe. Mrs. Knyvett sang "The marvellous work, perhaps, as well as ever. The performance concluded with the coronation chorus "God save the Queen."

The procession was then remarshalled, and on arriving at the centre of the town, formed in a circle, and the National Anthem was sung in full chorus; after which about three hundred ladies partook of an elegant cold collation, consisting of every thing in season, the stewards waiting, and paying every attention to their comfort. During the repast, they were enlivened by the sounds of music from the band without.

About five o'clock, the Brethren sat down to the most splendid banquet ever provided in that part of the country.

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The gallery was crowded with ladies, and at one time there must have been more than three hundred present. The band during the repast played many Masonic and other favourite airs. Brother Charles Harrop, P.M., presided as Master; Brother Henry Blackburn, S.W.; and Brother M. Driver, J.W.

Bumpers being filled, the W.M. Harrop, in a neat speech, introduced the first toast, in which he stated upon the best authority, that ere long we shall have it announced that the Queen had become Patroness of the Order; and concluded by proposing, as the daughter of a Freemason, "Health, long life, and happiness, to Her Most Gracious Majesty the Queen Victoria," which was drunk with the greatest enthusiasm, followed by the National Anthem.

The next toast was that of one who might be termed the pattern of her sex,—virtuous and charitable,—the exemplary relict of our late deceased Patron—"The Queen Dowager; and the rest of the Royal Family."—(Three times three.)

The W. Master then proposed a Royal Prince who had been connected with the Order for forty years, and the Presiding Grand Master, watching over the interests of the Order for the last quarter of a century,—"His Royal Highness the Duke of Sussex,"—with three times three, in which the ladies most cordially joined.

"The Pro.-Grand Master, the Earl of Zetland, and the Deputy Grand Master, Lord John Churchill."—(Three times three.)

The next toast was the Grand Masters of the sister countries of Ireland and Scotland,—"The Duke of Leinster and the Earl of Dalhousie."—(Three times three.)

The W. Master prefaced the next toast with an elegant address, in which he apologised for the absence of the R.W.P.G. Master, and proposed, in his threefold character, as a resident nobleman of the county; as the R.W.P.G. Master of the West Riding,—"The Earl of Mexborough."—(Three times three.)

"The Health of Viscount Combermere, Prov. G.M. for Cheshire," was drunk with enthusiasm; and after many others were given, the company separated, highly delighted with the proceedings of the day.

BURSLEM.—The Brethren of St. Martins Lodge, No. 115, celebrated the Festival of St. John, on Thursday, the 27th day of December 1838, at the White Hart Inn, Burslem.

The Lodge met at three o'clock for the installation of the Master. The Brethren of the Craft within the Province and the surrounding neighbourhood attended.

OPENING OF THE SUTHERLAND LODGE OF FREEMASONS, No. 660, BURSLEM, *December* 11.—This festival was held at the Legs of Man Inn, Burslem, on Tuesday last. Soon after twelve o'clock the visitors began to arrive, and the Lodge was opened in due form by the W. P. M. Brother Rothwell, of the Menturia Lodge, 606; the W. P. M. Bro. Wain, and the W. P. M. Bro. Hales, of St. Martin's Lodge, No. 115; when the Lodge was duly constituted, and the First Master, Bro. G. Baker, was regularly installed.

At four o'clock the Brethren sat down to banquet, G. Baker, W. M. in the Chair. The worthy Chairman observed, the first toast he should offer to their notice was, "The Queen," who was still more endeared to them from the circumstance of her being the daughter of a Mason; afterwards, "The Royal Family."

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In proposing the health of "Our M. W. G. M. His Royal Highness the Duke of Sussex," he was sure they would receive it with affection. It was not only in his princely, but in his public character, that they observed his excellence. They knew how sincere a patron he was of the charitable institutions of Masonry.

The Chairman then proposed "The Health of the P. G. M. the Hon. George Anson." He hoped to have had the honour of his company on the present occasion, but his official engagements in London would not allow him to come down. (A letter the Chairman had received from him was read.) It was the intention of the P. G. M. to appoint a deputy on his next visit to the Province, who he had no doubt would attend to the interests of Masonry.

The Chairman, on rising to propose the next toast, observed, that he had now arrived at what might be termed the cause which had induced them to assemble this day—the opening of the Sutherland Lodge. It was, he assured them, one of the happiest days of his life, and to be appointed the first Master of the new Lodge, he hoped he appreciated as it deserved; but at the same time, when he reflected on the serious responsibility which devolved upon him, in the proper discharge of the duties of the office, he must claim their kind indulgence; and knowing how dearly they valued Freemasonry, he felt assured that every Brother would render the assistance he might require. He would conclude by proposing "Prosperity to the Sutherland Lodge—May our children's children celebrate with joy and gratitude the transactions of this auspicious day; may the tenets of our profession be transmitted through this Lodge, pure and unimpaired from generation to generation."

Various other Masonic toasts were given during the evening, and the Brethren departed, after experiencing much happy and intellectual enjoyment.

Lancashire, *October* 23*d*.—The foundation stone of a new church, for the accommodation of about 500 persons, was laid at Sabden, near Whalley. Mr. Starkie, of Huntroyd, a gentleman well known for his zeal and liberality has, on this occasion, given an acre of valuable land, and 1,200*l*. towards the erection and endowment of the church; and his friends have also liberally contributed.

It having been announced that the corner stone would be laid in Masonic order, according to ancient practice, the clergy and gentry of the district assembled at Whalley Abbey, the residence of the Rev. Robert Whitaker, and went in procession, consisting of thirty carriages, to the site, a distance of three miles. The Chapter and Lodges of Masonic Brethren from Burnley, after having been opened in due form by Bro. Radcliffe, P. Z. and W. M., assisted by Bro. Holden Hammerton, Esq., &c., and under the direction of Le Gendre Nicholas Starkie, Esq., R.W.P.G.M. (W. D. L.), and the Brethren being marshalled in their full Masonic costume (which for splendour and costliness is not surpassed by any other Chapter in the kingdom) met and joined the general procession from Whalley. At the ground an opening was made, and the Masonic Brethren proceeded to the north-east corner of the proposed edifice, when the ceremony commenced by singing the Old Hundredth Psalm.

The Rev. Richard Noble, vicar of Whalley, then offered up, in a very impressive and unaffected manner, an excellent prayer.

The Rev. Gilmour Robinson, R.W.P.G.C. (E. D. L.), addressed his Masonic Brethren, the founders and subscribers to the church, and the

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people generally, in a most elegant and beautifully composed speech, which is to be published in a pamphlet form.

Brother James Radcliffe, P. Z. and W. M., after the stone was adjusted, in a very neat speech, presented Mrs. Starkie with a handsome silver trowel.

After the entire ceremony was concluded, the Masonic Brethren then retired to the inn, and the Lodge was closed, as usual, with prayer to the Divine Architect of the Universe. A sumptuous banquet was prepared, at which Mr. Starkie presided, and the health of a Mason's Daughter, "Her Majesty the Queen," was drunk with tremendous applause, and was followed by the health of "His Royal Highness the Duke of Sussex, Grand Master of Masons," and other appropriate toasts.

CHESTER-LE-STREET, Nov. 2. — A Provincial Grand Lodge of this county was held at Chester-le-street, at which Sir C. Sharp, D.P.G.M., presided, in the absence of the Earl of Durham. The Brethren afterwards dined together at Brother Lowson's, the Lambton Arms Inn; and Mr. Hedworth Lambton honoured them with his company on the occasion. The usual Masonic toasts were drunk; and in the course of the evening the following appointments of officers for the ensuing year were announced: — Sir H. Williamson, G.S.W.; Hedworth Lambton, Esq., G.J.W.; Rev. C. Grant, G.C.; J. C. Carr, G.T.; J. P. Kidson, G.S.; T. C. Granger, G.R.; R. White, G.S.W.; Thos. Hardy, G.D.C.; W. Croudace, S.G.D.; D. Jonassohn, J.G.D.; D. Shirreffs, G.S.B.; J. Husdell, P.M.G.B.; G. Walker, G.P.; J. Hutchinson, G.T.

The following subjoined report was laid before the members of the Lodge at the dinner:—

On hearing that the Grand Master, H. R. H. the Duke of Sussex, was in the county, the D.P.G.M. thought it right to call together all the Grand Officers of the province; and to consult with them on the propriety of inviting his Royal Highness to dinner, at the Festival.

The Grand Officers met on the 12th October, and resolved:—"That an invitation to the Grand Master of England, requesting the honour of his company to dinner at the Provincial Festival, be presented to him by the D.P.G.M., in the name of the Province."

In consequence, the D.P.G.M. waited on his Royal Highness, at Raby Castle, on the 14th October, when the Grand Master delivered the following answer:—

"Raby Castle, October 14, 1838.

"AUGUSTUS F.——G.M.

"The Grand Master, in acknowledging the receipt of the invitation communicated to him in the name of the Provincial Grand Lodge of Durham, by the Deputy Provincial Grand Master, has to request the worshipful Brother to convey to the Brethren of his Province his kind and fraternal thanks for the assurance of their warm attachment, and for the good feeling with which they have addressed him—to assure them of his sincere regard, and the lively interest which he takes in their welfare, as in the welfare of the craft in general—and to express to them his deep regret, as also to explain the cause of his being prevented from coming amongst them upon the present occasion, having been detained longer than he had originally intended, under the hospitable roof of his noble friend the Duke of Cleveland, by an injury done to one of his legs. The Grand Master hopes, however, that, at some future period, he may be so fortunate as to find himself in the neighbourhood

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of Durham; when, with the blessing of the great Architect of the Universe, he will most cheerfully avail himself of such opportunity to attend their meeting, to assist at, and to preside over their labours. In saluting the worthy brethren by the mysterious and holy number, the Grand Master assures them of his continued good will towards the Provincial Grand Lodge of Durham, as also to every individual Lodge under its immediate care and sanction.

"To the very Worshipful the Deputy Provincial Grand Master of the Provincial Grand Lodge of Durham; to be communicated to the Brethren, in due form assembled."

NORTHUMBERLAND, *December* 19.—The Brethren of St. George's Lodge, No. 264, assembled in their Lodge, Freemason's Tavern, Norfolk Street, North Shields, this day at one o'clock, for the purpose of re-installing Bro. John Walker Mayson, as W. M., and the appointment of Officers.

NEWCASTLE, *December* 4.—A Provincial Grand Lodge was held in the Ancient Freemason's Hall, Bell's-court, Newgate-street, on Tuesday, the 4th of December, at one o'clock, when and where the Provincial Grand Officers, and the Masters and Wardens of the several Lodges in the province attended.

PEMBROKE DOCK, LOYAL WELSH LODGE.—Masonry is on the increase, and many influential persons have joined us. Bro. Thomas continues his unabated exertions, and proudly leads his fellows in the Craft. Bro. Edwards has been elected W. M., and gives goodly promise, having been already well tried in St. David's Lodge.

HEREFORD.—The Brethren of the Palladian Lodge of Free and Acccepted Masons, celebrated the Festival of St. John the Evangelist, at the Green Dragon Hotel, Hereford, on Thursday, the 27th December.

CHUDLEIGH, Nov. 15.—The consecration of the New Lodge of Union, No. 650, at Chudleigh, by the R. W. Lord Viscount Ebrington, *M.P.*, Prov. G. Master of Devon, took place. The Provincial Grand Lodge was opened in the Lodge-room, at the Clifford Arms, at nine o'clock, and was tiled at ten, a number of visitors having been previously admitted to view the preparations. After the business of the P. G. Lodge had been transacted, the Lodge adjourned, formed a grand procession, including the great officers of the Order, a fine band of music, and all the insignia of Masonry, which had a very imposing effect.

The Brethren were in regalia orders; the naval and military officers in their uniforms; and the clergy in their gowns, and the hoods of their respective degrees. The usual service of the church was performed, after which the Anthem,

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

was beautifully sung by Brothers Cole, Carpenter, Risdon, Moore, Reed, and Haycraft, assisted by Miss E. Cole, whose sweetness of voice and chasteness of style elicited general admiration. An excellent and appropriate sermon was then preached by the P. G. Chaplain of Devon, (the Rev. W. Carwithen.) A collection of 24*l.* was obtained at the church door in aid of the Chudleigh Bell's School, the plates being held by Sir W. Newman, Bart., Miss Newman, Miss Carrington, Mrs. Templer, G. Templer, Esq., and Capt. Kerr. The Brethren left the church in the same order as they entered, and returned to the Lodge-room, into which the members of the Provincial Lodge entered in due procession, and

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proceeded with the consecration. After the third procession, and on arriving at the chair, the R. W. Prov. G. Master took his seat. The trumpet then sounded, and the Director of the Ceremonies proclaimed Lord Viscount Ebrington, *M.P.*, Provincial Grand Master, and the other officers of the Provincial Lodge. The covered Lodge was placed in the centre of the room, with the three lights, the cornucopia, and the two golden ewers thereon. The choir then sung, with much effect, a Masonic Hymn, commencing,

"Unto thee, great God, belong
Mystic rites and sacred song!"

The Secretary then read from the Constitution Book the section headed "Concerning God and Religion," and delivered an eulogium on Masonry, concluding by requesting the P. G. Master to consecrate the Lodge. The choir saying a masonic Anthem,

"Almighty God! our Heavenly King!"

The Lodge was then close tiled, and the R. W. Provincial G. Master, assisted by his officers, completed the ceremony of consecration, which is understood to be performed with corn, wine and oil, prayer, &c. The Provincial Grand Lodge was then closed, in due form, with solemn prayer. At five o'clock the R. W. P. G. M., Lord Viscount Ebrington, took his seat, and presided at the Banquet, about one hundred Brethren being present.

The cloth being removed, the usual loyal toasts, &c. were drunk and duly honoured, the Brethren enjoying themselves with that cordiality and good feeling which has ever been the characteristic of the Craft.

THE BALL.—The furniture of the Lodge being removed, preparations were made for the votaries of Terpsichore, Turner's excellent quadrille band being engaged for the occasion. The merry dance was kept up with great spirit till the hour of supper arrived, when champagne sparkled like the glances of the fair. Dancing was resumed after the refreshment; and continued, not till the dawn of day only, but the grey of the morning, the uninitiated and the ladies believing that the secret of Masonry was to make all around happy, and that their *pass-word* was "general good-will to mankind," not forgetting the softer sex. We have not space to enumerate the company assembled on this occasion, as it embraced all the families in the vicinity, and formed a brilliant assemblage, the Brethren appearing in their respective costume and orders. The tickets being limited to 120, on account of the size of the room, many distinguished families were prevented from being present. Chudleigh has not been so gay for many a year, and this day cannot fail to be remembered.

TIVERTON, *Oct.* 15.—MASONIC KNIGHT'S TEMPLARS.—A Grand Conclave of this high Order was held in Freemason's Hall, in celebration of the foundation of the "Royal Sussex Encampment," in that town. The business of the Encampment was conducted by the eminent commander, Sir Knight Huyshe, with his accustomed great ability, assisted by his very proficient captains and officers, Sir Knights Elton, Lawson, Roberton, Hodges, White, Fisher, &c. A sumptuous banquet followed, under the judicious presidency of Sir Knight Huyshe, Sir Knight Hodges occupying the vice-chair. Many loyal and "*mysterious*" toasts having

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been given, Brother Eales White proposed "Prosperity to the Aged Mason's Asylum" amidst considerable applause, prefacing the toast by an appeal of much power and successful argument, to the sympathies of his companions in that and every other order in Masonry. We regret that we have not space to insert the eloquent address of Brother Huyshe in support of Brother White's able appeal, but we shall repay our Masonic readers for the omission, by the information that the well-known "snuff-box" of this worthy brother bore *weighty proofs* of the success of his exertions, and a hope is now fairly indulged of more solid assistance to *this greatest of Masonic charities*, from the admirable Lodges in the Province. From our hearts we hope so.

TAUNTON, *December 7.*—LODGE OF UNANIMITY AND SINCERITY, (No. 327).—The Brethren met for the purpose of electing W.M. and Treasurer for the ensuing year; we congratulate the Craft on their choice of Bro. Charles Haseler, to conduct the onerous duties of the chair for the next twelvemonths, confident that his gentlemanly bearing, united to his love of discipline in Lodge, will operate as wholesome examples, and place a salutary check on any coarse mannerism in debate that may peradventure militate against the respectful courtesy by which an assembly of Masons should be distinguished. On the resignation of the Treasurership by Bro. Robert Leigh, Bro. Ash was selected by ballot to execute that responsible office. Brother Eales White took the opportunity of addressing the Brethren in behalf of that most glorious of all Masonic charities, "The Refuge for the Aged and Decayed Brother," announcing that "it was mainly through the most active exertions of the supporters of this hallowed work in London, that this Lodge had been gratified by the election of a child of one of its humble members, to the much envied situation in the Female School; and since no argument (fortunately) was requisite to press the Asylum on the favourable consideration of this Lodge (as is best evinced by its most generous grant of 50*l.* some two years since), he would restrict his appeal to the ground of this new claim on an extension of that kindness and sympathy in the intended charity for which the Brethren of Taunton have been so remarkable. It was considered desirable (continued the worthy Bro.) that the corner-stone of this most eloquent manifestation of 'the good of Masonry' should be the 'first step' of the ensuing summer; to accomplish this, some extra assistance from the provinces has been solicited, we have lately received a most convincing, as well as gratifying proof, that the provinces cannot (as it was feared) be neglected by the charities being founded in the metropolis; in grateful recollection then of your former most liberal donation, permit me under circumstances, and in the confidence that your acquiescence will not impair your funds, to ask in the name of the many old and decayed Masons whom we see and know, as well as the hundreds of whom the tongue of good report is heard, for such a second subscription as will entitle this Lodge to one other vote (cheers) in addition to the two which the W.M. already possesses. I am delighted to hear that I have not mistaken the high character of this Lodge, and in thanking you for the indulgence of hearing me on this interesting subject, I beg to offer you a Mason's most cordial thanks."

We are rejoiced to find that this noble Lodge voted a sum of (we believe) 20*l.* in answer to the kind-hearted exertions of Brother White, subject to the confirmation of the Minutes.—ED.

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YEOVIL.—Colonel Tynte, R. W. Provincial Grand Master of the Province of Somerset, has held his Provincial Grand Lodge here, and appointed his Provincial Grand Officers for the ensuing year. The assemblage of the brethren from the different Lodges of the Province was very numerous. After the proceedings of the day, nearly sixty Brethren sat down to dinner, the Right Worshipful P. G. M. in the chair. The usual Masonic toasts were drunk, and the evening spent in perfect harmony and conviviality. The following Brethren were appointed and installed into their respective offices in the Grand Lodge:—Right Worshipful Deputy Grand Master, Charles Maddison, Esq.; Brother Temple, S. W.; Brother W. Tomkins, J. W.; Brothers Grey and Burr, Deacons; Brother Inman, Secretary; Ashe, Registrar; Etheredge, S. of W.; Chipping, S.; Brother Rev. W. Thompson, Chaplain; Appleyard, Master of the Ceremonies; Brother William Stradling, the late Treasurer, was re-elected unanimously, and sworn into office.

BATH.—The brethren of the Royal Cumberland Lodge and Chapter, met together on Friday, at the Castle Inn, to the number of about thirty. The company included several distinguished members from the Lodge of Honour, and from the Royal Sussex, high in Masonic rank, and the evening was spent in the most delightful sociability, to which vocal harmony lent an additional charm; Comp. J. Johnson presided.

HAMPSHIRE.—At the Provincial Grand Lodge of Hampshire, held at the Freemason's Hall, Southampton, October 12th. Admiral Sir Lucius Curtis, Bart., presided as Provincial Grand Master; and the following appointments were made for the ensuing year:—Brother Potts, P. G. Tyler; Brother T. Trew, P. G. Treasurer; Brothers Low, Etheridge, Critchet, Tyron, Bruce, and Adams, P. G. Stewards; Brother Bannister, P. G. Standard Bearer; Brother John Shepherd, P. G. Architect; Brother Pope, P. G. Usher; Brother Simmons, P. G. Sword Bearer; Brother Banks, P. G. Superintendent of Works; Brother R. Brown, P. G. Director of Ceremonies; Brother Hollis, P. G. Registrar; Brother P. Klitz, P. G. Organist; Brother Durant, P. G. Junior Deacon; Brother Brownley, P. G. Senior Deacon; Brother C. Peaty, P. G. Junior Warden; Brother Captain Stevens, P. G. Senior Warden; Brother Joseph Lobb, P. G. Secretary; Brother Gunner Clerk, P. G. Chaplain. The P. G. Treasurer, Brother Trew, presented his account, showing a balance of 14*l.* 6s. in hand, which was passed. Thanks were then voted unanimously and most cordially to the Rev. the Rector of All Saints, for the use of the Church, &c.; to the Rev. Brother Brookfield, D. P. G. Chaplain, for his excellent sermon; and to Brother J. R. Stebbing, Acting P.G. Secretary, for his great exertions in making the successful arrangements for the meeting.

SCOTLAND.

GRAND LODGE OF SCOTLAND—ST. ANDREW'S DAY.—The annual election of Office-bearers of the Grand Lodge of Scotland took place in the Assembly Rooms, when the following Brethren were unanimously elected:—

The Right Hon. Sir James Forrest of Comiston, Lord Provost of the City of Edinburgh, Grand Master Mason of Scotland; the Right

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Hon. James Earl of Dalhousie, Past Grand Master; the Right Hon. George Earl of Rothes, Depute Grand Master; Sir Thomas Dick Lauder of Fountainhall, Bart., Substitute Grand Master; Admiral Sir David Milne, K.C.B., Senior Grand Warden; Sir John Muir Mackenzie of Delvin, Bart., Junior Grand Warden; Sir William Forbes and Co. bankers, Grand Treasurers; William Alexander Lawrie, Esq., Grand Secretary; John Maitland, Esq., Grand Clerk; James Graham, Esq. of Leitchtown, Senior Grand Deacon; Sir Charles Gordon of Drimnin, Junior Grand Deacon; the Rev. Alexander Stewart, Minister of Douglas, Grand Chaplain; William Burn, Esq., Grand Architect; Robert Gilfillan, Esq., Bard; William Cunningham, Esq., Jeweller; Mr. John Lorimer, Grand Bible Bearer; Alexander Menzies, Grand Marshal; John Tinsley, Assistant Grand Marshal; Donald Ross and William Petrie, Grand Tylers.

The following removals and appointments of Provincial Grand Masters were made:—

1. Walter Frederick Campbell of Shawfield, Esq., *M.P.*, Provincial Grand Master of Argylshire and the Isles, vice Sir Reginald Macdonald Seton Stewart, deceased.

2. Most Noble the Marquis of Douglas, to Middle Ward of Lanarkshire, vice W. F. Campbell, Esq., *M.P.*, removed to Argyllshire.

3. Sir Norman Macdonald Lockhart, Bart., of Lee and Carnwath, to the Upper Ward of Lanarkshire, vice the Marquis of Douglas, removed to Middle Ward.

4. The Right Hon. the Earl of Rothes, &c. to the Province of Fife, vice the Earl of Rosslyn, deceased.

5. The Hon. Fox Maule, *M.P.* to the Province of Elgin and Moray, vice Sir Thomas Dick Lauder, Bart., resigned, and appointed Substitute Grand Master.

In the evening, the Brethren celebrated the Festival of St. Andrew, in the Assembly Rooms, the M.W. the Right Hon. Sir J. Forrest of Comiston, Bart., Grand Master, in the chair, supported by the Earl of Dalhousie, Earl of Rothes, Admiral Sir D. Milne, K.C.B., James Graham, Esq., of Leitchtown, Captain D. Boswell of Wardie, &c. and a numerous assemblage of the Brethren. In proposing the memory of the much-lamented Sir John Hay, Bart., the late Substitute Grand Master, his Lordship pronounced a high eulogium upon that excellent and truly amiable Brother, who, he stated, "had for a period of nearly eleven years, so ably discharged the duties of his high office, with a kindliness of feeling, and with a blandness and urbanity of manner, which gained for him the respect and affectionate regard of all his Brethren."

Grand Lodge.—At the quarterly communication in May last, the M.W.G.M. the Earl of Dalhousie in the chair, the thanks of the Grand Lodge of Scotland were voted by acclamation to Brother Dr. Burnes, P.G.M. for Western India, in testimony of the high sense entertained by his Brethren, of the great and unprecedented exertions of Dr. Burnes, in extending the benefits of Freemasonry throughout the East, under the ancient banner of the Scottish Craft. Would that there were but a few more such as he, to disseminate our excellent System over the other quarters of the globe!

Autumnal Equinox.—The Companions of the Edinburgh Royal Arch Chapter, convened for the Election of Office Bearers, when the Rt. Hon.

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the Earl of Strathmore was chosen first Principal, Companions Deuchar and Miller, second and third Principals.

The Earl of Dalhousie.—Although the noble Master who has presided over the Craft for these last two years with such dignity and devotedness has, from circumstances, retired from the Chief Office, it is fortunate for the Grand Lodge that, as Past Grand Master, his Lordship continues his invaluable services. Of this the whole body are most sincerely sensible; and the enthusiastic reception with which his presence was hailed at last St. Andrew's Festival, must have been gratifying, as it certainly was complimentary to that truly illustrious Freemason.

Canongate Kilwinning Lodge, *Dec.* 12.—The first General Meeting was held this evening, on which occasion the P.W.M. elect, James Jardine, Esq., Advocate, was formally inducted amidst a most respectable and numerous assemblage of Brethren. Whether owing to the peculiar genius of the people or not, certain it is that among our southern friends, matters of ceremony in general are managed with much more solemnity and impressive formality than amongst the Scottish Masons. On this occasion, however, the Brethren were fortunate in having for their Master of Ceremonies, a highly accomplished English Mason, who as Past Master of a London Lodge, and a Member of the Canongate Kilwinning Lodge, performed the chief part in the Installation Ceremonial, assisted by Brothers Alexander Robertson, P.M., C. Gavin, P.M., and the Depute Master, Bro. James Jardine. The Brethren of the Lodge and their various visitors expressed themselves highly interested in the ceremony, and it is to be hoped that this excellent example will have the effect of rendering the Installation of Masters of Lodges in this country more consonant with the importance of the occasion, and the serious duties required of Masters at the Banquet;—the newly-installed Master was supported by Brothers Lord Robert Kerr, P.M. of St. David's Lodge, Mr. Alexander Robertson, P.M., of Canongate Kilwinning, Sir George Ballingal, Past Grand Warden, Br. Macdonald Lockhart, *M.P.*, and other distinguished Members and visiting Brethren. There were also present formal deputations of Brethren from the St. David's Lodge, headed by Captain Boswell,—the St. Luke's, by Baillie Richardson,—the St. Andrew's, by Brother Nottman, and the St. James's Lodge, by its Master. Apologies were received from the Earl of Dalhousie, and other eminent members, who were unavoidably absent. Music from "the pealing organ," "the brisk awakening viol," and "the most sweet voices" of the professional singers, lent its magic influence to the social and Masonic enjoyment; and the Brethren separated after an evening profitably, as well as pleasurably spent, and calculated to give an impulse to Masonic discipline and duty.

St. David's Lodge.—The Brethren of the Edinburgh St. David's Lodge opened their meetings for the season with a festival. In the unavoidable absence of the W. M. Captain Boswell, the chair was taken by P.M. Brother Miller. After the usual preliminary official toasts, the Master said, it was with sincere sorrow that he had to announce the death of a most distinguished Mason, Sir John Hay, Grand Master Substitute—a man who was regarded with esteem and admiration by the whole Craft; as he was respected in private by the world in general. His merits as a Mason were too well known to all for the chairman then to dwell upon them. Among other practical benefits

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conferred upon his Brethren, Sir John Hay had taken upon himself the responsibility of a considerable debt due by Grand Lodge, and had subscribed 50*l.* to the proposed Girls' School. The last time that he appeared in Grand Lodge, their lamented Brother told them that he was going to sojourn in a foreign land, for the sake of his health, which was such, that he did not expect to see them again—his body indeed, might be brought home, but he felt he should not return alive. These melancholy words were but too prophetic. Sir John Hay expired at Rome on the 1st of November last.

In the course of the evening, Brother Deuchar proposed a toast, the subject of which, he said, was an eminent English Mason, whom the Lodge of St. David might well be proud to claim as a member on their roll—he meant Dr. Crucefix, whose labours in the cause of the Craft and of charity were not exceeded, if equalled, by any. The toast was responded to with appreciating goodwill.—The Lodge are subscribers, through their bookseller, to the Freemasons' Quarterly.

Many other appropriate toasts were given; and the harmony of the meeting was enhanced by the glees of Brother Jackson and his assistants. There were also deputations of visiting Brethren from the Lodges of St. Andrew, and the Defensive Band, headed by their respective Masters. The Lodge-room presented a very brilliant appearance, having been lately repainted and decorated by the celebrated scientific artist, Mr. Hay.

Dec. 18.—The Military Lodge No. 7, in the 7th Dragoon Guards, now stationed at Edinburgh, met this day. It was visited by deputations from nearly the whole of the Edinburgh Lodges, who were much gratified at the superior Masonic attainments of the W. Master, Brother Robert John Tait, and his Office Bearers. The business of the Lodge was conducted in so able a manner, as to call forth the approbation of the Visiting Brethren. In several excellent addresses, more particularly in that of Brother Dacres, of the Canongate Kilwinning, who, in proposing the health of the W. Master, eulogised, in a most eloquent speech, the benefits arising to the military of being members of the Mystic Tye, tending to reduce the crime, vice, and immorality in our army, and to make its members truly loyal and energetic in their country's cause. The evening was spent in the greatest harmony.

Leith, *Oct.* 11.—Yesterday the foundation-stone of the first school to be erected in Leith under the late Reverend Dr. Bell's munificent donation, was laid in a piece of ground in Junction-road. The day was, unfortunately, very boisterous, and rather wet; crowds of the inhabitants, however, visited the site, and witnessed the proceedings of the day. The principal bodies that were to walk in procession formed themselves in order at the foot of Constitution-street, they started shortly before two o'clock. The procession, which was preceded by a band, was composed of the various Societies; the Mason Lodges followed in their order. Captain Boswall of Wardie, (Grand Chancellor of the Royal Arch Freemasons of Scotland,) Pillans Scarth, Esq., clerk to Dr. Bell's Fund, &c., were among the gentlemen present. The Rev. Mr. Grant having implored the divine blessing, the Provost, in a brief speech, which the boisterous state of the weather prevented us from hearing distinctly, congratulated his fellow-townsmen on the happy event which was now about to be consummated. The Provost then proceeded to lay the foundation-stone, with all Masonic honours.

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ABOYNE.—The *Charleston of Aboyne Lodge of Freemasons* held their Annual Procession and Ball on Tuesday the 27th ultimo, (instead of St. John's day, as usual,) thus showing a small tribute of respect for their Patron, the Most Noble the Marquis of Huntly, and part of his family, now residing at Aboyne Castle. Long before the hour appointed, the members from all quarters of the country arrived in succession—each company preceded by a piper, so that, by the time they were all convened, the hall was literally crowded. Soon after, the procession was formed, and moved off through the village for Aboyne Castle, the seat of their noble patron. On arriving at the castle, the procession opened their line, and the committee walked up the centre to the steps of the entrance. The noble Marquis and the Hon. C. C. Cavendish, *M.P.*, immediately made their appearance, and were greeted with hearty cheers. By the Marquis's orders, the Brethren were sumptuously regaled with flowing bumpers of the "mountain dew," their country's beverage. Three hearty cheers were given for the Ladies. The procession then returned to their hall; and, in the absence of the Earl of Aboyne, the Right Worshipful Master of the Lodge, the noble Marquis took his place, wearing his sash and jewel, accompanied by the Hon. C. C. Cavendish, *M.P.* On the members taking their seats in the hall, the healths of the Marquis of Huntly, the Hon. C. C. Cavendish, the Right Worshipful Master of the Lodge, the Earl of Aboyne, were successively drunk with three times three and all the honours. The ball commenced about eight o'clock, to the heart-stirring strains of the celebrated Fettes and Marr, from Laurencekirk. About ten o'clock, the Marquis of Huntly, the Hon. C. C. Cavendish, and the Ladies from the Castle, entered the ball-room, and were received with hearty cheering; their condescension and urbanity of manners spread a charm around, and considerably heightened the enjoyment of the numerous company assembled. The ball was kept up with great glee until an early hour in the morning. Thus passed off the Mason ball, which has been the only stirring theme in this quarter for some time past, causing many a female heart to beat, in highest hopes of meeting a kindred feeling in the breast of a freemason.

EYEMOUTH, ST. EBBS LODGE.—The intended visitation of the Right Hon. and Most Noble Brother the Earl of Dalhousie having been announced by the Provincial G. Sec. to take place on the 10th September, the Brethren were duly summoned, and they attended with cheerful alacrity together with deputations from the Haddington, St. John's, Kilwinning, Dunbar Castle, Dunse St. John's, and St. David's Lodges; among the visitors were Brothers Loraine and Perkins, of the P. G. L, Northumberland.

The M. W. Grand Master entered the Lodge about eight in the evening, and was saluted with the grand honours; and having assumed his chair, commenced working with due order and regularity. From profit to pleasure, and again from pleasure to profit, the workmen were duly called, and during the convivial hour his Lordship delivered a most impressive Masonic address. High twelve at last came, and the Grand Master partook of a parting cup to "Auld Lang Syne" amidst the delighted Brethren.

GLASGOW, *Nov.* 2.—The foundation-stone of the bridge over the Kelvin, in connexion with the Great Western road, projected in order to improve the access of the adjacent districts with the city, was laid this

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afternoon with Masonic honours. A number of the Lodges walked in procession, Sheriff Alison acting as Deputy Provincial Grand Master. The Trustees and others interested in the road dined in the evening in Mr. Comrie's Hotel, George-square.

PETERHEAD, *Sept.* 26.—On Tuesday the foundation of the new and handsome buildings, intended for the Peterhead Academy, was laid, with all due Masonic honours, by the Right Hon. the Earl of Erroll, Lord Lieutenant of the county, in presence of an immense assemblage of the inhabitants of the town, and many of the gentry of the surrounding country. The ceremony was highly interesting, and the whole proceedings were concluded in the most satisfactory manner, affording the greatest satisfaction to all present.

IRELAND.

IT being our first object that the Freemasons' Quarterly Review should be considered as the organ of the Craft at large—until any truly generous rivalry shall evoke amongst Masons in any part of the world, a spirit and a power to conduct a journal of their own, in which case we should be too happy to exchange all honorable means of confraternity to sustain and uphold, not to supplant and destroy, an excellent undertaking —so we claim all possible indulgence in favour of our motives, and, perhaps, some forbearance, when there may appear to be any lack of knowledge respecting matters Masonic in the distance. *It should, however, be borne in mind, that if we do not receive information, the fault rests, not with us, but with those who fail to report.* We hope, ere many months elapse, to be arraigned, in due form, at the bar of "Masonic Opinion" in Dublin, when if a verdict of honourable acquittal be not recorded in our favour we may, by aid of counsel, learned in the (Masonic!) law, at least be able to *prove* certain charges against us "*not proven.*"

The Constitution of the Supreme Council of Rites for Ireland, as approved of by the Grand President, His Grace the Duke of Leinster, and Supreme Grand Council, is in course of circulation among the dignitaries of the Order; at present, we abstain from any remarks.

DUBLIN, ST. JOHN'S DAY.—A Committee having been named in Grand Lodge for the purpose of adopting such measures as would be the means of preventing Masonic processions, in case such were contemplated, the following circular of prohibition, was forwarded by the Deputy Grand Secretary, addressed "To the Masters, Wardens, and Brethren of the different Lodges."

Grand Lodge Rooms, Commercial Buildings, Dublin.

Sir and Brother,—I am directed by the Grand Masonic Lodge of Ireland, to remind you, that *all processions* having been prohibited, you are particularly enjoined to abstain therefrom on the approaching festival of St. John; and I am further instructed to express the determination of the Grand Lodge to visit with the most severe Masonic punishment, all Members of the Order who may transgress this injunction.

By Order,

18 June, 1838. J. FOWLER, D. G. S.

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ST. PATRICK'S LODGE, No. 50. — The Brethren dined together at Radley's Hotel, Commercial-buildings, in celebration of the 33d anniversary of the battle of Trafalgar, in the glories of which ever-memorable battle the much respected Secretary of the Lodge, George James Baldwin, Esq., had the honour to be a sharer. Among the Brethren present were—the Deputy Grand Master, the Right Hon. the Lord Mayor, the High Sheriffs (Grant and Taylor), Lieutenant-Colonel King, Inspecting Field Officer; Lieutenant-Colonel Graves, Military Secretary; Major Brown, Commissioner of Police; the ex-Sheriffs, (Jones and Quinton); Captain Kinlock, 42d Highlanders, &c. &c. The entertainment was of the most elegant kind; the central *piece monté* on the table was a beautiful miniature model of the ship Victory, on board of which the gallant Nelson breathed his last. One of the most delightful musical treats we have ever enjoyed was afforded by the combined efforts of Brothers Doctor Smith, T. Magrath, J. Pigott, W. S Conran, &c. The usual toasts passed the chair in successive order. In the course of the evening the "Health of Brother Baldwin, P.M., and Secretary of the Lodge," was drunk with acclamation, and responded to by the respected Brother in his usual happy and humorous style. An evening of more unalloyed Masonic gratification has seldom been passed.

The Brethren of the Leinster Lodge, No. 141, and the First Volunteer Lodge met, during the summer months, at Moloney's Cottage, Kingston. Their proceedings were *à l'ordinaire*, beginning and terminating on each occasion, with good humour and regularity. The repasts were spread in the chief room of this commodious cottage, which commands an extensive view of the environs of Dublin, and the varied beauties of its sea-girt shore. The scene here is one of grandeur and interest, and has been declared by tourists to be only exceeded by the picturesque prospects of the Bay of Naples.

ARMAGH.—So far as we can learn, the Craft in this city and county is in a promising condition; several of the Lodges which were on the point of being dormant have recommenced working with redoubled vigour, and there is already a hope that Masonry may be again restored to its original standing in this county.

At the last monthly meeting of "THE MIDDLETOWN LODGE, No. 210, the following Resolutions were unanimously passed:

"That the marked thanks of the Brethren are hereby presented to our esteemed and respected Bro. Tenison, for his splended and munificent present of Masonic furniture to our Lodge:

"That Bros. Hercules Ellis, *A. M.* and Barrister-at-Law, P. M. of No. 50, &c., and R. T. Crucefix, *M. D.*, Past Grand Deacon of England, &c., be elected honorary Members and Past Masters of No. 210, as a testimony of our approval of their Masonic characters, their strenuous advocacy of our privileges, and their steadfast adherence to those feelings which have distinguished one of the noblest and most ancient institutions ever raised by the master-mind of man:

"That we respectfully recommend to the attention of the Lodges in this county 'The Freemasons' Quarterly Review' as an authoritative repertory of Masonic intelligence, in which our local affairs are ably and fraternally noticed—our general interests faithfully advocated—and our principles effectively inculcated."

COUNTY COMMITTEE OF MASTERS, WARDENS, &c.—The Council of the several Lodges, holding warrants on the registry of Ireland, and in

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the county of Armagh, having unanimously adopted a loyal and dutiful address, to be presented to Her Majesty the Queen, on the auspicious events of her accession and coronation; in compliance with its Members' desire, their worshipful Chairman has forwarded the same to the Right hon. the Secretary of State for the Home Department. A transcript of the address, and the letter enclosing it, we subjoin.

"To Her Most Excellent Majesty Victoria, by the Grace of God Queen of the United Kingdom of Great Britain and Ireland:

"The humble Address of the Free and Accepted Masons of the County of Armagh, Ireland, assembled in Our Lodge-room in the City of Armagh:

"Most Gracious Sovereign,

"We, Your Majesty's faithful and loving subjects, the Free and Accepted Masons of the county of Armagh, beg leave to approach the Throne with sentiments of profound respect, that we may tender to your Majesty the homage of our devoted loyalty and attachment.

Uniting in your Royal Person the highest endowments of mind, with the most amiable qualities of the heart, we hail your accession to the throne of these realms as a signal blessing to your subjects, while in the anxious solicitude for their welfare which has already distinguished your reign, we have an earnest that your high influence will be directed to the happiness and prosperity of a loyal people.

In soliciting from Your Majesty the same distinguished patronage which has been invariably extended to our Order by your royal ancestors, and more especially by your illustrious father, we would give Your Majesty the most perfect assurance of the unsullied purity of our principles.

Our Institution is founded on the broad basis of Christian benevolence; it inculcates strict obedience to the constitutional laws of the kingdom, and an unswerving loyalty to the person of our Sovereign, whilst its practice is, to promote peace and good will among men, and to uphold the immutable principles of truth. Such is the genuine spirit of Freemasonry; and we would earnestly entreat that your Majesty would be graciously pleased to bestow on us your patronage and support.

Humbly praying that Your Majesty may enjoy a long, prosperous, and happy reign over a grateful and united people, we beg leave to subscribe ourselves your Majesty's most faithful and dutiful subjects.

Signed at Armagh, on behalf of the county meeting, this 29th day of October, 1838.

THOMAS J. TENISON, President, &c.

Portnelligan, Armagh, 29th October, 1838.

My Lord,—I have the honour to transmit herewith, to your Lordship, a loyal and dutiful address to Her Majesty, emanating from the Members of the most ancient and honourable Order of Free and Accepted Masons, meeting in the county of Armagh, Ireland; and which I respectfully request your Lordship to lay before Her Majesty, at the earliest opportunity.

I have the honor to be, my Lord,
Your Lordship's obedient humble servant,
THOMAS J. TENISON,
P. M. of No. 50, and Barrister at Law.

To Lord John Russell,
Secretary of State for the Home Department, &c.

A reply has been received from Lord John Russell, stating that the Address was most graciously received by Her Majesty.

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CORK, *November* 14.—The Brethren of the First Lodge of Ireland, in connexion with most of the other Lodges of this city and county, entertained the Right Worshipful John Fowler, Esq., Deputy Grand Secretary to the Grand Lodge of Ireland, on Wednesday last, in the Splendid Masonic Lodge Room attached to the Imperial Hotel. Amongst the numerous and respectable assemblage, amounting on this friendly manifestation to upwards of one hundred, we noticed G. Atkins, N. Vincent, and O. Barber, Esqrs., Provincial Grand Officers; the ex-Mayor, J. Bagnell, Esq.; the High Sheriff, Thomas Exham, Esq.; — Palk, of the 1st Royals; Capt. Belcher Bandon; Capt. John, Youghal; and many others, too numerous to mention, including the *élite* of the Masonic body of the province.

At the request of the company assembled, Thomas Hewitt, Esq., the Worshipful Master of No. 1, presided, and displayed such tact and talent, as to elicit the warmest approbation from every one present. Brother James Smith, Worshipful Master of No. 3, ably and efficiently fulfilled the duties of Junior Warden, supported on his right and left by the Wardens and Members of that Lodge; the W.M. of No. 8, acting as Senior Warden.

The dinner was sumptuous, and served up in M'Dowal's best style, elegant as regarded viands, wines, *entremets*, &c. The *coup d'œil* from the music gallery was truly grand, being splendidly decorated with various Masonic banners, which had a most pleasing effect as seen from the east end of the room.

After the removal of the cloth, and the benediction had been pronounced by the Chaplain, the following toasts, &c. were given:—

"The Queen and the Craft."

"Duke of Sussex, and Grand Lodge of England."

"Duke of Leinster, and Grand Lodge of Ireland."

"Earl of Shannon, Provincial Grand Master," was given in a speech replete with sentiment and brotherly feeling, by Brother Thos. H. Hewett.

"Masonic Orphan Asylum."

The Worshipful Master, in a speech of great power and effect, proposed the great toast of the evening, namely, "The Health of the Right Worshipful John Fowler, Esq., Deputy Grand Secretary to the Grand Lodge of Ireland."

Brother Fowler, whose name was received with the greatest enthusiasm, rose and said—My Brethren, I have often, very often stood in situations similar to the present, but have never felt myself so overpowered as on this occasion, from the sense of your great kindness; and I feel my own inadequacy sufficiently to thank my assembled Brethren for the high and distinguished honour conferred on me this evening. One of the great maxims of Masonry is, that a Brother, when in Lodge, will always find himself at home; and although I now visit and address you for the first time, I feel the greatest happiness at the unity and feeling which hail this my appearance amongst you; nor had I a conception, that I should have been received and distinguished in so hospitable and fraternal a manner, as I now have the satisfaction to experience at your hands. I feel great pleasure in communicating to you that the great object of my present visit is, for the purpose of establishing in this city a high branch of Masonry, and one which has hitherto been in Ireland confined to the metropolis, offering an opportunity for every Member of the Craft to attain that degree of excellence in the Order which has hitherto been accessible only to a few indi-

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viduals. I have therefore, the highest gratification in stating to you, that there is not now cultivated an Order in Masonry, either in the Old or New World, that is not also cultivated amongst us.

After many other observations, tending to promote the good of the Craft, the learned Brother sat down amidst the unanimous expression of genuine Masonic feeling.

The Worshipful Master then proposed "The Health of Brother George Atkins," coupling his name with many high and deserved encomiums, for his unwearied exertions in promoting the interest and welfare of the Masonic Orphan Asylum.

Brother Atkins returned thanks.

Many other toasts, songs, sentiments, &c. were given during the evening; and at half-past eleven the company broke up, highly pleased at the uninterrupted harmony and brotherly feeling that was manifested and carried through from the commencement; confirming in each a determination to adhere unceasingly to those high and virtuous resolves, which are strictly and invariably inculcated by Masonic principles.

FOREIGN.

AMERICA.

New York, *Nov.* 10.—"Until now we had encouraged some expectation that the Earl of Durham would have passed through the United States, and there are many of the Masonic Body who felt desirous to address him. It was not, however, expected that a general meeting would have been called, as in the present juncture of affairs there might have arisen some difference of opinion as to the mode of action in a general assembly—which it was better to prevent. Several States, or as you in England term them Provinces, would eagerly have followed the example, especially Boston and Kentucky. In fact, we have felt much disposed to show to our noble English Brother our sense of his high Masonic character, and to contrast our views of his utility to the Order at large with the supineness of the Canadian Lodges, who appear to have lost the chance of doing some credit to themselves, which would have afforded them the opportunity of performing an act of justice and respect to one of the most distinguished Masons in the Universe."

Brazil.—The Orphan Lodge, No. 616, commenced its labors on Wednesday, the 28th ult., at the residence of Bro. George Last, in the Rua de Matta Cavallos, in this city, under very favorble auspices. The Brethren began to arrive about two o'clock, and at three the Lodge was opened, and the ceremony of installing the different Officers gone through by Bro. Ewbank, the W. M.; after which the Members sat down to an excellent dinner provided for the occasion.

On the removal of the cloth, the health of His Royal Highness the M. W. G. M. was drunk with all that fraternal affection and esteem with which it is universally met with in all climes, where the merits of His Royal Highness are known, either as a man or a Mason. The next toast was Lord Dundas, Pro.-G. M., followed by that of Lord J. H. Spencer Churchill, Deputy G. M., and the rest of the Officers of the G. L. of England. Bro. Aranaga, J. W., in the absence of that worthy

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Brother, G. Malmgren, S. W., proposed the health of Bro. J. Ewbank, W. M. of the Lodge, which was received with great satisfaction; and Bro. Ewbank returned thanks in a short speech. After the health of the S. and J. Wardens, and other officers of the Lodge, had been drunk, the W. M. proposed the health of that indefatigable Brother, and excellent man, Laurence Thompson (W. M. of the Caveac Lodge, No. 205, at Hammersmith) and many thanks for his kind exertions in our behalf. The Aged Masons' Asylum was the theme of approbation; and, ere long, we hope to give proof of our good opinion of it.

The evening was occasionally enlivened by some excellent songs by Bro. J. T. Thomas, Secretary of the Lodge; also, by Bros. Last, Mills, Ballard, &c., and about ten o'clock the Brethren separated, highly delighted with this their first essay at Masonry in Brazil.

HOBART TOWN, *June* 25.—The festival of St. John the Baptist falling on Sunday, it was observed on Monday last with great rejoicing. The first Masonic procession in this island took place, and was numerously and respectably attended, and but for the uncomfortable state of the weather, and other circumstances, would have been much more so. The fine band of the 21st regiment Royal Scotch Fusileers, attended both the procession and the festival. The Rev. Mr. Bedford delivered a very able discourse on the subject of charity. The streets through which the procession passed, and the church, were crowded to an extent greater than on any former public occasion. The utmost order and regularity prevailed throughout, and the whole reflects the highest credit upon all concerned. The festival was held at Mezger's, the great room of which was crowded to its utmost capacity. The entertainment was of the most splendid description, and the proceeds are very handsomely presented by Mr. Mezger to the Masonic Benevolent Fund. While Masonry thus flourishes in this remote part of the world, it is in the highest favour in Britain.

We observe that the Aged Mason's Asylum has passed the Rubicon, and by the exertions of its highly honored supporters, promises to become the happy home of those who deserve well of the Order.

MONTEGO BAY, JAMAICA—*To the Editor.*—The Members of the Friendly Lodge, No. 539, Provincial, No. 7, held in this town, having subscribed for the purchase of, and obtained a piece of plate, in testimony of the individual regard and fraternal esteem in which they hold their much respected friend and Brother, the Worshipful Barnett Isaacs, Past Master of the Lodge—a deputation, consisting of the Installed Officers for the present year, the Worshipful Past Masters, with the Senior and Junior Members of the Lodge, proceeded on the 10th of May last, agreeably to appointment, to the residence of that gentleman (who was attended by several personal friends), and presented to him, in proper form, a highly-wrought, valuable Silver Vase, formed after the Etruscan model; it is a beautiful specimen of art. On the top is a knob or handle, formed as a simple flower, with corolla and leaves of the convolvulus species. The edge of the top is surrounded by a wreath of oak, with acorns; the handles are elegantly formed and threaded; the swell at the bottom is chased with water leaves, and contrast finely with the burnished silver on the bowl of the cup. On one side is a suitable inscription; on the reverse, are the Masonic Arms, neatly chased, matted, and beautifully engraved. Altogether it is a highly handsome offering, which was rendered of much greater value, by being accompa-

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nied with the following fraternal address, presented in an impressive style, by the Worshipful Master of the Lodge, George L. Phillips, Esq.

"To the Worshipful Past Master, Barnett Isaacs.

"Worshipful Sir and Brother,—The Members of the Lodge have only done justice to themselves in tendering you a token of that approbation which you so highly deserve. For their sakes, I could have wished the honour of addressing you on this occasion had fallen to the lot of some one more competent than myself to do justice to them and yourself; but at the same time, I can with sincerity say, that no one could have done so with more genuine feeling and satisfaction than I do. To expatiate at any length on the services you have rendered the Friendly Lodge, and the Craft in general, would be superfluous; those services and their results are matters of record indisputable, and will ever remain imprinted on the memory of each member. We may well style you, Worshipful Sir, the Father of the Friendly Lodge; and no parent could have watched over his offspring more tenaciously, than you have watched over the Lodge which you assisted in founding. Every member must feel, that it is to you our Lodge owes not only its present flourishing condition, but probably, its very existence, up to this period. Had it not been for your fostering care on more than one occasion, the Lodge must have sunk under the difficulties which surrounded it; but you combatted all these difficulties with a masterly hand, and came off gloriously victorious. The trophies of your victory you possess in the hearts of every well-wisher of the society; and I could almost envy you the pride with which you must now look at the work of your own hands—a Lodge equalled by few, surpassed by none—a Lodge, daily gaining ground in Members and respectability—in short, a Lodge which does credit to the Craft—and all this chiefly brought about by the zeal and ability displayed by yourself under every difficulty, by conduct which has secured you the respect and esteem of the Fraternity. What return can the members make to you for all the benefits you have conferred on our Institution? They cannot possibly pay the debt of gratitude your valuable services demand from them; but they come forward before the whole world, to acknowledge the debt; and, with sincere thanks for your unequalled exertions in their behalf, they respectfully request your acceptance of this vase, in testimony of the personal regard they individually entertain for you, and in acknowledgment of your valuable services to the Institution of which you have been, and still are so efficient a member. I feel confident you will receive this tribute as it is tendered, not for its trifling value, but as a lasting testimonial of the heartfelt gratitude and esteem of the members of the Friendly Lodge. Having expressed what I believe to be the feelings of every member of the Lodge, I cannot suffer this opportunity to pass, without taking leave to say how much I individually feel on this occasion. To you I feel myself indebted for what little advancement I may have made in the Science of Masonry; and, raised as I have been by the too flattering opinion of my Brethren, thus early to the distinguished situation which I now have the honour of filling in the Lodge, I have been relieved from much difficulty, by the ready assistance and valuable advice I have received from you on every occasion that I have required them.

"I am joined by every member, in the hope, Worshipful Sir, that you may long live to remember, with gratification, the events of this

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day; and we pray that the Almighty Architect may grant you, with your respected lady and your children, health and happiness, with every blessing this world can afford.

"GEORGE D. PHILLIPS, W.M. F.L.

"Montego Bay, Jamaica, 10th May, 1838."

To which the Worshipful Past Master returned, with considerable emotion, the following feeling and suitable reply:—

"Worshipful Sir and Brethren,—I must crave your indulgence, if I fail to acknowledge, in adequate terms, the high sense I entertain for this very flattering testimony of your brotherly regard.

"I receive with much satisfaction, the very splendid and valuable gift, accompanied by your fraternal and sympathetic Address, which, I assure you, shall be carefully preserved, from the affection and respect I bear towards the donors; and, although I value it highly, yet it is a much higher gratification to me, being impressed that the good opinion of the Members of the Friendly Lodge, has drawn forth this handsome mark of their approbation. The unbounded confidence which my Brethren have invariably honoured me with, while fraternally associated with them for the last twenty years, and more particularly, during those several periods, when by their favour, I was selected to preside as Master over them, has more than amply compensated me for any exertions I may have used in the honest, though humble discharge of my several and important duties; and if I have succeeded in this particular to their satisfaction, the merit is not mine, but due to themselves, for the considerate attention and able support they have at all times afforded.

"I assure you, my Brethren, that this is one of the proudest and happiest moments of my life; and I am quite at a loss for language sufficiently expressive, to convey my acknowledgments, not alone for the honour now done me, but for your much valued favours previously bestowed; and for all past kindness extended towards me, which can only be obliterated with my existence: but entreat you earnestly to accept, in fraternal sincerity, my most grateful thanks; and to assure you, that it will be always my pride and greatest pleasure, to cultivate your individual friendship and brotherly regard; and to continue to promote, to the full extent of my humble abilities, in concert with my Brethren, what I am assured we have all near at heart—the respectability and prosperity of our Mother Lodge—to the members of which you will please communicate these my devoted sentiments, in the most acceptable manner, in the humble but fervent hope, that the Supreme Architect of the Universe will take them and their individual families into His holy keeping, and bestow upon them many years of good health, prosperity, and uninterrupted happiness.

"The handsome compliment you, Worshipful Sir, have individually paid me, I acknowledge with heartfelt pleasure; and, as Master of the Friendly Lodge, permit me to assure you, that while you continue to pursue the course you have hitherto adopted, it will secure to you a continuance of the high respect and esteem of the Fraternity, of which you are so worthy and distinguished a member.

"I close this Address by again adverting to the pleasurable events of this day, and to respectfully thank you for the considerate manner in which you have mentioned my lady and family, who cannot do other-

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wise than duly appreciate those kind but fervent wishes, so feelingly expressed by you on behalf of the Friendly Lodge.

BARNETT ISAACS, P.M.

Montego Bay, 10 May, 5838 (1838.)

This affecting and joyful ceremony being concluded, the Worshipful Gentleman entertained the party at dinner; and upon the removal of the cloth, many Masonic and other toasts were given. Hilarity and harmony kept pace with each other; and the company did not separate until a late hour, much delighted with the entertainment afforded them, and highly gratified with the courteous and attentive demeanor of their worthy host and amiable hostess, whose every desire was to see their guests comfortable and happy, and which shone conspicuously during the whole evening. When about to separate, a mutual interchange of good wishes and fraternal constancy closed this cheering and sumptuous feast of mind and body, which was duly appreciated by all present, particularly by the humble instrument who affords this correct, but unobtrusive detail, which, he hopes, will be deemed a proper subject to become a matter of public record, by being inserted in the next number of your Masonic Review, which will much oblige,

"Sir, yours, fraternally,

"A PAST MASTER.

"Montego Bay, Jamaica, 1st September, 1838."

The compliment was paid to us, in the shape of a request to inspect the vase before it left the hands of the workman, who has, we are bound to say, executed his task with exemplary fidelity. The donors and receiver are equally honoured.—ED.

ST. GEORGE'S GRENADA, *September* 13.—This being the first stated meeting of the Caledonia Lodge, since the arrival of the splendid silver cup and salver, voted to Bro. William Stevenson, the R.W. Master of this Lodge, by the Brethren thereof, it was agreed that the same should be presented, on this occasion, in open Lodge, and with due Masonic honours.

There was a very full meeting of Brethren and visiting Brothers.

A procession was then formed, and the Master saluted with all the honours, when Bro. Begg addressed him as follows:—[handing him the cup filled with Malmsey.]

Right Worshipful Master!—I have now to perform one of the most pleasing duties which has fallen to my lot to discharge.

It is, Right Worshipful Sir, to convey to you, in some more substantial form, than in the expression of mere words, the very high sense we, as a Lodge, and as individual Members, entertain of your character and worth, both as a private gentleman, and as a Member of our Masonic Institution, and also of the very kind and effective manner in which you have, for a period of ten years, discharged the very arduous duties of Master of this Lodge.

Masonry, as you so well know, is a system of benevolence and brotherly-love, embracing, in an ample bond, the whole fraternity of every clime and nation; to disseminate these principles, where we are now assembled, you have exerted yourself faithfully and effectually, and the results are before you. Right Worshipful Sir, we owe you much: when you first undertook the superintendance of our Order, Masonry was declining, but under your fostering care, it has not merely revived, but

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has assumed a triumphant influence of an increasing, and, we hope, of a permanent character.

It is worthy of remark, and is a source of sincere congratulation and satisfaction to us, as it must also be to yourself, on reflection, to think, that whilst our Brethren, the nobility and gentry of your native land, forming the Most Worshipful Grand Lodge of Scotland, have deemed you so worthy of advancement in the Order, by your late appointment of Provincial Grand Master for the West Indian Islands; so, also, has the Representative of our gracious and youthful Sovereign deemed you worthy of advancement in this community, by the distinguished appointment as a member of Her Majesty's Council.

And whilst, Right Worshipful Sir, we feel persuaded that this memorial will, with pleasurable emotions, frequently recal to your mind your companions in Masonry, and convince you of the sincerity of our wishes for your welfare and happiness, it will also proudly designate you as a most worthy and very excellent Brother, to every upright and honest Freemason throughout the habitable globe.

These observations, Right Worshipful Master, are not made because I enjoy the honour of a personal friendship with you; but from having felt it my duty, in justice to you, to say thus much, and because they are the sentiments of every Brother present.

I now present to you, in the name of the Brethren of the Caledonia Lodge, No. 324, and with the most sincere pleasure, this Silver Cup and Salver, which have been awarded to you by the unanimous and spontaneous vote of the Lodge, as a testimony of your zeal in promoting the welfare of the Lodge, and the Craft in general, and in handing it to you, as I do, brimful of rich Malmsey, I prefer an humble but sincere prayer, which I feel assured will meet with a fervent response in the hearts of the Brethren, that it will please the Great Architect of the Universe to grant you the full blessings of health, of happiness, and of prosperity.

The R. W. Master replied as follows:

R. W. Brother Past Master, W. Senior and Junior Wardens, and worthy Brethren,—It has been justly remarked, that there are, at times, such extraordinary occurrences in our lives, when the full tide of sensibility and gratitude so overwhelms all other feelings, that the mind is made a willing captive to the softer emotions of our nature; such, my Brethren, is truly the case with me, on the present occasion, and, to these feelings, at this moment, I must entirely yield myself. I desire not to embellish the plain and sincere expression of my gratitude and thanks to you, by any attempt to adorn it with rich ornaments of language—indeed, I frankly confess my inability to do so, and at once offer to you all the sincere and grateful acknowledgements of my heart, for the invaluable testimonial of your kind partiality, friendship, and brotherly love, which you have been pleased to present me with;—not a little enhanced by the very kind, flattering, and expressive manner in which it has been presented to me, by our worthy R. W. Past Master, Brother Thomas Begg, and which I accept with the greatest pleasure, and best thanks, and a full sense of the honour done me. I have reason to believe, (and I say so with the greatest and most sincere satisfaction), that it falls to the lot of but comparatively few Members of our very Ancient and Honorable Institution, to receive such a substantial mark of esteem as I have, just now, had bestowed upon me;—and this re-

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flection inspires me with feelings of unspeakable pride and satisfaction—for, though fully convinced of your kind partiality at all times, I am also persuaded, that you would not have conferred this distinction upon me, if you had not thought I had studied to deserve it.

Permit me then, my Brethren, to remark, that it is offerings like these that reflect lustre on both those who give, and those who receive—and they act as powerful incentives to emulation, in the breast of every Member of our Order; but it has a higher, a holier object—it is calculated to afford a practical commentary on the elementary principles of our Masonic Fraternity, by demonstrating that brotherly-love, untainted by envy or jealousy, can do even more than justice to the objects of its regard. It is a task, very difficult indeed, for any man, or Mason, to divest himself of the infirmities or weakness of our nature. Every one of us, I may venture to say, is more or less ambitious, or desirous of excelling in some particular object or pursuit. For my own part, I am constrained to confess, that I have been ambitious and industrious to acquire your good opinion and regard, and to promote, support, and uphold the success and respectability of the Caledonia Lodge, as far as my individual exertions, with your assistance, could conduce to that object. That success has crowned our efforts, cannot be better attested, than by the fact, that since the constitution and erection of the Lodge, on the 4th of April 1828, upwards of ten years, a great number of Brethren have been initiated therein, and many others have been admitted as Members thereof, and those, too, from amongst the most respectable in the community. During all that period, I have the pride and satisfaction to say, I have presided over the Lodge,—having been appointed *first* Master by the Charter, and, subsequently, elected to that office on no less than ten successive occasions;—and to this fact, of my having officiated so long, as Master of this Lodge, I have every reason to attribute (and I do so with pride and sincerity), my late honorable advancement in the Order; and to the good opinion I have the happiness to enjoy of the respectable part of this community, so often and openly expressed and repeated by you, I may, in some measure, perhaps, be indebted for the late honorable distinction conferred upon me by the Representative of my Sovereign. Greatly, then, as I esteem this very valuable and handsome present, for its intrinsic worth, it would be holding it as nothing, did I not consider it to convey to me those sentiments of respect and esteem from the Members of the Lodge, which I shall ever prize, to the latest period of my life. I esteem the kind regard of my worthy Brethren above all,—because, it must be considered as an emanation from hearts in which neither envy nor dissimulation can find a place, and a sure and certain indication of true and sincere Masonic feeling, characterized by brotherly-love and esteem, reciprocity and truth.

I am proud, indeed, to say, that I consider it my good fortune to have presided so many years, as I have done, over the Caledonia Lodge, and to have filled that exalted station, I may almost say, by the unanimous vote of my Brethren; and when I undertook the important office, I, from that moment, resolved to endeavour, with the able assistance of the other Office-Bearers and Members, to discharge the duties thereof with sincerity, fervency, and zeal, and with a most strict observance of the rites and ceremonies of Ancient Masonry, to which I was enjoined, by the most Worshipful Grand Lodge, from whom we hold our Charter, and whose supremacy, alone, and no other, we acknow-

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ledge. I felt conscious that a high and great moral responsibility had devolved upon me,—that I had entered into a compact, sacred and inviolable, with my Brethren, and that, as Master of this Lodge, it became my duty to see that the lustre of the office should be maintained unsullied, and the government of the Lodge continued, preserved, and unimpaired—carefully avoiding, at all times, any appearance of arbitrariness, or whatever might justly give the least cause of offence to the Members, collectively, or individually; striving, at the same time, to do that which might best meet their wishes, and secure their good will.

I trust that my object has been attained, and I feel encouraged to believe, that this is really the case, persuaded as I must be, by the good will and good opinion conveyed to me by the handsome, and invaluable and superb present with which you have been pleased to honor me—which I shall ever consider as one of the proudest treasures I possess, and which I shall feel a sincere and heartfelt pride and pleasure in displaying, on all suitable occasions; and I do assure you, that after such a manifestation of your generous kindness and favor, I feel the greatest difficulty to find adequate terms to convey to you the keen sense of my gratitude and thanks, which are so justly due to the worthy Members of this Lodge. Allow me, then, once more to return you my most grateful and unfeigned thanks, and sincerest gratitude: and again, to assure you, that I shall use double diligence in performing the duties of my high and exalted station in the Lodge, so as to maintain and secure your approbation, so long as you may be pleased to continue me in that exalted office. Well, indeed, may I say then, in the emphatic words of our deceased Brother, Burns,

> "Oft have I met your social band,
> And spent the cheerful festive night;
> Oft honor'd with supreme command,
> Presided o'er the sons of light."

I cannot, however, help remarking, with regret, that of the few worthy Brethren who were at the formation of the Lodge, most of them have been removed from us; some to distant lands, and others, "to that bourne from whence no traveller returns." To such as are gone to distant climes, we may safely, and with truth, say,

> "Tho' far they're frae us,
> Still they're wi' us,
> Present in our minds."

Of those, whom death has laid low, we cannot but bear them in mind, though with regret.

It is now upwards of twenty years since I had the honor to be admitted a Member of this very Ancient and Honorable Fraternity; and, ever since I had the honor of being enrolled in the list of Masons, as I knew it was my duty, so have I made it my business, as far as was within the compass of my acquirement, to make myself acquainted with the principles on which our glorious superstructure is founded; and, like the miner, the further I have advanced, the richer has been my discovery, and the greater my reward; and, the treasure constantly opening to my view, has proved a full and satisfactory recompense for all my labours.

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Let me, then, exhort all of you, my Brethren, to vie with each other in the acquirement of Masonic knowledge: for I do not despair of living to see the day, when similar marks of brotherly-love, respect, and merit, will be conferred on many more of the Brethren of the Caledonia Lodge.

And, lastly, allow me to express my sincere hope, that when this transitory life shall have passed away, we may all meet in the Grand Lodge above, where Heaven's Great Architect is enthroned, and reigns for ever. May you all long enjoy that satisfaction and delight which disinterested friendship can afford; may kindness and brotherly affection ever distinguish your conduct, as men and Masons.—May happiness ever dwell within your peaceful walls; and the tenets of our profession be transmitted through The Caledonia Lodge, pure, and unimpaired, to the latest posterity—

With brotherly-love that scorns the lapse of time,
And ties that stretch beyond the vasty deep.

The Laureat, Brother S. Cockburn, then stepped forward, and delivered the following stanzas:—

Right Worshipful Sir,

In ancient times, all great and virtuous men
Obtained the nation's votive offering, when
Their deeds were such as served the public cause,
Or merited the meed of their applause;
The wreath of laurel, and the crown of bay,
Were glorious public honors of the day.
And, in this age, the custom, good, of yore,
Is imitated, but with something more—
Some *brilliant* tribute, *durable* and *strong*,
That shall survive the time and day, and long
Remain a record of the virtues, great,
That 'tis intended to commemorate.

Now, such an offering we present to thee,
A free-will gift from Mason's hearts, as free
As all Masonic offerings ought to be—
Spontaneous tribute, placed on virtue's shrine,
In token of the merits that are thine;—
Thy upright conduct, thy Masonic heart,
Kind,—frank, and candid,—unalloy'd by art;
Thy zeal, solicitude and fostering care
For all the Craft, so oft exerted here,
And, principally, for this Lodge professed
As by its present prospering state's confessed.

This Silver Cup and Salver then we give,
Accompanied by prayers that you may live
Long to enjoy the satisfaction, proud,
Of having such a gift that speaks aloud
The sentiments, respect, and feelings, kind,
That reign for thee in every Brother's mind.
'Tis filled with Malmsey—rich and splendid wine,
The produce of the ever fruitful vine,

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In emblem of the good and ample cheer
We wish you 'll always be possessed of here!

Then pledge us, in the friendly cup,
And let the wine go round,
We all will take a kindly sup,
And raise a joyful sound.

The R.W.M. returned thanks, in the following terms:—

To our Brother Secretary I feel greatly obliged, and return my best thanks for his appropriate and complimentary lines, on this occasion.—Long may his muse continue to spread her inspiring mantle over him.

The R.W.M. then drank of the Cup, and proposed the honours.—The Cup was then returned to the R.W.P. Master, who having drunk, conveyed it round to the Brethren respectively. While the Cup was circulating, the following song, written for the occasion, by the Laureat, was sung by the Brethren:—

TUNE—"*The King—God bless Him!*"

A bumper of Malmsey our solace shall be,
In token of hearty good will;
And while we thus quaff it, in friendship for thee,
The Cup we shall often refill;
For while the heart glows, and the bosom o'erflows,
And the Mason's best feelings possess him,
One after another our Master we'll greet—
Here's a health to our Chief—God bless him!

Come, let the full Cup circulate all around,
'Tis sacred to brotherly love;
May peace and prosperity ever abound,
And blessings from Heaven above
Be poured on the head of our Worshipful Chief,
That misfortune may ne'er dispossess him
Of all the bright laurels that now he has won,
Here's a health to our Chief—God bless him!

This meeting is hallow'd, by friendship's dear name,
And noted on History's page,
We present him this tribute to hand down his fame
To posterity's furthermost age;
Then let *three times three* loud resound in this Hall,
And with *nine mystic cheers* we'll address him;
He loves all his Brothers—he's loved too by all;
Here's a health to our Chief—God bless!

Hurrah!—Hurrah!—Hurrah!
He loves all his Brethren—he's loved too by all;
Here's a health to our Chief—God bless him!

The honours were then returned, and the Cup handed back to the R.W. Master by the R.W.P. Master, amid loud and repeated cheers and acclamations of the Brethren.

The ceremony was then concluded with the following prayer:—

"O Lord God, there is no God like unto thee, either in Heaven above, or on earth beneath. May thine eyes ever be over the Brethren now assembled in this Lodge, by day and by night. And may indis-

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soluble friendship, unanimity, and brotherly love, the cement and basis of our Order, always subsist among the members of the Caledonia Lodge."

"Hear Thou then our prayers in Heaven, and when Thou hearest, forgive and bless.—'So MOTE IT BE.'—Amen."

The cup and salver cost, we are informed, 100*l.* currency; they are neat and chaste, and of the best workmanship. The cup is bell-shaped, and has, on one side, the Masonic Arms of the Lodge of Scotland, and the private Arms of the Honourable William Stevenson, with the compass and square, surmounted by the All-seeing eye, placed between them; thereby constituting a suitable, emblematical, and appropriate Masonic link betwixt the Most Worshipful Grand Lodge of Scotland, the Right Worshipful Master, and the Craft in general.—And, on the other side, the following inscription:—

"This Cup was presented to Brother William Stevenson, Right Worshipful Master of the Caledonia Lodge, No. 324, St. George's, Grenada—by the Brethren thereof, as a testimony of his zeal in promoting the welfare of the Lodge, and the Craft in general, 17 April, A.D. 1838, and of Masonry, 5838."

INDIA.

TO CORRESPONDENTS.

Messrs. Pittar, Lattey and Co., Calcutta, have an ample number always on hand of this Review; complaints, therefore, of a want of supply must be groundless.

BRO. MAJOR MACDONALD.—We have replied in general as directed.

BRO. Dr. BURNES.—The directions shall be attended to.

P.M. and others.—We have received the various communications, and shall avail ourselves of the advice of Bro. A. Grant in endeavouring to carry them into effect.

We regret that want of space, and the lateness of delivery, prevents our republishing the well written letter of a "Wandering Brother of 279," which appeared in the Calcutta *Englishman*, but we have endeavoured to collect and to embody its spirit in our general remarks.

Accounts from Calcutta of a late date represent affairs in not a very flattering state. It is not asserted that there has been an actual falling off; yet, under existing circumstances, Masonry would not benefit by an accession of members. It will naturally be asked how this can be? Briefly, then, the principal disadvantages under which Masons labour in Bengal, arise from the want of a resident Provincial Grand Master. It will be obvious to the most unreflecting mind, that where for a period of ten years no controlling power has existed, indifference and indiscipline will insinuate themselves into the different branches of the system, which should be bound by the same laws, guided by the same customs, and cemented together by an indissoluble and infrangible fraternity.

Some proceedings of two Lodges in Calcutta (we trust the hint will be taken as it is intended) have been irregular. We refrain for the present from entering into a detail of the circumstances that have elicited these remarks. Suffice it to say that it is unconstitutional on the part of any Lodge to deny admission to any Brethren, regularly and

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constitutionally initiated, and who have not by misconduct forfeited their privileges.

That estimable Mason, Brother Larkins, having resigned, we have been given to understand that it is not unlikely that the name of Bro. Dr. John Grant will be submitted to the Grand Master for the office of Prov. Grand Master, and if so, we congratulate the Brethren of Bengal on the prospect of having so able, so zealous, and so distinguished a Brother to preside over them. Dr. Grant will speedily acquaint himself, if he has not already done so, with the active and intelligent Masons in Bengal, who will rally round him. It will also be satisfactory to the Brethren to know that they will soon have the true system of working the Royal Arch, as Companion A. Grant, of Lodge 126, is now in London, perfecting himself in Royal Arch Masonry, under the instructions of one of the ablest Arch Masons in London, Companion G. Aarons.

Brother Major Macdonald is reaping the rich reward of his labours from the general adoption of his recommendation to work the Lodges conformably to the established discipline of the Craft. Various Lodges in India have liberally subscribed to the poor suffering from famine in the upper provinces. Among these are—Marine Lodge, 282; Independence with Philanthropy, 550; Industry with Perseverance, 126.

Simla.—(*From a correspondent*).—Our little Drury re-opened on Tuesday last, the 10th of July, with the popular comedy of "John Bull" (somewhat curtailed), and the farce of "The Apprentice," and was again honoured with the presence of the Governor General, his family and suite. The Commander-in-Chief accompanied his Lordship. The house was full, and the performances (with few exceptions) were creditable to the amateurs, who deserve much praise for their exertions in affording a rational amusement to the community, and thereby aiding the funds of the Agra Relief Society.

A few zealous members of the Fraternity of Freemasons have established a Lodge at Simla, under the auspices of the Masonic Lodge at Kurnaul, and denominated "The Himalayan Brotherhood." The following are the Office Bearers:—Brothers R. C. Macdonald, Master; Jacob L. Hoff, Past Master; W. S. Blackburn, Senior Warden; D. O. B. Clark, Junior Warden; G. W. Chaplain, Treasurer; J. S. Chisholm, Secretary.

A candidate was initiated on the 31st of May last, and the application of another is now under consideration. There are, no doubt, a great many of the Brotherhood at present located on the Hills; but either from their ignorance of the existence of a Lodge amongst them, or from their time being absorbed in business or amusements, they do not show a disposition to lend their aid in bringing this infant Lodge (the first that has been established on these remote Hills) to maturity. Of the Worshipful Master's skill, there can be no doubt, from the proof he has already given at the several meetings which have been held. Freemasonry in India, since the departure of the Marquis of Hastings, has gone out of fashion. In those glorious days, persons of all classes were eager to join the Masonic Standard; but since that period it has devolved on the middling class; and is only kept up by those who are still devoted to it from a conviction of the excellent principles it inculcates, and the salutary effect it has on all who make it their study to act up to them. Out of eight Lodges that were formerly in existence

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at Calcutta, we believe there are only two in active operation at present. The Brethren of one of these two Lodges, (Humility with Fortitude, Fort William), should this article meet their eye, will not fail to recognise among the names given above, some of their old members; who, though separated several hundred miles from their mother Lodge, carry their Masonic spirit with them wherever they go. What are the Brethren at Agra about? No procession to Church on last St. John's day, and no "feast of reason and flow of soul" at the festive board, as in 1837!

Simla is a large sanitarium, where officers go every summer for the restoration of their health, when the medical men think it necessary. There being consequently a large society, the establishment of a Masonic Lodge will have a useful tendency, and will, no doubt, be well attended. It is therefore to be hoped that no difficulty will be thrown in the way of the Brethren continuing their praiseworthy and useful course; but that, on the contrary, the zeal and activity which has thus risen superior to slumbering apathy, will be appreciated.

Allahabad, 550.—It is with feelings of deep regret, that we learn from our correspondent in India, that this Lodge has sustained a very heavy misfortune. On the 24th of August last, the river wall or embankment burst, in consequence of several days continued rain, and the Ganges overflooding the country; two villages were swept wholly away. The water in many places was fourteen feet deep on the high roads adjacent the fort; and for several days, the only communication was by means of boats. The devastation is awfully great; and amongst the loss of valuable papers, &c., is included the warrants of the above Lodge and Chapter. The entire furniture is irretrievably destroyed; it is doubtful whether the Lodge itself will not give way: it has been discovered that the outer wall has cracked, and it is considered that its foundation is sapped. The waters have subsided, and the building has been examined—it is several inches deep in mud; and a long time will elapse before any meeting can be held. Our correspondent hopes that duplicates of the warrants will be speedily sent out; meantime, there can be no doubt, but that under the affecting circumstances, the Lodge and Chapter may resume their labours.

Meerut.—Hope, 596.—A practical instance of the vicissitudes of Masonry in India, is shown in the fact, that almost every member of this Lodge is about to quit on service in the expedition against Cabool: we must trench upon our reserved funds to pay our establishment. All we can say is, that it is good to have a reserved fund.

We should be doing an injustice to the merits of a most distinguished and indefatigable Mason, for such he is, if we did not take the present opportunity of acknowledging the deep obligation we are under to our esteemed Bro. R. C. Macdonald, for his careful observance of the trust reposed in him by the Craft; for his spirited and zealous exertions, by which a revived spirit has been renewed in the far-East—thereby creating a hope, that the promise which his Masonic talents and social worth have given rise to, will shine forth ere long as the advent of a lustrous zenith. Whoever may be entrusted with the Provincial Chair in Bengal, will doubtless be too happy to reward services, thus rendered doubly valuable by their example on the Masonic community; and by the moral aid which his promotion will ensure to authority itself.

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MADRAS.

Observing that some interest has been excited by the publicity given to the proceedings of the Craft, in the papers, and by the Freemasons' Quarterly Review, we are anxious in this presidency to participate in similar advantages, and therefore submit the following observations, premising, that in making them we disclaim any intention whatever to offend, but simply to state facts. It appears that the Prov. G. M. has been absent at Bombay since 1828! that the Dep. Prov. G.M. is in England; and that the P.S.G.W. is absent. There are several other Provincial Grand Officers resident, but without the combination and support of their Chiefs, it is not to be wondered at that the subordinate Masons do not assemble; the consequence is, that a Grand Lodge is a blessing to be recollected; we hope it is again to be witnessed.

REPORT.

The Stewards' Lodge, Madras	94	In abeyance.
Perfect Unanimity	175	J. C. Morris, W.M.
Social Friendship	326	Thos. Brett, W.M.
The Rock, Trichonopoly	325	In abeyance.
Universal Charity	340	Dormant.
Oriental Star, Cunamore	619	J. E. Langford, W.M.
St. John, Secunderabad	628	T. Key, W.M.
Nulgherry, Octacamund.		
St. Andrew, Nagpoor		Capt. J. M. Macdonald, W.M.
Doric, Nagpoor		R. Taylor, W.M.
Goodwill, Bellary		W. Chatfield, W.M.
West Norfolk (54th Regt.)		J. Hawes, W.M.
Armenia, Madras		A. Lettsum, W.M.

ROYAL ARCH.

Grand Chapter.—Sir H. Compton, Prov. Sup.; Sir R. M'Donnell, D.P.G. Sup.

Z.H.J. carent; but there is a numerous list given as members—*cui bono*—there is no prospect of a meeting.

St. John's, 628.—Principals, T. Key, Z.; J. A. Moore, H.; J. Cameron, J. West Norfolk (54th Regiment), J. B. Dodd, Z.; B. Williams, H.; W. Robertson, J.; Armenia, A. Lettsum, Z.; V. Lettsum, H.; S. Lazar, J.

MASONIC KNIGHTS TEMPLARS.

Encampment, 54th Regiment. J. B. Dodd, E.C.

Besides the above, there are 128 and 400 on the Registry of Ireland, in the 39th Regiment and 13th Dragoons, working at Bangalore. The last has a Chapter attached to it.

SECUNDARABAD (MADRAS.)—A petition for a warrant to hold a Royal Arch Chapter, attached to Lodge 628, has been transmitted to the Supreme Grand Chapter, and the Companions here are most anxiously awaiting the permission to commence proceedings*. The Lodge 628 has remitted 15*l.*, to be divided equally between the two Masonic Schools and the Asylum.

* The petition received the sanction of Grand Chapter on the 7th November last, so that the Companions need not delay their praiseworthy intentions.

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BOMBAY.

Masonry is at a pause, for some cause or other that cannot be easily explained—the Members in general, under the British constitution, certainly do not display any zeal—nor will they until they shall observe some well-grounded expectation that they shall meet the support and protection of official supremacy, when they will rally round the "Banner," and resume their former moral and social character.

BELGAUM.—A new Lodge, "The Victoria," has been established by Dr. Burnes at this place, which is the head-quarters of the southern division of our army. Much zeal has been displayed by the Members of the Lodge, mainly through the excellent Master, Captain Harris, an officer of the highest character, and a Mason of the greatest attainments. The following are the Officers of the Lodge:

Bro. Capt. C. W. Harris, Engrs. . . .	W. M.
" " F. Durack, Assist. Q. M. G. . .	Wardens.
" Rev. Morgan Davis, Military Chaplain .	
" Major G. W. Gibson, Artillery . . .	Treasurer.
" Capt. L. W. Hart, 22d Regiment . .	Secretary.
" Surgeon Jas. Inglis, *M. D.*, 22d Reg. . .	Deacons.
" Lieut. Shaw, 22d Reg.	
" Major Caruthers, 2d Foot	M. C.
" Lieut. Unwin, Artillery	Inner Guard.

CEYLON.—THE UNION LODGE—HON. MR. W. GRANVILLE.—Although we have not the honor to belong to the Masonic Craft, we feel gratified in giving publicity to the information which has been conveyed to us of a compliment paid to the Honourable W. Granville, late Master of the Union Lodge, of Colombo, by the Brethren of that Lodge on the evening of Wednesday the 21st July, Mr. Granville being under the necessity of resigning his charge, on account of the near approach of the time of his departure for England, a special meeting of the Members of the Lodge was held, and J. J. Staples, Esq. unanimously elected and installed as Master in his place.

The official business of the evening being concluded, the Brethren sat down to an excellent supper, after which, occasion was taken by the newly elected Master, and by several of the oldest members, to convey to Mr. Granville the sense they entertained of his brotherly conduct among themselves, and of his amenity and high principles, as a member of society at large. We understand that Mr. Granville's residence in this island occupies the space of the third of a century, of which time he has for twenty years been a Member of the honorable Fraternity which met to pay him this highly-deserved compliment of respect, esteem, and affection. As uninitiated persons, we can regard a Lodge in no other light than as a body of men meeting occasionally for the sake of good fellowship, and laying aside the formal restraint of out-of-door formality—but when we find a gentleman who enjoys so large a share of *public* regard as Mr. Granville does, not only during a very long period of time a Member of the Fraternity, but actually a leader of its ceremonies, and a director of its forms, we are bound to look upon the Society as one in which principles of the highest honor and gentlemanly feeling must be predominant.

We are informed that Mr. Granville takes with him an application from the Union Lodge of Columbo, to the National Grand Lodge for an English warrant, its present warrant having been obtained from the Grand Lodge of France.—*Ceylon Paper.*

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TO THE CRAFT ON THE PARTING YEAR 1838.

BY BROTHER J. F. SMITH.

The year hath passed—and on its wings
The hopes, the bright imaginings,
The vain resolves, that cheat us still,
The varied deeds of good and ill
That chequer life, with all that can
Of grief or joy pertain to man.
Say, Brother, hath the parting year
Been stained by sorrow's bitter tear?
Or fortune's smile illumed the page
Turn'd in thy mortal pilgrimage?
If grief hath left her deep scar there:
Or blighted hope—or morbid care—
Search well thy heart; will not one ray
Be found to cheer thy toilsome way?
Will not the promise there enshrined
Prove a firm staff to rest thy mind?
To point a path through life's dull gloom,
To light and bliss beyond the tomb!
If thou hast journey'd on the while
In pleasure's round, 'neath fortune's smile:
If thou hast mourn'd no broken tie,
Hast shed no tear, hast breathed no sigh,
Go—search thy heart with double care,
Lest pride or hardness harbour there.
For in prosperity 'tis found
Too often like the untill'd ground,

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Without one flow'r or verdant spot
To cheer a Brother's lonely lot.
But when revived by feeling's tears
How rich the fruit the bruised heart bears:
Refreshing flowers, and gushing springs,
To cheer the pilgrim's wanderings.
Ere from my verse impatient start,
One question, Brother, ask thy heart,
Is thy past year's record graced
By deeds sweet Charity hath traced?
If thou, from thy o'erflowing store,
Hath cheer'd the poor man's cottage door;
If thou hast dried the widow's eye,
Changed to a smile the orphan's sigh;
GIVEN THY AID A ROOF TO RAISE
FOR AGED WORTH'S DECLINING DAYS?
Fearlessly ponder o'er the page,
The BRIGHTEST of thy pilgrimage.

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TO CORRESPONDENTS.

A GRAND OFFICER—Gravely enquires of us, What are the land-marks of the Order?—*Answer.* He should attend a Lodge of Instruction.

BRO. JOSH. SENIOR, L.L. D.—The communication is duly acknowledged.

FIDUS.—"On Scripture Masonry"—probably in our next. Other communications stand over; this liberty the left hand may take with the right.

BRO. TENISON.—The excellent article will appear in our next.

A SUBSCRIBER.—We are grateful for the MSS. and other papers, and shall often refer to them. We solicit from our friends at large, the presentation, or loan, of any documents that may enable us to render the Review more instructive and interesting.

BRO. H. R. SLADE.—"On the Refutation of the Hebrew Chronology"—We must confer personally.

THE CHARITY JEWEL.—The lamentation is doleful enough; but, however metrical the lay, the party to whom it is inscribed would not consider it as complimentary. An interview is requested.

BRO. JOHN O'BRIEN (*Trinidad.*)—We have replied by letter—and look for news.

BRO. CLERKE BURTON, P.G.M.—Many thanks: the compact is gratefully accepted.

FATHER TOM.—Why don't you come; or do you wait until we grip you in Dublin?

A SIGN OF THE TIMES.—A sense of propriety prevents our giving additional publicity to what had better never have occurred.

PROV. D.G.M.—We have never written what we would not speak in Grand Lodge: and however we may have avoided to report what has been therein spoken, our aim has been to evince a kindly feeling, rather than a fearful one. We now suppress a letter, more calculated to offend (if published) the party alluded to, than to affect ourselves.

QUIZ—Is in error. We have in our possession various newspapers, aye, and London papers too, giving copious details of proceedings *in Lodge.* Quiz should remember the schoolboy's hint, "toe the mark."

ANONYMOUS.—The less said about false prophets the better. The letter of "PHILIP" is well written, but does not require re-publication.

BRO. TORRE.—"Cumd" is received; but we are compelled to postpone its appearance.

B. Z.—How is it that we have not heard further?

BRO. REEDER.—In our regret for abridging "Provincial Intelligence" in the present number, we especially include our esteemed Brother's communication.

B. T.—The Prov. G.M. for Stafford has not yet convened a Grand Lodge; a promise was made in his name a few days since, at Burslem, that he would shortly d so. B. T. should address in the proper quarter; we can only report what does occur.

HORCHT, BRUDER—We are obliged by the chaunt, and await the performance of a promise existing for many years.

A MEMBER OF 610.—We hesitated to insert the communication, from want of name and address; but as no *names* are stated, we have given the interesting particulars, still hoping that our correspondent, on receiving this hint, will, in confidence, make himself known.

LATOMUS is always welcome.

BRO. KEDDELL.—The promised papers will be welcome.

BRO. JOHNSON—and several others—the communication came too late (December 22d.)

PILGRIM.—"Mason Marks, &c." in our next.

BRO. E. R. MORAN.—Name your reward for five years' untiring kindness.

ARCH MATTERS.

P. W. C.—Resignations are ominous; a better understanding may avert the worst.

A MEMBER OF G.M.L.—The revival or renewal of the Chapter would be a boon to the Order; but in such shape, it would not be constitutional. The advice of the Committee of General Purposes should be taken.

P. Z.—Companion Dobie has been appointed N. in the Grand Chapter.

P. Z.—The Companion alluded to has *not* abandoned his views respecting important communications to the Grand Chapter; he only awaits *time* and *circumstance*

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DISCIPLINE AND PRACTICE.

A PROV. GRAND OFFICER.—No provincial Mason, be he whom he may, below the rank of Past Provincial Grand Master, can enter the Grand Lodge of England unless he be a subscribing Member to some Lodge under its Constitution, and then only as Master, Past Master, Warden, or as delegated Deacon of a Lodge. Art. 2, p. 46. provides that the Prov. G. M., when appointed, must be a subscribing Member to some Lodge in the Province—plain sense implies that he should continue to be such—yet this necessary protection of the "Charity" of our Order is sometimes disregarded.

L.—A Past Master, who shall secede from his Lodge for one entire year, forfeits his privilege as such; nor can he recover it but by serving again as Master, or by special permission from Grand Lodge.

A LONDON MASON.—If it be true that any Grand Officer be not a Subscribing Member to a Lodge, he should be apprized of his neglect, for such it is. Our informant may as well address the party or parties.

ORDO.—At the fitting time, we shall hope to support his valuable suggestions.

M. M.—It is indelicate, but not unconstitutional, to canvas for the office of Master.

P. H.—Neither an apprentice or fellow-craft should exercise the privilege of voting, and for obvious reasons.

A PAST GRAND STEWARD.—Quibbling objections "upon principle" are no authority.

ANTIQUITAS.—There was no impropriety in immediate initiation upon a ballot; the practice is general and correct.

TEMPLARS.

A KNIGHT.—We do not entertain any very sanguine hope of an assembly of the Grand Conclave.

A CARMELITE—is not understood.

ASYLUM.

WE HAVE NOT SPACE FOR SEVERAL LETTERS IN FAVOR OF THE ASYLUM, BUT WE ARE NO PROPHETS IF THE NEXT FESTIVAL WILL NOT EVEN EXCEED THE FORMER IN PROFIT AND PLEASURE.

BRO. E. BALLARD, 616 (*Rio Janiero.*)—The subscription has been paid in.

P.M.—The resolutions were tinkered up by *one*, who three years since *professed* different views; alas, poor human nature!—his late supporters are ashamed.

BRO. SENIOR.—The address to the Craft is of necessity postponed.

A COUNTRY BROTHER—Should read carefully, the proceedings in the present number—and, therein, the answer.

I. P.—Is our friend serious in suggesting a sub-title for us? "*The Asylum Chronicle.*" If in joke, we pardon an accidental compliment in thus identifying us.

P. M.—Judas betrayed his trust—and more, he did his worst.

J. S.—The words "go on and prosper" are encouraging.

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INDEX.

Aarons, G.....157, 168
Asylum, 79, 141, 208, 239, 351, 494
Antiquity of Gloves 36
Architecture of the Heavens, (E. R. Moran) 43
Antiquity and Advantage of Mysteries 306
Ark Life Association 418

Banners or Standards 438
Belgian Clergy and Freemasons, 39
Boards of Stewards 66, 179
Boards of General Purposes and Finance 142, 219, 353, 485

Charities, the 74, 208, 348, 493
Collectanea.....56, 182, 333
Correspondents ..135, 284, 413, 543
Coronation.....137
Crucefix, Dr.....247

Durham, the Earl of 67
Death of the Templars 190
Decayed Freemason 192

Especial Grand Lodge.....200
English Diet in the Seventeenth Century 326

Freemasonry. (Rev. G. Oliver, *D.D.*) 9, 145, 295, 423
Foreign Masonic Intelligence..400, 526
Festivals:
  Grand Master.....67
  Boys's School 75
  Grand 201
  Girls' School Jubilee 210
  Asylum 241

Grand Master 1, 287
——— Offering....73, 169, 171, 485
Grand Master Birthday.....67
Grand Festival 201

Ireland.....117, 144, 261, 391, 522
India 129, 280, 536
Imprudence or Inadvertence of David 315

Juliet's Tomb.....186
Jubilee of Girls' School 210

Knights Templars, &c.....46, 48
Knights Hospitallers.....51
Keddell, Bro.....318, 441

Lyrics.....194
Letters to the Editor.....179, 320, 330, 483
Leading Articles..1, 137, 287, 415

Masonry in Bengal 465
——— at the Cape.....475
Masonic Didactics..22, 155, 314, 458
——— Anecdotes..52, 159, 174, 320, 477
——— Chit Chat...89, 356, 489
——— Intelligence 66, 200, 346, 484
——— Legends.....164
——— Temple (New).....476
——— Life Association 290
——— Commentaries....2 to 8, 137 to 144, 288 to 294
Mystic and Cabalistic Numbers, 443
Modern Pseudo-Masonic Rites, 24
Materials for Masonic Thinking, (E. R. Moran).....42

New System Explanatory of Terrestrial Phenomena.....37, 196
Notitiæ Templariæ, (No. 6) 161, 450

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Obituary:
John White....93
W. L. Crucefix White....93
Captain W. Mills....94
Thomas Longworth....94
Sir D. K. Sandford....94
Rev. George Thomson....94
Earl of Dalhousie....234
Sir R. M. Stewart Seton..235
Hon. Richard Westenra...235
Sir John Jeffcott....235
Sir W. Rawlins....235
James Agar....235
Captain James Deans....236
P. E. Byrne....237
George Henekey....237
Edwin Farrar....237
Thomas Lane....237
Hugh Mitchell....238
Trevor Corry....358
John Rippon....358
Joseph Lythgoe....358
Robert Tytler, M.D....359
Sir John Hay, Bart....492
— Creek....492
John Lee....493
Harry Reid....493

Provincial Visits by a Grand Steward....53
——— Masonic Intelligence, 95, 251, 386, 497
Provincial Appeal....309, 361
Poetry....62 to 65, 191 to 193, 340 to 345, 478 to 482

Quarterly Convocations..82, 217, 346, 484
——— Communications....83, 218, 346, 484

Reporter....85, 221, 353, 486
Reviews....132, 405

Statutes of 1424....52
Songs of the Restoration (Clerke Burton)....33, 337
Scotland...111, 144, 257, 386, 517
Second Magnetic Pole (R. Tytler, *M.D.*)....307

Tales:
Claudius the Builder....18
The Deserter....159
The Major in the *Black Hole*, 177
The Gem....321
The Mason's Daughter..456
The Three Steps....472
Thebes (N. L. Torre)....190
To the Craft on the Parting Year, 541
Tytler, Dr....317

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