THE HON: Mrs ALDWORTH,

THE FEMALE FREEMASON.

Freemason's Quarterly Review for Septr 1839.

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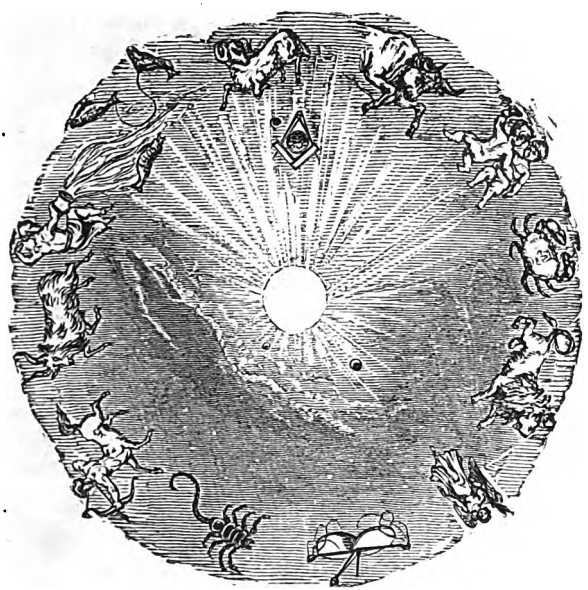
THE

FREEMASONS' QUARTERLY REVIEW.



"LIGHT."

1839.

LONDON:

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TO

The Grand Lodge of Ireland,

AS THE HUMBLE BUT SINCERE ACKNOWLEDGMENT OF THAT

GREAT MORAL AID,

WHICH, AT AN EARLY PERIOD OF OUR LABOURS,

FOSTERED AND INSPIRITED US BY ITS PATRONAGE;

AND TO THOSE

GENEROUS BRETHREN OF THE SISTER ISLE,

WHO CAN APPRECIATE

THE MOTIVE-CAUSE OF TRUTH, HONOUR, AND VIRTUE,

THIS, OUR

SIXTH VOLUME,

IS MOST FRATERNALLY

DEDICATED.

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Extract from the Printed Circular of the December Communication.

"A communication from the M. W. Grand Master was read in reply to one addressed to His Royal Highness by the W. Brother Thomas Moore, Treasurer of the Masonic Institution for Boys, in which it was stated that an application had been made by the Committee of the proposed Asylum for Decayed Masons, suggesting 'a Ball as affording the means of profitable advantage to Masonic Charity,' and inviting the co-operation of the Committees of the Girls and Boys' Schools, and Brother Moore, on the part of the Masonic Institution for Boys, requested to know His Royal Highness's opinion on the subject. The W. M. Grand Master in his reply, stated that for reasons which he had already assigned he had not given his sanction to the proposed Asylum, besides which each establishment is managed by a separate Committee, and consequently the mixing up together the concerns of the different charities would create confusion, give rise to jealousies, and instead of doing good would be productive of much evil. His Royal Highness therefore desired not to be further pressed upon the subject."

The other points of the communication have been already observed in the last No. of the Freemasons' Quarterly Review.

CIRCULAR.

"THE lamented Death of the M. W. Pro-Grand Master, the EARL OF ZETLAND, has shed a gloom and melancholy over the whole Craft.

"The M. W. Grand Master deeply participating in this universal grief, and anxious that every mark of respect and attachment be paid to the memory of the deceased Nobleman and exalted Brother, is pleased to order that the Grand Lodge and all subordinate Lodges shall be placed in Mourning for the space of *Six Months* from this date.

"The Mourning to be worn by Brethren individually to be as follows:—

"*Grand Officers*, present and past.—Three Rosettes of Black Crape on the Badges, the Collar suspending the Jewel to be completely covered with Crape, but the Jewel to be uncovered.

"*Masters, Past Masters, Wardens, and other Officers of Lodges.*—Three Crape Rosettes on the Badge, and one at the point of the Collar just above the Jewel.

"*All other Master Masons.*—Three Black Crape Rosettes on the Badge.

"*Fellow Crafts and Entered Apprentices.*—Two Black Crape Rosettes at the lower part of the Badge. By Command of the M. W. Grand Master, H. R. H. The DUKE OF SUSSEX,

WILLIAM H. WHITE, G.S."

Freemasons' Hall,
26th February, 1839.

The Grand Secretary, Brother W. H. White, has been very seriously indisposed, and we regret to state that he is not yet convalescent.

March 25, Monday afternoon.—We have just received by hand a very detailed account from some obliging correspondent, (without name or address) of some interesting proceedings at Chudleigh, in November last, some particulars of which appeared in our last, p. 515.

We regret that we have not room for any notice of the meeting at Devonport, on the 27th of December, by which some excellent addresses, especially those of Brother Cook, are lost to our readers. In future we hope our correspondent will "come on in time," and with name and address.

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THE

FREEMASONS' QUARTERLY REVIEW.

MARCH 30, 1839.

THE GRAND MASTER.

For the twenty-sixth time His Royal Highness the Duke of Sussex was re-elected Grand Master of Masons in a very numerous assembly of the Grand Lodge, on the 6th of this month—one general burst of feeling proclaimed the happy event.

The Birth day Festival, held in honour of His Royal Highness, passed off with all the usual demonstration of loyalty and affectionate regard for his person, and, considering that the Stewards were limited in number, the attendance was highly creditable to their exertions.

The Chairman, the Hon. Colonel Anson, acquitted himself with the greatest honour—his addresses were all delivered with peculiar tact and felicity, and not one but told well—especially his observations upon the honoured object of the meeting, and his remarks in reference to the Earl of Durham, his immediate predecessor as Chairman of the Birth-day Festival. It is due to the Stewards generally to state, that they maintained most excellent order; that upon no former occasion had better spirit, liberality, and attention been displayed; in particular Mr. Steuart, *M.P.*, the Vice President of the Board, seconded the efforts of the Chairman by his assiduous courtesy.

The Boards of General Purposes and Finance present no novel features; their reports have been confirmed by the Grand Lodge, and the various recommendations have now become law.

The Board of Grand Stewards are making spirited efforts to render their Festival approach as nearly as possible to the splendour of the last; it will take place on the 24th of April.

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DEATH OF THE EARL OF ZETLAND, PRO-GRAND MASTER.

This amiable nobleman, on the 8th of last month, obeyed the stern summons of death, when peacefully slumbering, after a few hours' illness. His lordship's constitution, however, had gradually been sinking, and when in London, Dr. Chambers was in frequent attendance. The loss of his lady about three years since, to whom he was most affectionately attached, had greatly contributed to enervate him.

His lordship was born on the 10th of April, 1766, and was, consequently in his 73d year. As the Hon. Laurence Dundas he sat in parliament for several sessions as member for the City of York; was an alderman and lord mayor of that city, and only terminated his civic connection with it on his elevation to the peerage, on the 14th June, 1820, by the death of his father, the first Baron Dundas. His lordship was also a Baronet and Lord Lieutenant and Vice Admiral of Orkney and Shetland. He married, April 21, 1794, Harriet, third daughter of General Hale, by whom he had issue Thomas Dundas, born on the 5th of April, 1795, now Earl of Zetland, the title to which his late amiable parent was promoted at the coronation of her present Majesty.

The funeral of this beloved and venerated nobleman was attended with all the outward marks of heraldic pomp, but the melancholy train was hallowed in its progress to the place of sepulture by those indications of bereavement that betokened real sorrow and sincere regard for his memory. The inhabitants of York closed their houses and shops on the day of interment, as a mark of respect for their once distinguished member, alderman, and lord mayor. Lord Zetland, although an active politician, was, when living, one whose character soared above party strife, and in death all men pressed forward to offer the tribute of sympathy. At Falkirk and Grangemouth the shipping hoisted their colours half mast high; the expressions of sorrow were as deep as at Aske. Scarcely a week before had the benevolence of the deceased warmed the cold and fed the hungry here, and his latest act—his last words were to transmit a sum of money to purchase some necessaries for the poor.

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We have now to record the character of this distinguished Brother in the Craft, and there is this difficulty in doing justice to one whose principle was unswerving, whose humanities were of such peculiar amiability as to present to mortal eye a perfect smoothness of surface. His complacency of manners was delightful—aided by a most perfect sweetness of temper—perhaps constitutional—for his father and grandfather were of the same disposition which he inherited, and has left as an inheritance to the present Earl, in all respects his worthy successor.

There was in Lord Zetland little vanity, but an inherent desire of pleasing; no one could address him without feeling an assurance that politeness was the precursor of attention, and that the nobleman was in reality a gentleman. We have had opportunities to consult with his late lordship upon Masonic affairs, and can conscientiously avow that whatever difference of opinion existed, we always left him impressed with feelings of the deepest veneration—we would almost write—regard; nor did he lack in his earlier years the power or inclination to enjoy social conviviality; on the contrary, there are many jovial spirits still existing who can talk of the "olden time," when the chairman of the quarter sessions, after labour, was among the foremost to enjoy "the feast of reason and the flow of soul." He was of a merry and cheerful heart.

In early life, when about 22 years of age, the subject of our memoir first had the honour of the acquaintance of His Royal Highness, our present Grand Master, then in his 16th year. It is easy to understand, and indeed to feel, how soon an acquaintance between two such young men became ripened into that perfect friendship and good will which was never intruded on but by the death of the elder. It is probable, how very probable, indeed, that the counsel, example, and pursuits of the one, some six years the elder of the other, might have predisposed the mind of the Prince to the serious consideration of the Masonic principles he was afterwards marked out by Providence to carry forward to their present brilliancy. It is remarkable that both of these distinguished Masons were enrolled abroad, the Duke of Sussex in Berlin, and the Earl of Zetland in Palermo; that the highest honours of Masonry in time

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awaited them both, and that the Prince felt his duty incomplete until he had, by the exercise of his prerogative, given to friendship the utmost homage, by elevating his friend and Brother to the dignity of Pro-Grand Master or ALTER-EGO, in 1834.

In all the grades of Masonic duty the late Earl proved his services to be most efficient. As Deputy-Master of the Prince of Wales' Lodge, his presidency was marked by the strictest observance of the laws and regulations; as Deputy-Grand Master, the Book of Constitutions was his study; as Pro-Grand Master, he maintained his exalted dignity as became himself and the Grand Master whom he represented; and in every relation of nobleman and Brother, he fulfilled the duties which he believed his MAKER had directed him to perform, with the most exemplary fidelity.

The following, as far as we can collect, are the data of his Lordship's service.

1803, May 20.—The Hon. Laurence Dundas, of the Lodge of Perfect Harmony, Palermo, was proposed as a joining Member in the Prince of Wales' Lodge; he was elected on the 17th of June following.

1822, Jan. 18. Lord Dundas was elected Acting-Master of the same Lodge and installed on the 17th of May with great splendour. There is much interesting correspondence of his lordship in the archives of the Lodge; the last time he visited it was on the 5th of June, 1837.

1816, Nov. 27, Hon. Laurence Dundas joined the Lodge of Antiquity.

1817, appointed Prov.-Grand Master for the North and East Ridings of Yorkshire.

1821, appointed Deputy Grand Master.

1824, re-appointed Deputy Grand Master on his return from abroad.

1834, appointed Pro-Grand Master.

As Deputy Grand Master his lordship was H., and as Pro-Grand Master pro.-Z. of the Supreme Grand Royal Arch Chapter.

The Grand Master has directed the Grand Lodge and all subordinate Lodges to be put into mourning for six months.

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The Boys' Festival on the 13th of this month was fully as productive as an average contribution; that excellent supporter of Charity, Brother Benj. B. Cabbell, V. P., presided, at a very short notice; and the result of his Chairmanship and of the Stewards' exertions, was an award of 380*l.*, to which might have been added 25*l.* from the Stewards of a Ball held in aid of Masonic Charity, which produced 75*l.*, one-third of which was allotted to this institution, and the declaration of which award would have made the contribution upwards of FOUR HUNDRED POUNDS!—*sad prospect this for the Charities!*

While on this point (and we shall touch upon it as lightly as possible, perhaps too much so, as our gentler hints avail not, with such whose position in the institution may make somewhat prominent) we enter our protest, as Governors of the Charity, against an assumption of influence with the high executive, which assumption does not tend to improve the character and interests of the school—we allude to the indelicate mode of referring matters to the President—we emphatically say, that the *mode* in which circumstances are stated, and the opinions that accompany them, are not in the best taste. Courtesy would put a kindly construction upon matters of delicacy, which pride, in its vanity, does not comprehend; but no pride, no fallacy, can interrupt the flood-tide of Charity, and we can admire the spirited determination of the Ball-Stewards, who having sustained a discourtesy themselves, are only anxious that the mind of their Grand Master should be disabused of any intended disrespect on their part, while actively engaged in promoting the interests of all the Charities. What an opportunity of Masonic explanation did all the circumstances afford to a benevolent heart and persuasive manners—what an opportunity has been lost, because "Charity" was absent! We have refrained from giving other publicity to this untoward conduct, and have withheld an ample report with which we have been furnished.

The Festival of the Girls' School is fixed for the 22d of May—the Board of Stewards is forming, and there is every prospect of an abundant harvest resulting from the refreshing dews of Benevolence and Charity.

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THE ASYLUM.—The Committee of this most excellent institution have put forth a circular, which will be found in its proper place among the other interesting notices of its affairs, by which the Craft will perceive that its utility will be put into immediate operation; and we feel particularly desirous that the Provincial Brethren should notice that there is no likelihood of any preference being given to the metropolis in the candidateship; the election will take place in July, and will be the most interesting meeting that ever occurred in the annals of Masonry. The Treasurer has received the liberal donation of 25*l.* from the Stewards of the recent ball; the late Festival Stewards are beating up for recruits to be prepared to "march forward" on the 19th of June next, the day fixed for the fourth Anniversary Festival, to which we most earnestly invite all who have hearts to feel, to press forward, and enjoy that moral treat which true generosity will, we trust, abundantly provide for their aged Brethren.—"*May the Great Architect give us grateful hearts, and supply the wants of others*"—a most applicable grace.

And, lastly, we implore all collectors of subscriptions, all Lodges who feel disposed to support this holy cause, to urge themselves at "top-most speed;" so that on the day named, there may be such a list of subscriptions, as shall set at rest this vital question. Be it remembered, that every year the amount has progressively increased; but still it is a matter of necessity as well as of propriety, to refute prejudice and doubt, by acclamation of the principle, and by the largess of extended liberality.

"Be of good cheer," ye firm supports of the Asylum, and forget not the principles that Freemasonry teaches. Remember that Noah triumphantly built the Ark, though opposed and ridiculed by all the world. Zerubabel built the Second Temple, notwithstanding the intervention of Sanballat and his company; and take to your hearts the interesting hope, that a grateful posterity will, with one voice exclaim, "Well done, ye good and faithful Stewards! ye have raised an edifice and opened the gates, which we can proudly enter."

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DISCIPLINE.—Our attention has for some time been excited by various provincial correspondents, to several points of discipline. We have hitherto refrained from any editorial remarks, and contented ourselves with private answers; but the requirement of public opinion at length tells us that silence, the Mason's virtue, may be abused. We shall only select one subject for present comment, premising, however, that in proportion as the numbers and respectability of our Order shall still increase, general discipline, in its strictest possible sense, becomes the more necessary. Numbers do not create discipline, but discipline can regulate numbers, and give to them a consequence and a value, by which they may operate on society at large, as well as to the benefit of the state, and the credit of Freemasonry.

The point for comment is the admission of candidates, and the introduction of visitors.

It has been shewn to us, that sufficient discrimination has not been observed in some parts, in the introduction of fit and proper persons to be made Masons; and that, consequently, the harmony of Lodges, and that good order, so essential to Masonic character and credit, has been endangered—many Lodges have suffered by a want of timely caution. It may be remarked, that members may become divided amongst themselves; and that many well disposed and intelligent Brethren may retire, rather than be parties to, or rather witnesses of, indiscipline. But what is even of greater importance is, the probability that the high *moral* principles of Masonry may become questionable in the mind of the popular world, should they find that certain parties have been hastily admitted. Let but our excellent precautionary measures be observed, and danger will be averted.

In continuation, we now proceed to the introduction of visitors, and at once avow, that the principle embodied in the moral declaration by the highest authority, when the subject was brought under his consideration, that "a Mason's Lodge was a Mason's Church," and that no qualified Brother could be refused admittance, should be reverenced as a LAND-MARK of the Order; but this land-mark must be respected, nay, reverenced. So little difficulty will attend the due practice of this most essential safeguard, that we are almost surprised that it should be necessary to particularise the line of duty to be observed. A visitor may be readily

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admitted, on being vouched for by a true Brother present; such admission is a fitting compliment to his position in the Craft. But as many Brethren are merely sojourners, it may be, without friends or acquaintance, and therefore have no vouchers, but their own moral integrity, they can be admitted by certificate, by examination, or by aid of the sacred volume. This trust may be confided to a Past Master of the Lodge, whose knowledge of the Mysteries and of the human heart, will satisfy the most scrupulous, that the meekest and most humble-minded Brother will be as welcome as the most gifted, or the most noble.

We have been appealed to in the most urgent terms, to place before the public body our sentiments at large, and in the hope that the first call to order will be sufficient, we for the present conclude our remarks upon the necessity of preventing any intruders into the sanctuary of Freemasonry.

Ark Life Association.—We have been favoured with a sight of an early proof of the Prospectus of the Ark Life Assurance and Mutual Benefit Association, and we have extreme gratification in conveying to the Craft our assurance that the hopes we entertained and expressed in our preceding number have been not merely realised, but exceeded.

For all business purposes the list of Presidents, Vice Presidents, Trustees, Directors, Auditors, Bankers, and other officers, whose names are now arranged before us, is unexceptionable, and forms a sufficient guarantee to the Fraternity for the entire success of the Association.

The prospectus will be positively published on or before the 10th of April, and transmitted to every Lodge in the United Kingdom. And, as its *avant-courier*, we have merely to add, that it will be found to contain very essential improvements on the plan laid down in the announcement.

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ON FREEMASONRY.

ON THE UNIVERSALITY AND INFLUENCE OF FREEMASONRY.

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

In the present universal diffusion of Freemasonry, penetrating, as it has done, into the most obscure as well as the most civilized countries of the earth, and extending its influence amongst all ranks and degrees of mankind, it may be equally useful and interesting to take a view of its introduction into the principal nations where its course has been marked by symptoms of decided success. In this inquiry, I would not be understood to confine myself to those abstract principles which were avowedly practised in the early ages of the world; and propagated, with more or less adulteration by the migrating colonies from the plain of Shinar; but taking Freemasonry as it is at present modelled into a system, including the intimate union of its two main Speculative and Operative branches, I shall endeavour to trace its origin in civilized States, and notice the influence it has exerted towards improving the moral and scientific institutions with which it has been connected.*

We possess some faint glimmerings of the Order in this island during the time when Roman policy had taught our rude forefathers the blessings of civilization, and introduced amongst them a taste for the fine arts; and our traditions say that the Brethren held their Lodges regularly, and that they were closed against all except the initiated; but we have documentary evidence to prove that under Carausius it was systematically practised; that he invested Albanus his steward with the dignity of G. M., and presented him

* A very talented living author once asserted,—"I affirm as a fact established upon historical research that, before the beginning of the seventeenth century, no traces are to be met with of the Masonic Orders. *And I challenge any antiquarian to contradict me.*" (Lond. Mag. 1824, page 12.) I hope he has since been initiated into the Craft, as an open and honest avowal that experience has enabled him to renounce his heresy.

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with a formal Charter of privileges for the protection of the Brethren. An ancient MS., which was unfortunately burnt in the early part of the last century, contained the following passage. " St. Alban loved Masons well, and cherished them much, and made their pay right good; for he gave them ij*s.* per week, and iiij*d.* to their cheer; whereas, before that time, in all the land, a Mason had but a penny a day, and his meat, until St. Alban mended it. And he got them a Charter from the King and his counsell for to hold a general counsell, and gave itt to name Assemblie. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges." This was at the latter end of the third century.

Masonry however, made little progress till the time of Athelstane, who in the 10th century appointed his brother Edwin G. M. of Masons, and gave him a Charter of enfranchisement for the Fraternity. Being invested with this authority, as is expressed in a MS. written in the reign of Edward IV., and which was accidentally destroyed at the Revolution, " he summoned all the Masons in the realmn to meet him *in a congregation at York*, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages; from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons."

About the time when the Norman dynasty was established in this kingdom, the study of architecture as a science, was enjoined on the bishops and other dignitaries of the church; because it was under their superintendence that ecclesiastical edifices rose in all the pride of gorgeous splendour; and the profession of Masonry was fostered and encouraged throughout Christendom. The Roman pontiffs conferred on the Fraternity many valuable privileges, and induced its members to form themselves into Lodges where they practised those peculiar ceremonies by which they not only secured to their own body the essential benefits of companionship, to the exclusion of all the world besides; but also framed their own rules; settled their own wages, and enjoyed the proud satisfaction of knowing that they contributed by their Art, in no small degree, to the dignity and security of kingdoms; while the superb structures which

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they raised; dazzling with every rich variety of ornamental decoration, confirmed the superiority which they assumed in the walks of genius and learning; and secured for them the distinction and respect which always attend superior talent. Indeed the appearance of so many stately ecclesiastical edifices spread over the island in all the unparalleled magnificence of Gothic architecture, during an age of semibarbarism, could scarcely fail to impress upon the ignorant serf, an idea that their builders were possessed of more than mortal powers. And this feeling would not be diminished by the impenetrable veil which was thrown over their transactions in tyled Lodges; their habits of secrecy, and taciturnity; and the profound deference which was always paid to their opinions by the rich and powerful both in church and state.

If then, it be asked, as it often has been, "What did the Masonry of the middle ages consist of? and in what manner did Freemasons distinguish themselves in the walks of science and morals?" They themselves have furnished a brief but comprehensive reply to the inquiry. In a MS. which was deposited in the Bodleian library about the 15th century, when the Gothic style of architecture was in its most palmy state, they have told us that their Masonry was —"the skylle of nature, the understandynge of the myght that ys hereynne, and its sondrye werkynges: sonderlyche, the skylle of reckenyngs, of waightes and metynges, and the true manere of faconnynge at thyngs for mannes use; headlye, dwellinges, and buyldynges of alle kyndes, and all other thynges that make gudde to manne." They have further told us that they possessed the "arte of ffyndynge newe artes, and thatt ys for there owne proffytte, and preise: they concelethe the arte of kepynge secrettes, that soe the worlde mayeth nothinge concele from them. Thay conceleth the arte of wunder-wreckynage, and of foresayinge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an enyell ende." They tell us that the "arte of ffyndynge neue artes the ffyrste maconnes receaued from Godde; by the whyche they fyndethe what artes hem plesethe, and the trew way of techynge the same." And they have openly named some of the arts which they practised and taught, viz. "agriculture, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, govermente, and relygyone."*

* The above manuscript is such a valuable and conclusive document, that the great Locke saw it—was convinced—and became a Mason.

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Freemasonry was, even then, as it now is, and always has been, universal. The Fraternity included artists from almost all the continental nations; and the discipline of the Order did not differ materially from that which is now established amongst ourselves. The ancient Charges of these early times are still preserved, and form an essential portion of the Statute Book, by which the Order is at present governed. These Charges contain much of the morality that constitutes the firm foundation on which we build a superstructure enriched with various science; and prescribe, in so many sections, our respective duties in the several relations which are peculiarly attached to the Masonic profession.

Thus was Freemasonry established in England; and thus it has passed down to our own times; patronized in its progress by a long list of distinguished characters—poets, philosophers, divines, and statesmen, in every age; and it is no trifling recommendation to the system that it numbered in its ranks, in addition to an uninterrupted succession of kings, and nobles, such men as Ashmole and Locke, Herbert and Inigo Jones, Wren, Desaguliers and Hemming; and a countless catalogue of the great, the noble, and the wise, of our own times have girded themselves with the emblem of innocence, and united their sanction to shed upon this noble science the most unequivocal tokens of their approbation and esteem. It still exerts its glorious influence with unprecedented success, to ameliorate the moral condition of man; and to stamp on society, in all its grades, the indelible mark of social Order and civilization. An influence which this Review will be the means of strengthening and improving; and Freemasonry must now become the favourite and triumphant institution of the day.

I shall now take a brief view of the establishment and progress of Freemasonry in other lands, for the purpose of shewing that as its character is genial and beneficial, so is its influence universal.

The following facts were communicated to me a few years ago, respecting the origin of Freemasonry in Scotland, by my friend and Brother James Dobie, Esq., of Beith, near Glasgow. "It is generally admitted that Masonry was first established at Kilwinning, where a stately monastery was founded A.D. 1140. I find in the notes to a poem published at Paris in 1820, entitled, 'La Maconnerie,' that Jacques, Lord Stewart, recut dans sa Loge a Kilwinen Ecosse, en 1286 les comtes de Glocester et Ulster l'un

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Anglois, l'autre Irlandois. This was the year in which Alexander III. died; and, if the authority be correct, it shews that the Stewart family were distinguished in Scotland, before they came to the crown. James I. patronized Kilwinning Lodge, and presided as Grand Master until he got one chosen by the Brethren, and approved of by him. To this officer an annual salary was paid by all the Lodges in the kingdom, and he had deputies in the different counties. In the reign of James II. the office was made hereditary in the noble family of St. Clair of Rosslyn, where it continued until 1736, when William St. Clair of Rosslyn, Esq., resigned in favour of the Brethren, and with the view of instituting the Grand Lodge of Scotland. The Mother Lodge of Kilwinning, long after the institution of the Grand Lodge, continued to act independently, and to grant Charters to other Lodges as formerly. This gave rise to disputes, which it was desirable for the credit of the Fraternity to avoid; and at length, in 1807, Mother Kilwinning agreed to hold of the Grand Lodge, thereby renouncing all right to grant Charters in future. Kilwinning was placed at the head of the roll of the Grand Lodge under the denomination of 'Mother Kilwinning,' and its Master for the time being was declared the Provincial Grand Master over the Ayrshire district. Other minor regulations were adopted, and these put an end to all disputes about Masonic precedency."

After the full establishment of Masonry in England and Scotland, the Lodges flourished, and the system was disseminated throughout Britain in all its perfection and utility as a Science of Wisdom, Strength, and Beauty. Stately structures arose which are still regarded with national pride, not only by the architect and the antiquary, but by every one who prizes the institutions of his forefathers, and as their existence will only be terminated by the general dissolution of all things, the fame of our ancient Brethren will never die.

In Ireland, though the system was introduced at a later period, it has spread abundantly amongst every class of society; and how numerous soever the Lodges may be at the present day in England and Scotland, Ireland outnumbers either of them; for a list that was furnished to me in 1826, contains 1015 Lodges regularly registered and numbered in the books of the Grand Lodge.

It is clear that Masonry must have existed on the conti-

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nent as well as in Great Britain during the middle ages, because a rich series of splendid buildings was produced which owe their existence to the Freemasons of that period, but no records remain, not even a solitary M S. to shew that they congregated in Lodges; appointed Grand Masters, or acted in concert as a body endowed with exclusize privileges.* The continental Lodges appear in the general history of Masonry, only as scions from the Grand Lodges of England and Scotland, which had been the conservators of Masonry in the dark ages of superstition; and had succeeded in preserving its principles unsullied amidst every vicissitude of its chequered fortunes. Better evidence could not be desired of the high estimation which the Brethren of all ages in Great Britain have entertained for the Institution. Even when proscribed by royal authority, its members were ever faithful; and in secret conclaves, at the risk of life and limb, its rites and observances were transmitted unimpaired from generation to generation.

Lodges were planted in Holland, Sweden, Denmark, Prussia, and Germany, before the middle of the 18th century; but, in the latter country, Freemasonary unfortunately degenerated into a political institution of the very worst character; and its pure principles were sacrificed, along with our most holy faith, at the polluted shrine of party intrigue and personal animosity. The members of this spurious Order, which cast a stain on the sacred name of Masonry, rejected the New Testament, renounced the Saviour, and exchanged the ancient rites of our Order, for new ceremonies and new doctrines, which had for their object the subversion of every civil and religious institution.

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* This fact is thus accounted for by Brother Laurie, the Masonic historian of Scotland. "The first Lodges in this country were certainly composed of foreigners, who, when the patronage of the church was withdrawn from them, were probably unable, or unwilling, to undergo the danger and expence of returning to their homes by sea. The Lodges of which they undoubtedly were the leading members, would, on this account, probably, continue in a more flourishing condition, as the foreign members would find it their interest to connect themselves with the inhabitants, by the ties of a Brother Mason, when they had no claim upon their affections as fellow countrymen. But the case was quite different with the continental Lodges, which were entirely composed of artists from every country on the Continent; for, when the church of Rome had no farther occasion for their services, they would return to their respective homes, and Freemasonry would soon decay when her supporters were dispersed, and her Lodges forsaken."

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Their peculiar aim is thus described in a political pamphlet of the day, which was intended to tell against Masonry. "This society, under pretext of consulting the happiness of the people, and supposing that happiness to be incompatible with every species of religious and civil establishment at present existing, said with one voice, *Let us destroy them all, and raze their very foundations.* The secret Order of the Illuminati, included among its mysterious principles, at present exposed to the whole world, the whole of the doctrine which the Jacobins of Paris have since put in practice; and it has been proved, by the most irrefragable documents, that they maintained an intimate correspondence together, before the French revolution. The destruction of the Christian religion, and the subversion of every throne and of all governments, have been their aim ever since the year 1776."

And thus Masonry, which, in its unoffending innocence, excludes from its assemblies, all religious and political discussion, became charged with the most dangerous principles, because these philosophers carried on their nefarious designs under its name and sanction. The mantle of secresy and virtue, was assumed to cover the designs of fraud and treachery; but they failed to affix the stigma of insubordination on that pure science, which their hot-blooded zeal desecrated and trampled under foot. Masonry passed through the ordeal with the lofty port of insulted majesty; and resumed her throne as the queen of benevolent institutions, amidst the acclamations of mankind. The threatening clouds dispersed, and the rays of heaven again encircled her brow; like a glorious diadem with beams of radiant light.

It will be useless to revive the obsolete tirades of Barruel and Robison, which have been set at rest long ago, and finally consigned to the tomb of the Capulets; but I may be permitted to add, that when the continental controversy about Fremasonry was at its height, the former of those writers, although most violent against the Order, thus exonerates British Masonry from any participation in these unholy transactions. "England, in particular," he says, "is full of those upright men, who, excellent citizens, and of all stations, are proud of being Masons; and who may be distinguished from the others by ties which only appear to unite them more closely in the bonds of Charity and fraternal affection. It is not the fear of offending a nation

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in which I have found an Asylum, that has suggested this exception. Gratitude, on the contrary, would silence every vain terror, and I should be seen exclaiming in the very streets of London, that England was lost, that it could not escape the French revolution, if its Freemason Lodges were similar to those of which I am about to treat."

Such is a brief analysis of German Masonry, which has now retired to its proper channel; and the following extract from a MS. Ritual of Helvetian Ceremonies now before me, will shew the ideas of propriety which at present prevail. "A good Lodge, may be well known by its ornaments; in most Lodges all sorts of decorations are heaped together, without the slightest attention to propriety.

"There should be no picture, statue, or emblem of heathen deities; no bust, picture, or statue of the heathen philosophers; the proper images, or emblems, are to be taken from the Bible, and the Bible only, as it contains the authentic records of ancient Masonry. The decorations should be Masonic Emblems, intersecting triangles, ✠ square and compass, death's head, &c., and these, if properly managed, can be made highly ornamental. A picture of Solomon, or Moses, would be appropriate. A marble slab, containing the names of the Founders of the Lodge, and the date should be let into the north wall.

"The names of the Lodges are sometimes ill chosen. The Apollo, the Minerva, the Vesta, &c. are heathen names, giving ideas of idolatry and superstition, and can have nothing to do with Masonry. The names of great Masons of old, may be chosen, and the builders would do well to find out what great man or bishop built the nearest Cathedral, and name the Lodge after him. For this is certain, that every Cathedral was built by the ancient Society of Free and Accepted Masons."

The first royal charter granted to the Fraternity on the Continent, was in 1768, by the King of Prussia, who accepted the office of G.M., and from this period, the Lodges became numerous in all the northern countries of Europe. The southern parts do not appear to have offered a genial soil for the cultivation of Freemasonry; for in Spain, Portugal, and Italy, it never made any salutary advancement. It was believed by the Church to be unfavourable to religion, and fulminations of the papal see, augmented by the terrors of the Inquisition arrested its progress, and prevented it from assuming any beneficial form.

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In Asia and America, however, Masonry has had a most triumphant career. The former quarter of the globe—

> Deserves the admiration of mankind.
> For Masons first in *Asia* saw the light;
> In *Asia*, man by sin, was lost in night;
> In *Asia*, in the Ark, a remnant pent,
> To various realms, the world's forefathers sent;
> In *Asia*, Christ was born, and comfort brought;
> In *Asia*, dy'd, and our salvation wrought.

A Lodge was established in Bengal, under the auspices of the Grand Lodge of England, A.D. 1740, and Masonry spread over the whole Peninsula of Hindostan, in a very short period of time; not only amongst the British residents, but also amongst the native tribes. In 1777, one of their princes was initiated into the Order, and the correspondence between him and the English Grand Lodge, has been published in Preston's Illustrations,* and other Masonic works. This example was followed by many individuals of the first rank,† in the East. The partiality already exhibited in favour of the Craft, was much increased under the government of that wise and zealous Mason, the Marquis of Hastings; and at present there exist numerous Lodges, under the constitution of England, which are well attended by Brethren, who practice the rites of pure and primitive Masonry. In Africa, Masonry is also found. It flourishes at the Cape, the Mauritius, and other islands in that quarter of the globe.

The establishment of Masonry in America, is also of recent date. In 1733, a Lodge was opened at Boston, under the authority of a warrant from England, which was pronounced the Grand Lodge of America, and from it emanated Lodges in most of the United States. Thus Freemasonry was instituted in the new world, and it made a rapid progress; embracing in its ample bond, all ranks and descriptions of men.‡ Chapters and encampments have been added to it in every province, where all the subsidiary degrees are practised; and it is conducted with a splendour inferior only to some of the continental Lodges of Europe.

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* Vid. my Edit. XIV. p. 251.

† We do not much wonder at the Brahmins being initiated, because the broad outline of Masonry is clearly marked in their own institutes.

‡ The Lodges are abundant. According to a list now on my table, there were 610 Lodges in the year 1801, in the United States only.

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The constitutions of the American Grand Lodges, and Chapters are now before me. They are conceived in an excellent spirit, and shew that our transatlantic Brethren are strict disciplinarians and good Masons. Hear an enumeration of the duties of the high priest. "The high priest of every chapter, has it in special charge, as appertaining to his office, duty, and dignity, to see that the by-laws of his chapter, as well as the constitutions, and the general regulations of the grand chapter, be duly observed; that all the other officers of his chapter perform the duties of their respective officers faithfully, and are examples of diligence and industry to their companions; that true and exact records be kept of all the proceedings of the chapter by the secretary; that the treasurer keep and render exact and just accounts of all the monies belonging to the chapter, that regular returns be made by the secretary, annually, to the grand chapter, of all admissions of candidates, or members; and that the annual dues to the grand chapter, be regularly and punctually paid. He has the special care and charge of the warrant of his chapter. He has the right and authority of calling his chapter at pleasure, upon any emergency or occurrence, which in his judgment may require their meeting, and he is to fill the chair when present. It is likewise his duty, together with his king and scribe, to attend the meetings of the grand chapter (when duly summoned by the grand secretary) either in person or by proxy."

With this extract I conclude my paper; and I think I have successfully shewn that the divine science of Freemasonry is now in full and efficient operation in every quarter of the globe; dispensing its blessings to myriads of the human race of every clime and every colour. The badge of innocence is the expressive decoration by which the Mason is distinguished;—signs and tokens form an universal language adapted to the comprehension of every zealous inquirer; and hence proceeds its universality, and the unbounded influence which it exerts, and cannot fail to exert over society, amongst all ranks of which it is so intimately blended.

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Fig. 6.

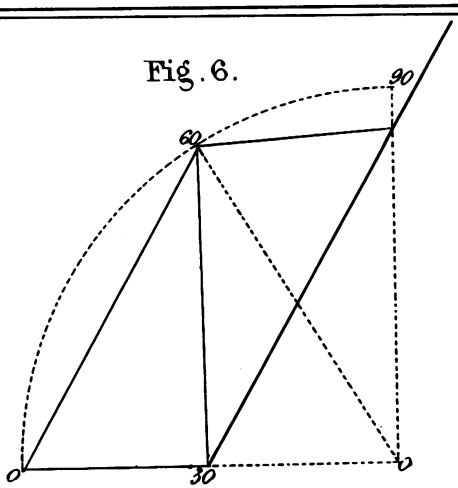
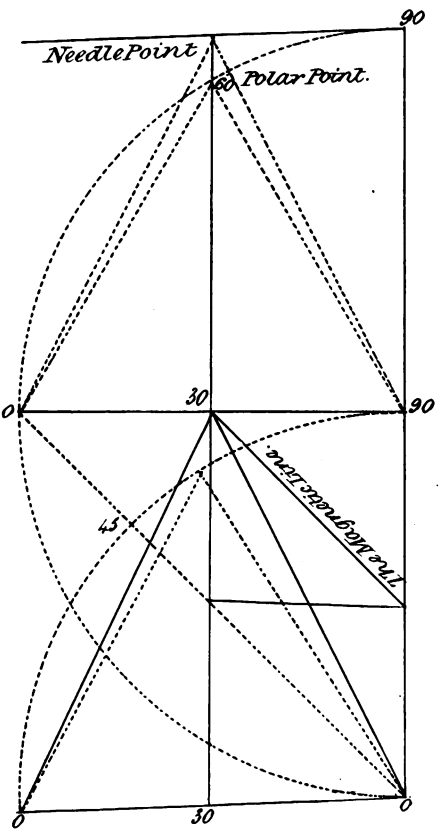


Fig. 7.



R. Martin, lith. 26, Long Acre.

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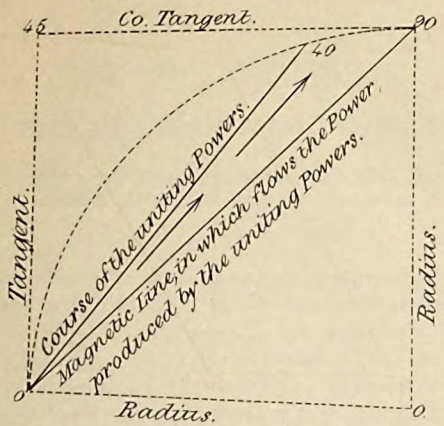
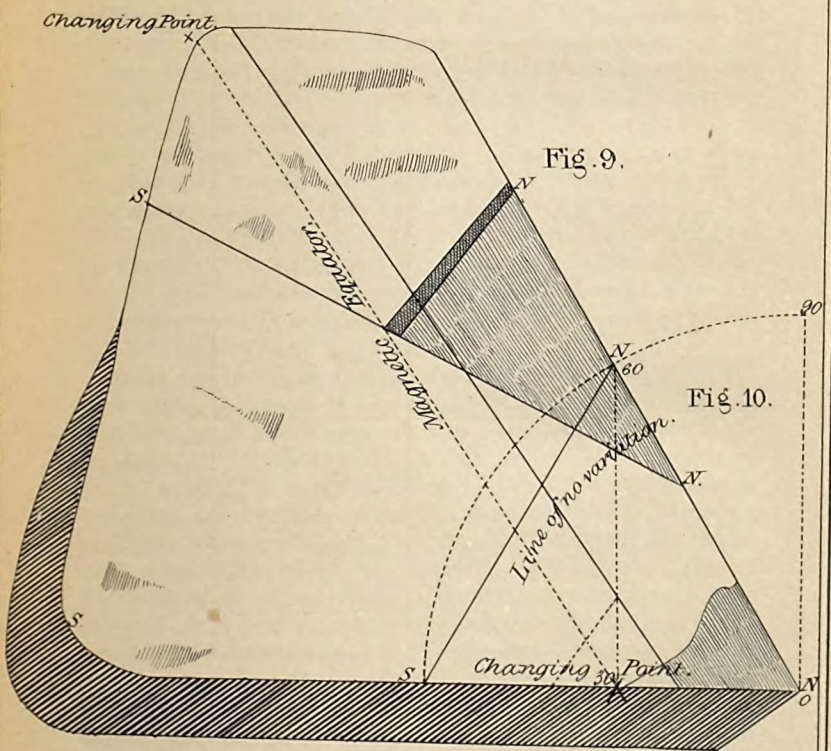
Fig. 8.





R. Martin, lith. 26 Long Acre.

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A NEW SYSTEM

EXPLANATORY OF TERRESTRIAL PHÆNOMENA, &c.

BY THE LATE BROTHER ROBERT TYTLER, M.D.
SURGEON 35TH REGIMENT BENGAL, N. I.

(*Continued from page 199, Vol. V.*)

Such is the course of the Power, and shape of the figure, generated by the Omnipotent, Omnipresent, Divine, Intellectual Agent, within a regular Circle. But matter is bounded by the Tangent, or Line in which is located every individual atom on the Earth's surface, and in which also moves a force named by Sir Isaac Newton, Centrifugal, in consequence of having a tendency to recede from the Centre; while, in the opposite direction, or along the Radius, proceeds the Centripetal Power, or that whose tendency is towards the Centre, being the contrary of the former. By the apex of the Magnetic Isoceles Triangle (Fig. 6), the Co-tangent of 45° is bisected; and in this point of bisection, the Co-tangent of 45°, being equal to the Chord of 60°, that is again equal to the Radius of the Circle, rests the vertex of the Right Angled Triangle; the Hypothenuse of which constitutes the Magnetic Line, whose course I am endeavouring to trace, and which was implanted in the World by Divine Wisdom, in Ages antecedent to the Creation of Mankind; and along which Line, or Channel, Deity, in union with the Vital Principle, has continued flowing and bursting forth upon Earth, in an uninterrupted stream of creative energy, from "the Beginning" until the present time.

In the succeeding pages, the Circle, given in illustration of the disclosed facts, is assumed to be a portion of the Earth, in a Chart on Mercator's projection, having a Radius whose half-equivalent to the Co-sine of 60°, is equal to 45°, on each side of the 96th degree of W. Longitude, reckoning from Greenwich; that being the Degree of Longitude, in which the Terrestrial Magnetic Pole, or its nearest locality, in Latitude 70° North, was discovered on the 1st of June, 1831, by Commander Ross. The Radius, serving for the Side and Base of the Triangles, therefore occupies in the Western Hemisphere, a space on the Equator from 51° to 141° W. Longitude; but this Base will be found to vary, with reference to circumstances, which will hereafter receive explanation. Because the Circle, indicating the course of the Electro-Dynamic Power, circumscribes different portions of the Earth's surface, according as the disclosure of events marks the progress of the Triune Agency, through the mass of matter forming the Body of the Telloval Spheroid.

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The Apex of the Equilateral Triangle, as above stated, impinges on a point within the Curve of the Circumference of the Circle (Fig. 7); but the vertex of the Magnetic Isoceles rests in the bisection of the Co-tangent of 45°, (which is equal to the Tangent of the same Angle), beyond the line of the Circumference; and we have also seen, that in the Apex of the former, or in the 60th degree of the Circle, is located the Magnetic Pole. Now, a Line passing from Co-tangent to Co-tangent of 45°, being equal to the Diameter of the Circle, this Line becomes equal to the Axis of the Sphere; and, consequently, extends to the utmost limits which matter embraces. The Material Magnet, or Loadstone, both natural and artificial, in common with all other Bodies, is bounded by the Tangential limit; and hence, while the summit of the Equilateral, in the Curve of the Circumference, constitutes the Polar, or invisible Magnetic point; the extremity of the Isoceles Triangle in the Centre of the Co-tangent, is the visible material,—*Raphidian*,* or Needle point, and extremity of the Axis of the Magnetic Mass. Thus the Apex of the Isoceles, in the Tangent, or Co-tangent, of 45°, forms the termination in matter of the Grand, and Divine, Magnetic System, ruling, upholding, regulating, and preserving the Universe; the Power returning from thence, and re-entering regions of space, both fathomless and unknown, at the point 3°, or bisection of the Radius.

The union of the Radius with the Tangent of 45°, each being of the same dimensions, constitutes the half of a Square; and the Diameter of the Square, or the Hypothenuse subtending the Right Angle, contained by the Semi-diameter and the Tangent, is proved by the Phænomena observed in the properties of the Natural Magnet, to be the Magnetic Line, generated, as will afterwards be demonstrated, by a Power proceeding from the union of two Powers, flowing along the Chord subtending the Angle of 60°. Hence the visible Magnetic, or generated Line, is equal to the Chord of 90°, being in excess the extent of the Arc subtended by the Co-chord of 60°, or is 30° higher in the Circle than the Chord, or course of the two generating Powers, subtending the Polar Angle. Ninety is, therefore, the visible material, and Sixty, the Polar, invisible, or Metaphysical point of the Magnetic system.

The rendering of these two points coincident (Fig. 8); that is, the the placing of the Apices of the two Triangles in such a manner, that the Vertex of the Equilateral, in the Curve of the Circumference, shall exactly coalesce with the summit of the Isoceles Triangle, in the bisection of the Tangent, or Co-tangent of 45°, and thus cause the visible material, or Needle point, to correspond precisely with the invisible, Metaphysical, or Polar point, is, as will afterwards be shewn, the grand Problem, whose solution is afforded by the passage of the Omnipotent,

* From the Greek Ῥαφις—a needle.

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Intellectual Agency, along the course of the generated Line, which has been mentioned. Upon the accomplishment of this Problem, as the various steps of the solution become evolved in the Angles, traceable on the surface of the Magnetic Rocks, we shall find that there depends not only the construction of a Magnificent Fabric, agreeing minutely in its Architecture with the Temple erected by King Solomon in Jerusalem, according to the details of that Building, which are afforded in the Holy Scriptures, and which Fabric will, in the course of the following pages, be described and explained; a Fabric that also includes the evolution of a Square Root, and a Cube Root, together with the finding of a required Cube equal to two given Cubes; and the entire Science of Geometrical proportion. In a word, the harmony, and developement of the whole Phænomena constituting Creation, rest upon the accomplishment of the Problem in question; and, as will also appear in the course of the present work, the word Creation being by no means narrowed to a Physical limit, but extended to a Political, a Moral, and a Religious sense. It is, therefore, an explanation of the manner in which is effected the solution of the above Problem, through Magnetic, or Electro-Dynamic Influence, that forms the subject of this work. For every event, whether contemplated with relation to Political and Religious conditions, present in the Moral World, or considered as Phænomena occurring in the Physical, will be found to comprise the solution of this ineffable Proposition. That solution being invariably accompanied by, or I should rather say, uniformly exhibiting, the effect of the result, in the shape of an event, or in the appearance of a Phænomenon flowing from the accomplishment of the Problem, according to the determinate Almighty Will, which, at the era of Creation, established the future economy of the Universe.

Before advancing further in the demonstration of the results, accompanying the progress of the Divine, Intellectual, or Electro-Dynamic Power, through the Terrestrial Sphere, and previous to entering upon a notice (brief and unsatisfactory as it necessarily must be, in the present infantine condition of the Science of Magnetic Geological Geometry) of the innumerable Phænomena, Moral and Physical, arising from the presence of this Intellectual Agent, viewed as the Omnipotent First Cause, progressing in the all-penetrating Line, pervading the Universe, it behoves me to satisfy the Reader, regarding the undoubted accuracy of the preceding statements; by shewing that the facts have been correctly represented; and that the authenticity of the alleged facts is established by means of knowledge which has been acquired, through investigation of the properties observable in Natural Magnets. The first fact requiring to be determined, is proof of the assertion of the Power, as demonstrated by the Natural Magnet, pro-

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ceeding from a point located in the Bisection of the side of an Equilateral, and consequently also placed in the Centre of the base of an Isoceles Triangle, which point again coincides with the middle point of the Semi-Diameter of a given Circle. In order to afford undoubted testification of that location, with reference to the Circle, being the position of the point whence the Magnetic Virtue issues, the Reader is, in this place, presented with an accurate delineation of a large fragment of a Natural Magnetic Rock, on which is seen the Triangle in question. The Lines, with the exception of those which are dotted, here depicted, Geologically appear in relief on a Mineral Magnet, which was procured in the Bazar of the City of Furruhabad, in the year 1836. Fig. 9 gives half the dimensions of the Stone, which amounts to five pounds in weight; and it will be observed that the Equilateral Triangle impressed, or rather carved in relief, on the surface of this Rock, the edges of the Lines being elevated above the level of the contiguous petrous mass, is correctly bisected in the Changing Point, or fountain whence the POWER proceeds. At this spot, marked +, a Needle, poised in the Vertical plane, changes its extremity towards the Stone from N to S, and *vice versa*. For, on being passed along the Line running from the Centre and terminating in N, the marked extremity points towards that portion of the Base of the Equilateral Triangle. But, on the other hand, the unmarked extremity of the same Needle turns to the second half of the Line which ends in S; the mutation from N to S, and the contrary, being effected exactly in the middle, or +, of the horizontal Line indicated by the Letters N S, and forming a side of the Equilateral Triangle S N N; and consequently, in the instance before us, this side is a Semi-Diameter of a given Circle, whose Circumference is equal to S N N, in the annexed Quadrant, the Line forming the Radius of which of course admits of extension and contraction *ad infinitum*. In the foregoing example, the location of the Changing Point, by means of a Natural Magnet, has been demonstrated in the side of an Equilateral Triangle. But in the train of reasoning, hitherto pursued, the position of the point of mutation, in the Base of the Isoceles, has been also assimilated with the Changing Spot in the side of the Equilateral.

(*To be continued.*)

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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. XXIII.—THE MERIT OF A FORGIVING TEMPER.

Det ille veniam facile, cui venia est.—SENECA.

To forgive an injury is an indication of an exalted mind, displaying in its exercise one of the noblest qualities of the human heart. It is likewise a duty enjoined by the Divine invocation, "forgive us our trespasses (or debts) as we forgive them who trespass against us," (or our debtors); and, unless a man has attained sufficient self-command over his choleric passions habitually to restrain them, and coolly disregard the provocations of malice or ire, he knows not how to forgive, nor can he merit forgiveness.

It is the act of a devout, a rational, and enlightened mind, to pardon. For, he who takes revenge for any affront, makes himself equal with his adversary, and betrays a little mind; but he, who passes it over, renders himself the superior, and commands the applause of Virtue. It is the attribute of Virtue to forgive, but of Folly to resent.

Mercy is an amiable goddess, who sits smiling benevolence and charity upon all her suppliants; while Revenge is a bloodthirsty demon, who infuses nothing but relentless fury into the imagination of all who submit themselves to her fiendish rule.

History, out of numerous examples illustrative of the admiration which a generous remission of offences excites, mentions that of Cn. Domitius, a Tribune at Rome, who, burning to ruin his enemy M. Laurus, publicly accused him of certain high crimes and misdemeanors. His zeal in the prosecution incited a slave of Laurus, through the hope of a reward, privately to offer himself as a witness against his master. But justice prevailed over revenge. As Domitius, without hearing a word, ordered him to be put in fetters and carried to his master—an action that deservedly gained Domitius the highest honours.

"To err is human,—to forgive divine."

Consequently, all who aim after a celestial perfection of character, must make the attempt at least to imitate that which is truly an attribute of the angelic nature. If no other and greater merit attended our exercise of the virtue of forgiveness, certainly the peace and harmony of society would be promoted. But it has infinitely higher claims to our adoption. The Supreme Being is represented to us as incapable of beholding iniquity unmoved by a holy indignation, and that no mortal is guiltless in his sight. Yet we presume to seek and expect his forgiveness of our faults. How can we, with any pretension to humility and a knowledge of ourselves, dare to prefer our request for the pardon of the Omnipotent if we forgive not our brother his trespasses?

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No. XXIV.—THE UTILITY OF PENITENCE.

Quem pœnitet, necesse pœne est innocens.—SENECA.

A repentance of our misdeeds is halfway towards an amendment of conduct, and greatly diminishes the cause which set in jeopardy our innocence. And to manifest a real sorrow for our errors, is the token of a broken and contrite spirit, declaratory of our desire to make some reparation for any injury inflicted, and reinstate our names among the ranks of the innocent.

Because, as in the case of effects resulting from sudden anger, the truly elevated mind, when roused by some provocation to infringe the rules of propriety, on returning to cool reflection, justly reprobates its own indiscreetness as severely as the sternest moral censor; and anxiously desires to offer every becoming concession that might ameliorate the displeasure of the aggrieved party. Thus displaying a disposition that exhibits an innocence of natural character on the part of him who has been seduced to offer an offence of a more trivial description; and a justice of character on the part of him, who having committed a more serious and grievous wrong, seals the sincerity of his penitence by an act of retribution.

Whereas, on the contrary, an unprincipled and ill-regulated mind will oftentimes rather endeavour to aggravate an injury or offence, by some fresh accession to a former fault or crime, than seek to redress the calamity it has occasioned, or restore the reputation it has lost or destroyed, by the confession of a penitent admission of guilt. This moral axiom distinguishes the utterly depraved from the accidental and unhardened offender.

A great mind, under circumstances of incitement or irritation, is like the expansive ocean, ruffled and swelled by a sudden tempest. When the storm has subsided, it again resumes its usual calmness and dignity of motion.

The little mind is like a dirty puddle, collecting every rain-drop of the paltry passions of a party, and always continues a nuisance on the highway of society, till the advancement of the sun of science and mental culture absorbs its insignificant contents, and men, rejoicing in the progress of useful knowledge and sound morals, just remember that *such things were.*

"Repentance of an evil done
Implies, we will that evil shun."

One of the most remarkable instances of the utility of penitence, is that recorded in the Sacred Volume of the disciple Peter. Although for the moment seduced to renounce his divine Master by impious oaths, yet, at the simple crowing of the cock, he was warned of his error, and, with tears, immediately repented. The sincerity of his repentance, foolish and profane as his previous action was, restored him to his divine Master's love and favour. Truly says the elegant Pliny in that trite apothegm—

"Nemo mortalium, omnibus horis sapit."

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TO THE EDITOR.

BROTHER HUSENBETH ON "THE TEMPLARS."

RESPECTED BROTHER.—Your learned correspondent Noachida Dalruadicus having given a sketch of the Templar Order, particularly as it existed in Ireland, I beg you will give room to the following gleanings from authors of great veracity, in your excellent Review. No history is so much enveloped in obscurity as that of the Templars, and no writers have more disgraced that name, than a great number of French historians, and particularly the celebrated Sorbon, Doctor Alexander Natalis, Du Puy, and the great historian Daniel. They have, to save the honour of their avaricious King Philip IV., called the fair, not for his fair acts, but owing to his fair person, given but one side of the history of the Order, which unfortunately is that which has been so eagerly believed by many unguarded readers, who, without further inquiry condemned the Order, simply upon the great reputation of those men as historians. But as "audi alteram partem," is the duty of every fair reasoner, I have greater confidence in the statements of contemporary writers, many of whom have been eye-witnesses to the foul transactions of the persecutors of the Templars, such as quoted by Renouard on the Order of the Templars, page 268, who gives the testimony of St. Anthony* who denied every charge against the Order. Another eye-witness, Johannes Villanus, who according to the Chronicon Astense by Muzatori, most pointedly denies the wicked charges brought against the Templars, by the hired accusers Squin de Fluxion, late Grand Prior of Montfaucon and of Noffadei, Grand Prior of Florence, and many other Knights who had been expelled the Order for their irregular conduct, and served Philip as proper instruments for his inhuman designs against the innocent Templars. Amongst the most modern writers are the Minorit Herman, the Flemish historian Meiern, also that great friend to humanity Thomasius, and the great Polyhistorian and Christian philosopher Leibnitz,† who all most powerfully defend the Templars, and also as powerfully condemn their persecutors for their injustice and cruelty.

Many modern authors, especially the French writers, in addition to the charges brought against the Templars,‡ give the confessions of some of the real Knights, in order to prove the accusations of those hirelings, but they cautiously omit the means by which the confessions were obtained, which however, have not escaped the observation of contemporary writers and eye-witnesses. The confessions of the real Knights were extorted from them on the fatal rack, when under the most barbarous and excruciating tortures, which they however most solemnly denied in the midst of the flames, when by order of Philip they were cruelly burnt in the Fauxbourg St. Anthoine in Paris, and cited that wicked King, and Pope Clement the V.§ before the throne of God to answer for their unwarrantable conduct towards them.

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* Anthony was a nobleman of Lithuania, and a man of great learning and piety, he died, in the 14th century, a martyr to the Christian faith.

† See his Dissertatio de Templariorum ordine sublato.

‡ By the before named disgraced Knights.

§ Clement V. was Archbishop of Bordeaux, and although a pious man, could not withstand the promise by Philip of the Tiara, provided he would agree to six promises after his exaltation, five were such as Clement could agree to conscientiously, the sixth was reserved by Philip until Clement had been firmly seated on the Papal throne, and when named to him by the French King, he was greatly surprised and confused, but Philip demanded it, and thus obliged Clement to dissolve the Order of Templars. Finding however that avarice were the motives of Philip, the Pope ordered the great possessions of the Temple to be given to the Knights Hospitallers.

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The accusations were that they were idolaters, and worshipped a golden head with a long beard, that they at their initiations were obliged to spit upon the cross, that they were Sodomites, and many other crimes too numerous to fill the pages of this useful Review.

That some of the Knights may have led irregular lives I freely admit, for where is there a human institution that is not abused? Yet to charge so extensive a body of brave and honourable Knights with the crimes of a few irregular livers of the Order, is as uncharitable as it is irrational and unphilosophical. The accusation of their spitting upon the cross and denying the Christian faith, is one of the most unfounded charges against men who prided themselves on being in possession of the true cross on which our Saviour suffered, and which they carried before them going to battle against the Saracens and other opposers of the Christian faith; and in defence of which so many of their Brethren had shed their blood in battle, as well as in captivity, where they were cruelly butchered by their enemies, because, in order to make them fight to the last extremity, the Templars never ransomed any of their Order when made prisoners.

The adoration of the golden idol, called Baffomet, is equally as absurd a charge as the former, and is the invention of ignorance and determined malice. This is most admirably recorded by the learned and pious Bishop Münter on the Templars, p. 37, he says, "The whole constitution of the Order of the Knights Templars was according to the temper of the age, innocent and blameless, and fell only through the avarice and revenge of a most perfidious king, who spared no means, if ever so cruel, unchristian, and tyrannical, to effect the destruction of the Templars.

The writers who treat or exert themselves in the vindication of the Templars, both ancient and modern, are numerous, and are men whose accounts may be safely credited, whilst the veracity of those who wrote against them is generally doubted, if not wholly rejected, by men of sound historical reading. Nothing can be more absurd than the charging the Templars with the adoration of the supposed long-bearded figure of the golden Baffomet. If we duly consider where, or from what eastern nation or tribe the Templars should have received for adoration a figure of gold, wood, or stone, called Baffomet, we must be left in an endless field of uncertainty and fiction. For from the Turks they could not have obtained the gilded deity, for they condemn all material representations of the Deity; and if we admit that they have received that idol of superstitious adoration from the Saracens, we must admit that the principles of their Order were a complete farce, and a foul deception of the then Christian States by whom they were so amply rewarded for their valiant deeds against the real worshippers of that and many other idols. The story of this enchanting Baffomet* must then for ever remain a most wanton invention of their enemies, and as a charge most triumphantly defeated by every man of good sense, and uninfluenced by the ungodly party records by which that valiant Order was suppressed, and its members delivered up to the flames. The

* Baffomet, or Baphomet, was an idol of the Cabalists representing Wisdom. The Cabalists were a Jewish sect which arose in the second century of Christ, and continued to the twelfth century. They were Alchimists, who by calculation of certain numbers, and by dissecting the Old Testament, explained certain passages favourable to the conversion of the baser metals into silver or gold. Rabbi Akibha and Simon Ben Joachai were the founders of this sect.

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friends of humanity and justice can but lament the fate of an Order whose origin was small and insignificant, its growth quick and powerful, its deeds glorious, and its influence throughout the Christian world unparalleled. But great as was their power, far greater were the accusations of their enemies against them: Avarice and Jealousy pronounced judgment, and cruel was their end.

In order to clear up the confused number of titles, by which their principal provincial dignitaries were called, I have, perhaps, in the following account been fortunate enough to satisfy the question of Brother Noachida Dalruadicus.

The Grand Master of the Templars was their principal officer, and was elected for life in full Convent of the Order in Jerusalem. He held the rank of a prince, and although not in priestly order, the privileges bestowed upon him by the Pope, gave him episcopal jurisdiction. At his election he took a vow of fidelity to the statutes of the Order, and was proclaimed; "Te Deum Laudamus" was then sung by the Brethren, after which, the seal of the Order was handed over to him.*

The next officers were divided into two classes, namely, priests and Knights. At first they had no Priests, but Pope Alexander III. granted them priests to perform divine service for them, and to recite the horas or breviary with the Knights, and also to serve them as scribes. They wore a close toga of white cloth, with a hood to cover the head, and a red cross fixed at the breast. They also accompanied the Knights to battle.

The Grand Compthier, or Grand Prior, was the next officer in rank to the Grand Master. He filled the office of the Grand Master at his death, *pro tempore*, and convened a Grand Convent or Conclave at Jerusalem soon after the interment. He presided in Convent over the Knights, but subject to the Grand Master's orders.

The Grand Marshal was the next in rank; he commanded the Knights under the Grand Master, but was Commander-in-chief in his absence.

The office of Treasurer was generally filled by a Sub-Compthier; he managed, with proper assistants, the financial affairs of the whole Order; and to him all their provincial treasurers were obliged to render their annual accounts termed responsions.

The Grand Draper was entrusted with the wardrobe of the Knights, and with the armoury. The conventual or domestic dress of the Knights consisted of a full loose toga, or habit of white cloth, with a cross of red cloth on the left side of the cloak near to the heart. They wore hats turned up in front, and displayed a plume of feathers. The serving Brothers wore only the red cross on the front of their caps, and also a large red cross on their breasts. Their war dress consisted in a light armour, a sword, and a lance.

The Grand Turcopolier commanded the light cavalry, and had Turcopoliery of troops under him; some of the latter carried the banners of the Order before the Grand Master and Grand Marshal.

There were several minor officers attached to the Grand Convent, as well as to the Grand Provincial Priories, which were obligated Brethren, such as cooks, smiths, armourers, and the youths in training for the greater duties of the Order. The parents of noble families considered

* The seal of the Templars consisted in two knights in full armour sitting on one horse, to denote the fraternal union of sentiment which existed amongst them. Each of the principal officers was likewise presented with a similar seal.

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it a great boon conferred upon them to be permitted to send their young sons into the conventual establishments of the Templars. This generally took place at the age of seven years, when they were used to obedience to superiority in performing menial services, and in practising the use of arms suitable to their age. At the age of fourteen they were in Convent or Conclave brought before the high altar, and on their knees received a charge from the Chaplain of the Order, and instead of the toga virilis, as usual among the Romans, he received a gentle stroke on each cheek from the Chaplain to denote his future submission to the Order. He now became the page, the squire or armiger of a Knight; and at the age of twenty-one he was proclaimed a Knight, and duly invested. They being hereditary Knights in blood, they were only proclaimed.

The Templars having been the sons of the first families, rapidly became possessed of great estates, bestowed on them in the different Christian States by Kings and Princes, and other opulent nobles; and although individually they could not possess property, yet collectively as a body they could not do without it. Upon this account it became necessary that those distant possessions should be taken care of. The Grand Conclave, therefore, established Grand Priories in the west of Europe, where their possessions were chiefly situated. The office of Provincial Grand Priors was generally conferred for life on some meritorious knight, who throughout Europe was called by various titles, such as Provincial Compthier, Prior, Master, Preceptor, Master of the Troops, Land Compthier, and very often Grand Constable and Grand Steward. This multiplicity of titles being borne all by one individual, has often perplexed me, and no doubt many others besides, in reading the obscure history of this illustrious Order.

The Grand Prior alone bore the title of *Grand*, in the provinces, and had ample jurisdiction in his Priory, and the commanderies under his care. He had a Sub-Prior, a Bailiff for the estates, and had the settling of all minor disputes and complaints in his Priory, and to him the serving Brethren and their commanders bore strict obedience.

Many of the Templars who had escaped from the flames, were received by the Hospitallers into their Order. Many fled into Germany, where, although the suppression of the Order by Pope Clement V., had been put in force, yet they were not further persecuted. Among those was the Grand Prior Peter de Boulogne,* who with a celebrated German Knight of the same Order, Sylvester de Crumbach, and a few others, embarked for Scotland, where they were joined by two Knights Templars, by the name of Harris and Aumont, and formed a small establishment in the highest mountains of that country, where they were charitably protected by the Society of Freemasons, to whom they were subsequently affiliated.

Be this traditional account true, or only an ingenious fiction, I will leave to others to decide. I am, however, greatly of opinion, with many others, and more erudite Brethren, that as Freemasonry has ever received into her well guarded circle, persecuted and unjustly proscribed useful Orders, and useful Institutions, which, had their principles not been stored up amongst their Masonic treasures, would have been for

* Anton on the Templars, Edit, Lips. p. 143, gives the following traditional account of Peter de Boulogne. He was the last Grand Prior, and was at the head of the scientific establishment of the Templars in France; he was pious, and escaped from the persecution of Philip into Germany.

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ever lost to the world. I repeat, that I am fully convinced that the Order of the Templars was also received by them, and to our days preserved, with its constitution, ceremonials and titles as a Christian Order. This is well attested by the Grand Lodge of Kilwinning, and several Conclaves established in Scotland, England, Ireland, and particularly in *France*,* where the Order of the Templars forms a most reasonable part out of their thirty-three degrees of Freemasonry, many of which may serve for an evening's amusement, but will never instruct the mind, and will much less lead to the strict Masonic obligations of duty to our Sovereign, and forbearance of political and religious discussions. The deviation from those three Masonic injunctions in many of the French, Italian, and Sardinian Lodges,† has caused a very just proscription of Freemasonry in several Continental States; and although the real and honest Freemason be thereby deprived from meeting in Lodge, he has the satisfaction of practicing the excellent Masonic virtues of brotherly love, relief and truth, in silence and secresy.

In here closing this attempted sketch of the history and fate of the Templars, I beg to apologize, for perhaps taking up more space in your valuable Review than I ought, and have the honor to remain very Fraternally, your

Brother and obedient servant,
F. C. Husenbeth.
Past Deputy P.G. Master for Bristol.

JEPHTHAH'S VOW CONSIDERED.

BY J. S. KEDDELL, P.M. 184.

Many may ask, why revive a subject that has been so much controverted, and about which so much learning has been employed, and yet no certainty has been arrived at, whether Jephthah did or did not sacrifice his daughter in pursuance of his vow? I answer, that in all probability the subject would not have been revived had not the question been freshly discussed in the notes to that excellent work, "The Pictorial Bible." When I read them, and reflected on the opinion they countenanced, I thought it would be useful, as well as instructive, to investigate the matter very closely, and by referring to what has been said on both sides of the question, endeavour to collect the arguments under one treatise, so that the inquirer might be spared the trouble of searching through the various works in which the arguments are to be found, and to bring forward such additional ones as may arise during such an employment.

It may be asked, also, why I have selected the *Freemasons' Quarterly Review* as a vehicle for such papers? I reply, that identified as that Order is with the "Volume of the Sacred Law," it is a proper medium;

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* I have myself been received as a Templar in the French Conclaves, and can therefore bear ample testimony to the fact, that the Templar Order is in France as well as here, received and preserved in the archives of Freemasonry.

† The Masonic Lodges served the Illuminati, and other political bodies as a protection for their schemes and seditions, but to say that Freemasonry produced or encouraged such meetings, is not only wrong, but also contrary to our solemn engagements.

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and I apprehend that the character of the Review will be raised, when its pages are found teeming with biblical inquiry. This is an object desirable for any periodical, and with this view, joined with an ardent hope that others will contribute from their stores to advance its excellence and promote its success, I have ventured to submit the following observations to the Brethren of the Order, and through them to the uninitiated, who, seeing by what our Review is occupied, may be induced to look on us in a different light from that they have hitherto regarded us in.

Before we proceed to investigate the question, it is necessary that we should consider the history of the circumstances preceding the event, as there are points materially affecting the question which do not appear to the observer who looks simply at the point in dispute. In the authorized English version, a statement of Jephthah's history precedes the narration of the vow, and its attendant circumstances, which we have condensed as follows:—

1st. Jephthah was the illegitimate son of Gilead, and was "a mighty man of valour."

2nd. From his illegitimacy, combined with envy at some exhibition of his superiority in talents, he was expelled his father's home; he fled to the land of Job, where he became chief over a band characterized as "vain men."

3rd. Being pressed by the children of Ammon, the elders of Gilead, well knowing his valour and ability, besought Jephthah to return and assist them to expel their oppressors, which he consented to do, after he had reproved them for their conduct in driving him from his home, and obtained from them an acknowledgment that it was not the circumstances of his birth alone that prompted them to so unjustifiable an act. His convention with them was ratified by an appeal to Jehovah, and he became captain over them.

4th. On assuming the command, Jephthah first sends an embassy to the King of Ammon, with a remonstrance against the invasion; which being replied to, by a charge against the Israelites for having forcibly obtained possession of certain lands, the restoration of which was the object of the Ammonitish invasion, Jephthah sends a second embassy, and in a luminous exposition of the facts relative to the circumstances, details with considerable ability, the history of the progress of the Israelites from the Red Sea to the promised land: proves the futility of the charge, and concludes by asking them, why the restoration of those lands had been unsought during three hundred years that Israel had dwelt in Heshbon? This appeal being ineffectual, recourse was had to the sword to decide the controversy.

5th. It is recorded in the 29th verse,* that the Spirit of the Lord came upon Jephthah, a circumstance materially affecting the subsequent transactions. He then proceeds to combat the Ammonites, and it is at this period that he made his celebrated vow, contained in the following words of our authorized version:—

"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering."

* Judg. 11.

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6th. On his return from the expedition in triumph, the daughter of Jephthah came forth to meet him. The comprehensive nature of his vow, in conjunction with its rashness, forcibly impressed him, and gave birth to feelings of regret and dismay. The daughter, however, respected the vow of the parent, and did not hesitate to submit to its conditions; she only asked for a small interval, that she might bewail her lot with her companions, which interval having elapsed, she submitted to the terms of the vow her father had made.

7th. We find that the daughters of Israel went to lament the daughter of Jephthah four days in a year.

We have thus a condensed statement of the leading circumstances of the transaction, we shall now proceed to investigate the question, as to whether Jephthah did or did not sacrifice his daughter; whether she was, as some supposed, actually slaughtered, or simply deprived of her privilege as a daughter of Israel, by being kept in a state of perpetual virginity, a state so opposed to the feelings and wishes of the Hebrew women, that they, if we argue from their well-known dread of barrenness, considered it a *living death.*

Let us first consider the terms or conditions of the vow. "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering."

This is the statement of the authorized English version, the Vulgate and the Septuagint. How do these comport with the Hebrew original? We are disposed to read the text differently, and subjoin our reasons in support of the alteration. In the first part of the vow a Hebrew idiom occurs, that makes the literal translation appear peculiar to those unacquainted with the Hebrew language.

"And it shall be, that the comer forth that shall come forth from the doors of my house to meet me when I return in peace from the children of Ammon, that it shall belong to the Lord, *or* I will offer him a burnt-offering."

"That it shall belong to the Lord."

The verb היה *he was,* is frequently used in the Hebrew language with the prepositional prefix ל *to* and a pronoun, to imply possession, as we see in Gen. xii. 16, ויהי לו צאן ובקר "and *he had* sheep and oxen," where we may read with equal propriety, "and there *belonged* (lit. *there was*) to him sheep and oxen." We also find it used with the ל prefixed to a proper name, in Gen. xiii. 5, ונם ללוט * * * היה צאן ובקר, which, rendered literally, and in the order of the Hebrew, is "And also *to* Lot *belonged* flocks and herds."

The term "shall belong to the Lord," is more consistent with the genius of the original, and can scarcely be said to denote sacrifice. Nazarites may be said *to belong to the Lord,* and with reason. Samson was ordained to be a Nazarite to God, from the womb to the day of his death. Might not then the devotement of Jephthah's daughter be considered as a higher degree of Nazariteship, involving in its conditions perpetual virginity? There is nothing inconsistent in this hypothesis, for we find that the vow to become a Nazarite, was open either to male or female. Jephthah knew this as a Hebrew, and the gist of his offence (if there was any) was, his devoting his daughter to perpetual virginity,

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thus depriving *her* of the privilege so desired by the daughters of Israel, of becoming a mother—and *himself* of the opportunity of continuing his own name among his people. These consequences of his vow were sufficiently important to draw from Jephthah these expressions of regret, "Alas! my daughter, thou hast brought me very low, and thou art one of them that trouble me, for I have opened my mouth unto the Lord, and I cannot go back." Had he contemplated the immolation of his daughter, we presume he would have expressed himself far more significant of such an intention, the lofty tone of oriental expression required stronger language than Jephthah used; contrast it with the mourning of David for Absalom, and that of Jacob for the loss of Joseph. If Jephthah had intended to immolate his daughter, she was as much *dead* to him as Absalom was to David, for we find, that whatever might have been the nature of the vow, Jephthah "did with her according to his vow which he made."

This part of the subject reminds us of an alleged reason in favour of the opinion that Jephthah did sacrifice his daughter, contained in Jenning's Jewish Antiquities (Baynes' Edition, 1823, page 41). It is there stated, "that there is *no rule nor precedent* in scripture to justify the practice of devoting persons to perpetual virginity; but, on the contrary, this is spoken of as one of the anti-Christian corruptions of the "latter times," "when men should depart from the faith, and give heed to seducing spirits and doctrines of devils," 1 Tim. iv. 1. Nor was there any office belonging to the Temple service to be performed by women, except perhaps that some of the daughters of the Levites assisted by their voices in the Temple choir, as some think is intimated in the 1st Chron. xxv. 5, 6. "And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father, for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman." However, Jephthah was not a Levite, and therefore his daughter could bear no part in that service, nor hath *nunnery* any countenance, either in the Jewish or Christian law, and to suppose therefore that Jephthah devoted his daughter to perpetual virginity, is to suppose him acting as contrary to the law of God, as if he had sacrificed her."

We cannot assent to the inference drawn from the assertion that there was no rule nor precedent in Scripture to justify Jephthah's devotion of his daughter to perpetual virginity, nor do we assent to the assertion. We find in Num. xxxi. that the Israelites warred against the Midianites by the Divine command. In this war they slew all the males, took all the women of Midian captive, and their little ones, their cattle, their flocks, and their goods. These they brought unto Moses, and Eleazer the priest, and unto the congregation of Israel, in the plains of Moab. Now Moses was wrath, and asked them, "*Have ye saved all the women alive?* for," said he, "these through the counsel of Balaam caused Israel to sin against the Lord." He therefore commanded them to kill every male among the little ones, and every *woman-child* that had known man, but those women-children that had not known man, were to be kept alive for themselves. In the 25th verse, the Lord commanded Moses to divide the prey, both of man and of beast, into two parts, one part for the army, and the other part for the non-combatants; a tribute for the Lord was then to be levied on the portion appropriated to the army, one soul of five hundred, both of the *persons* and of the beeves,

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of the asses, and of the sheep; half of this tribute was to be given to Eleazer the priest, for a heave-offering to the Lord. According to this computation, Jehovah's tribute was thirty-two persons. How, it may well be asked, were these virgins disposed of? They were Jehovah's portion of the prey, taken in a war entered into by his own express command; *they*, therefore, *belonged to the Lord*; but in what manner they were employed, or where they were kept, does not appear: clear it is, however, they were not sacrificed. May we not therefore conclude that Jephthah's daughter spent the remainder of her days in a similar way to that in which *the virgins "Jehovah's tribute"* did?

(*To be continued.*)

ON THE EARLY DISCIPLINE OF THE ISRAELITES.

BY BROTHER GEORGE AARONS.

The earliest account of the chosen people of God, having been formed into somewhat like a disciplined body, is recorded in holy writ, at the redemption of that people from Egyptian bondage. The text favours us with the following account, Exodus, chapter xiii. verse 18.

"And the Children of Israel went up harnessed out of the land of Egypt."

That the Hebrews (to use the more ancient appellation of that nation) were accustomed to use the implements of defensive war, is recorded frequently in the early part of the sacred volume, and which will be sufficient to prove that those people, even before they were corporated into a politic body, were expert in the use of war machinery to defend themselves against the attacks of their enemies.

In this article we wish to show our readers that the Israelites were *armed*, and *disciplined* at their exit from Egypt.

The Hebrew text says, "וַחֲמֻשִׁים and armed were the Children of Israel, when they went up out of Egypt."

That this really was the case, is evident from the fact related, when Joshua fought the Amalekites at Rephidim. Moses said to Joshua, Select such men, who are disciplined, to fight with Amalek. It is quite evident that Moses, who was an able general, and Joshua, who was an expert warrior, would not have faced the enemy, excepting they were assisted by valiant men and able warriors; in truth, the Hebrew expression itself conveys that meaning. The Hebrew language has several words to express "Man;" the word אֲנָשִׁים as used in the text, is mostly applied to dignity and distinction.

The inference is to be drawn from the original Hebrew text, which is rendered by all orthodox writers on the subject. *Armed*, ready, and fit for battle; and as an authority for that exposition, we are referred to the Book of Joshua, who exhorted the tribes of Reuben and Gad, to assist their brethren in the conquest of their enemies, after which they might return and enjoy the fruitful country near the Jordon, which they had selected. Should it, however, be urged, that if the Children of Israel were so well disciplined and accoutred for war, why did they murmur against Moses, when they found themselves pursued by the Egyptian army. To this we would reply in the following manner:—

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The Israelites had for more than two centuries been subjected by the cruel Pharaoh, and suffered under the trammels of slavery, not only by having bodily labour inflicted on them, which must have weakened their physical power, but more effectually were their mental faculties worked upon by the barbarous practice of murdering their innocent infants. All the feelings of both father and mother must have been put to the *rack*, when the executioner prereemptorily entered their dwellings, to tear from their arms the only remnant of consolation in their then miserable state of existence. No doubt then, but all their best energies must have been blighted, and their spirits made wretched and despondent. Can we wonder then, that a body of people nursed in slavery, and cradled in bondage, under tyrants and despots, immersed in superstition and idolatry, should have been alarmed at the sight of their most dreaded enemy, who had committed such frightful cruelties on them. There fears were soon allayed by the soothing expressions of the Deity to Moses, who readily obeyed the will of his Maker, and the Children of Israel cheerfully attended to their kind and affectionate leader.

ORDER OF CHRIST.*

This Order is a continuation of that of the Templars, on the ruins of which it was founded, and subject to the same rules. The Pope, John XXII., in 1317, allowed the King of Portugal to re-establish the Knights Templars, under the title of "the Order of Christ," which was confirmed in 1319, when all the property (which had been seized) was restored. The chief seat of the Order was then at Castro Marino, and afterwards removed to Thomar. All the vast possessions and colonies obtained in India by John I., were acquired at the expense of the Knights of Christ, to whom were granted rights of proprietory to all conquests and discoveries. Their power and riches increased so rapidly, that the king began to fear their power, and in 1550, he annexed the Grand Mastery of the Order to the crown of Portugal.

In 1789 the Knights were divided into three Classes—six Grand Crosses, four hundred and fifty Commanders, and an unlimited number of Knights; it is designated the Most Noble Order, and none but those *nobly descended*, of unsullied character, could be admitted. Grandfathers having been mechanics was an impediment to the exaltation even of Knights of the third Class. The Grand Cross and Commanders had generally valuable grants and great privileges; the latter were also enjoyed by the Knights with pensions, with reversion to their wives.

With regard to foreigners, it is merely considered as an honorary mark of distinction, and has only lately been conferred on them, such as physicians, gentlemen of the king's household, secretaries of legation, &c., who have generally had the third Class bestowed on them.

Sir George Magrath, *M.D.*, and J. R. Roberts, Esq., both of Plymouth, are the most recently appointed to this Order.

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* Vide Vol. IV., p. 115—1837.

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THE GRAND MASTERS,

Or Patrons of the FREE AND ACCEPTED MASONS in England, from the coming in of the Saxons to the year 1839, *with brief references to remarkable events, compiled and condensed from the most authoritative Records by Brother THOMAS JOSEPH TENISON, President of the Masonic Council of Armagh; Worshipful Master* 216; *Past Master No.* 50, 125, 143, 681, *and* 790, *Ireland.*

303 St. Alban the Martyr, Steward to the Roman Emperor, Carausius.

600 Augustin the Monk, the first Archbishop of Canterbury appeared at the head of the *Craft* in founding his Cathedral, under Ethelbert, King of Kent. The number of Castles, Palaces, Fortifications, and Religious Houses built at this period required many Masons, who formed themselves into Lodges, and continued to improve under the superintendance of skilful foreigners, sent over by Charles Martel, Grand Master of France, A.C. 710. Lodges were usually held in the Monasteries. The Clergy who now studied geometry and architecture, assisting in what they termed "*Communications of Worshipful and worthy Brethren.*"

680 Bennette, Abbott of Wirrall, who introduced the use of brick and stone.

857 St. Swithin was the next Grand Master, and by direction of Ethelwolf, undertook to repair the religious houses, and died in the odour of sanctity.

900 Alfred the Great, who seemed born not only to defend his bleeding country, but even to adorn humanity, was appointed Grand Master on his return from Rome, where he had been anointed as future King by Pope Leo. He employed the "*Fellow Crafts*" wholly in brick and stone, with which he rebuilt many of the churches and monasteries which had been burned and destroyed by the devastating and rapacious Danes.

Ethelred, Vice-King of Mercia, succeeded Alfred. He was succeeded by his brother,

Ethelward, the Learned, who founded the University of Cambridge.

Prince Edwin, Grand Master, brother of King Althelstane, encouraged Freemasons from France, who brought with them the charges and regulations of Foreign Lodges, the ancient records of the order in England having been for the most part destroyed or lost in the wars with the Danes, who burnt the monasteries where they were kept. Edwin purchased from his brother, King Athelstane, (who first translated the Holy Bible into the Saxon language) a charter, permitting the Free Masons to have "A Correction," or power to regulate themselves with good and wholesome instruction, to correct errors, and to hold a yearly communication in general assembly. Accordingly, he summoned all the Free and Accepted Masons to meet him at York, who came and formed a Grand

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Lodge under him as their Grand Master, bringing with them several Greek, Latin, and French MSS. from which the Constitution of the English Lodges were framed.

933 King Athelstane.

St. Dunstan, Archbishop of Canterbury, by whose influence with the monks Edgar was placed on the throne. Under his Grand Mastership the King built about 48 religious houses.

Edward the Confessor: in this reign arts and sciences flourished.

1065-6 Leofric, Earl of Coventry, at the head of the Freemasons, built the Abbey of Coventry, and twelve religious houses.

1087 Roger de Montgomery, Earl of Arundel, and Gundulph, Bishop of Rochester, were appointed by William the Conqueror, as "Heads of the Fellow Craft, both in civil, military, and sacred architecture." William brought many expert Freemasons from Normandy. The Tower of London, forty-two monasteries, five cathedrals, ten castles, St. Saviour's Southwark, and Battle Abbey, near Hastings, in commemoration of the conquest, were built by the Freemasons in this reign.

Gilbert de Clare, Marquis of Pembroke, was Grand Master under Stephen, in whose reign the Masons were as much enployed as the soldiers, they building four abbeys, two nunneries, ninety religious houses, and St. Stephen's Chapel, Westminster. In the preceding reign of Wm. Rufus, the wall round the Tower of London, thirty-two religious houses, London Bridge, the Palace of Westminster, and Westminster Hall, 270 feet long and 74 feet broad, were erected under the advice of "The Grand Lodge of Masters."

1100 King Henry I.

1189 In the reign of Henry II., the Grand Masters of Knights Templars erected their Society and built the Temple, in Fleet Street, London.

Peter de Colechurch, a priest, was appointed Grand Master by King John, and rebuilt London Bridge of stone, which was finished by the next Master.

1209 William Almain. The brave barons who first raised the standard of freedom on the plains of Runimede, and wrested from the tyrant and detested John, that famous bulwark of British liberties, called Magna Charta, were to a man enrolled as Freemasons under Robert Fitzwalter, their general, whom they had dignified with the title of "Mareschal of the Army of God and of the Holy Church." Almaine is the first brother recorded as Deputy Grand Master, which office he held under Peter de Colechurch, previous to his election as Grand Master.

1216 Peter de Rupibus, Bishop of Winchester, was Grand Master, and under him Geoffry Fitz-Peter was chief surveyor, or Deputy Grand Master.

1284 Walter Giffard, Archbishop of York, Gilbert de Clare, Earl of Gloucester, and Ralph, Lord of Mount Hermon, were successively Grand Masters in the reign of Edward I.

1327 Walter Stapleton, Bishop of Exeter, was the next Grand Master, under Edward II.; he built Exeter and Oriel Colleges, Oxford, and Clare Hall, Cambridge.

Edward III. became Patron of Arts and Head of Freemasons.

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He rebuilt the Castle and Palace at Windsor; set up there the celebrated table 600 feet round. In this reign the Order of the Garter was instituted.

JOHN DE SPONLEE, WILLIAM DE WYKEHAM, ROBERT A BARNHAM, HENRY YEULE, and SIMON LANGHAM, Abbot of Westminster, successively Deputy Grand Masters in this reign.

1350 JOHN DE SPONLEE, succeeded Edward, as Grand Master. He rebuilt St. George's Chapel, where the Order of the Garter was constituted.

1357 WILLIAM OF WICKHAM, Bishop of Winchester, at the head of 400 Freemasons, rebuilt the castle strong and stately.

1375 ROBERT OF BARNHAM, with 250 Freemasons, finished St. George's Hall.

HENRY YEULE, called in the records "The King's Freemason," built the London Charter House, King's Hall, Cambridge, Queenborough Castle, and rebuilt St. Stephen's Chapel, where the Commons of England assembled in Parliament until it was consumed by fire, in the year 1836.

SIMON LANGHAM, Abbot of Westminster. The Constitution was now meliorated. The Grand Master, with his Wardens, with the consent of the Lords of the Realm, then generally Freemasons, "ordained many matters," as imported in an old record.

WILLIAM OF WICKHAM, Bishop of Winchester, who was employed by Richard II., as Grand Master, to rebuild Westminster Hall. William, at his own cost, built New College, Oxford, and founded Winchester College.

THOMAS FITZ-ALLAN, Earl of Surry, was appointed Grand Master by Henry IV. In this reign Guild-Hall was founded.

1422 HENRY CHICHELY, Archbishop of Canterbury, was Grand Master Mason under Henry V., the renowned conqueror of France. By the King's direction he rebuilt the Palace and Abbey of Sheen, now called Richmond-on-Thames.

WILLIAM WANEFLEET, Bishop of Winchester, Grand Master, built Eton College, and King's College, also founded Christ's and Queen's Colleges, Cambridge, at the command of Henry VI., whilst Brother Wanefleet, at his own cost, built Magdalen Hall, Oxford. In the third year of Henry's reign, an ignorant and illiterate parliament passed an act "forbidding Freemasons to confederate in chapters or congregations; those so offending to be judged felons; visiting brethren to be punished by fine or imprisonment." But this grossly tyrannical piece of legislative humbug was never enforced, and is fully explained in the learned Coke's Institutes, Part III. fol. 19. It was repealed by the 5th Elizabeth, cap. 4.

1471 RICHARD BEACHAMP, Bishop of Sarum, Grand Master. He reparied the Royal Castles, &c. after the depopulating wars between the houses of York and Lancaster.

1485 The Grand Master of the Knights of Malta.

1493 JOHN ISLIP, Bishop of Winchester.

1500 HENRY VII., having been chosen Protector by the Grand Master and Fellows of the Order of St. John, at Rhodes, (afterwards Malta) he selected as his Wardens, John Islip, Abbot of Westminster, and Sir Reginald Bray, Knight of the

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Garter, and by them summoned a Lodge of Master Masons in the Palace, with whom he marched in procession to the East-end of Westminster Abbey, and with his own hand levelled the footstone of his celebrated chapel, June 24 (St. John's day), 1502.

Deputy Grand Master, Sir Reginald Bray, Knight.

CARDINAL WOLSEY was, in the following reign, chosen Grand Master. He built Hampton Court, Whitehall, College of Christ, Oxford, and several splendid edifices, which, when he was hurled from

"The full meridian of *his* glory,"

to merited degradation, were forfeited to his false and fickle monarch, the subtle and truculent Henry VIII.

THOMAS CROMWELL, Earl of Essex, was the next Grand Master. He built St. James's Palace, Christ's Hospital, Greenwich Castle. On Cromwell's fall and decollation,

JOHN TOUCHET, Lord Audley, became Grand Master.

1552 At the death of Henry, PROTECTOR SOMERSET was Grand Master, and built Somerset House, which was forfeited to the Crown. When the duke was beheaded, John Poynet, Bishop of Winchester, was Grand Patron of Freemasons until the demise of Edward VI.

1561 SIR THOMAS SACKVILLE succeeded, and continued Grand Master, until the accession of Elizabeth, who "finding that Freemasons had certain secrets which could not be revealed to her," she sent an armed force to break up their annual Grand Lodge at York, on St. John's day, the 27th of December; but some of the commanding officers having been initiated, returned, and made so favourable a report to her Majesty, that she ever afterwards patronized and protected them,

1567 When Sir Thomas Sackville demitted, the EARL OF BEDFORD was chosen in the North; and, in the South,

1570 SIR THOMAS GRESHAM, who built the Exchange, and which was burned in 1838.

1588 to 1603 GEORGE HASTINGS, Earl of Huntingdon.

1602 CHARLES HOWARD, Lord of Effingham, (who, when Lord Admiral, took or destroyed the celebrated Spanish Armada) was Grand Master in the South till 1558, and the Earl of Huntingdon till the Queen died. Sir Walter Raleigh (who, without any government assistance, had colonised new England), the Earl of Essex, the generous and affable Norfolk, and indeed most of the great men of this interesting period, were all Freemasons.

1607 JAMES I., a Brother Mason, Grand Patron by Prerogative, appointed the celebrated Inigo Jones, Grand Master of all England, in which capacity he served for eleven years. His Wardens were the Earl of Pembroke, and Nicholas Stone, Esq., who, attended by many Brothers attired in Craft clothing, walked to White Hall, and laid the first stone of the Banquetting Hall, with knocks, huzzas, and sound of trumpets, throwing a purse of gold upon the stone for the operatives to drink

"TO THE KING AND CRAFT!"

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1618 WILLIAM HERBERT, Earl of Pembroke, was chosen Grand Master. He appointed Inigo Jones his Deputy.

CHARLES I., a Royal Mason and Grand Patron by Prerogative; under him the Earl of Darnley, Grand Master, who erected the beautiful gate of the Physick Gardens, at Oxford.

1630-1-2 HENRY DANVERS, Earl of Danby.

1634 THOMAS HOWARD, Earl of Arundel, was Grand Master.

1635 THE EARL OF BEDFORD, who was succeeded as Grand Master by Inigo Jones, died in 1651.

The proceedings of the Lodges during the Commonwealth are shrouded and screened by the scenes which followed the intestine wars. We, however, discern through the mist that then obscured Masonry, that its Mysteries were not entirely neglected, and that the Order passed unscathed amidst the fluctuations of contending factions and civil broils. By an Inscription in St. Dunstan's Church, Fleet Street, it appears that Edward Marshall, Esq. had been "Master Mason of England," probably during the Protectorate, about the year 1658, and that Charles II. appointed his son, Joshua Marshall, Esq. Master Mason, at the rebuilding of London. In our authenticated records we, however, read that Inigo Jones was succeeded in 1660 by

CHARLES II., who had been initiated into the Mysteries of Masonry during his exile on the Continent; he appointed as Grand Master,

HENRY JERMYN, Earl of St. Alban's, who chose as his Deputy, Sir John Denham, Knight; to him succeeded

1666 THOMAS SAVAGE, Earl of Rivers. He named Sir Christopher Wren as his Deputy.

1674 THE DUKE OF BUCKINGHAM, Grand Master.

1689 HENRY BENNETT, Earl of Arlington, on whose demise, in 1685, the Lodges met, and re-elected Sir Christopher Wren, under whom William III. was made a Mason, when his Majesty devoted the vigour of his mind, and the vigilance of his habits to the promotion of the Order. He possessed a high taste in architectural beauties and embellishments, as evinced in the erection and alteration of several public buildings; and named Brother Wren again Grand Master. Those eminent divines, Thomas Tenison, Archbishop of Canterbury, Doctor Burnet, and Bishop Stillingfleet, were Freemasons; Gabriel Cibber, Deputy Grand Master.

THE DUKE OF RICHMOND, Grand Master. To him again succeeded Brother Wren, who finished, in 1710, that splendid piece of architectural composition, St. Paul's. After Wren's death there was no Grand Master until the Lodges determining

"To knit again
The corn into one mutual sheaf"

assembled at the Goose and Gridiron, St. Paul's Churchyard, and having, *pro tempore*, constituted a Grand Lodge, *saluted* Brother Anthony Sayer, gentleman, 1717, the oldest Mason present, as Grand Master, until they should have some noble or influential Brother at their head.

1718 GEORGE PAYNE, Esq. was installed; to him succeeded

THE DUKE OF MONTAGUE. Under his Grace's good government, Masonry prospered, many noblemen and distinguished pro-

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fessional persons were introduced, amongst whom was the celebrated Earl of Chesterfield, the Rev. Brother Anderson, D.D. Book of the Constitutions was approved of. This is an excellent and learned production, comprising the manifold and multifarious records of several centuries, condensed in one convenient sized volume, from which the compiler of this article derived much assistance and information.

1719 THEOPHILUS DESAGUILIERS, M.D.

1720 GEORGE PAYNE (second time).

1722 THE DUKE OF WHARTON was proclaimed Grand Master, but was not invested until the following year. Acting Grand Master, Dr. Desaguiliers, Past Grand Master.

FRANCIS SCOTT, Earl of Dalkeith, afterwards Duke of Buccleugh; after him as Grand Master

1724 CHARLES, DUKE OF RICHMOND, (second time). At this period Masonry was illustrious at home and abroad, lodges multiplied, and a *general* charity fund was established for the relief of distressed and deserving Brethren, which gladdened the hearts and administered to the wants of many who had seen better days.

1625 JAMES HAMILTON LORD PAISLEY, afterwards Earl of Abercorn, was proclaimed at the Assembly and Feast, which took place at the Merchant Tailors' Hall, on St. John's Day, in December. Dr. Desaguiliers, Deputy Grand Master.

1726 O'BRIEN, Earl of Inchiquin, was saluted as Grand Master, and called together at the Devil's Tavern, Temple Bar. William Cooper, Esq. Deputy Grand Master.

HENRY HARE, Lord Coleraine, was appointed Grand Master, his successor was

JAMES KING, Earl of Kingston, who presented to the Brethren a curious pedestal, a rich cushion, a velvet bag, and two golden pens, crossed, for the secretary. Nathaniel Blackerby, Esq., Deputy Grand Master.

1729, December, THOMAS HOWARD, Duke of Norfolk, was joyfully saluted as Grand Master, after which his Grace presented to the assembly the sword of Gustavus Adolphus, that was worn by his successor, the Duke of Saxe Weimar, with both their names on the blades, the arms of Norfolk adorned richly in silver on the scabbard, in order to be the Grand Master's sword of state in future, (this scabbard was splendidly re-embroidered in 1838, and the sword burnished;) also a folio volume of the Records splendidly bound and gilt, with the arms of Masonry and Norfolk, and a list of his titles, amply displayed on a frontispiece of vellum.

1731 A magnificent procession of noblemen and gentlemen in masonic clothing, proceeded in coaches, with music, from Lord Lovel's mansion in the west, eastward to Mercer's Hall, when this noble Brother was duly proclaimed and invested. The Duke of Lorraine (afterwards Grand Duke of Tuscany and Emperor of Germany) having, at the Hague, been entered as an apprentice and passed as a Fellow Craft by virtue of a deputation there, and his Royal Highness coming to England this year, Lord Lovel, (afterwards Earl of Leicester), formed a Lodge at Houghton Hall, the residence of Brother Sir Robert Walpole, and made the Dukes of Lorraine and Newcastle Master Masons.

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1732 This year, ANTONY BROWN, Lord Viscount Montacute, was Grand Master.
THOMAS BATSON, Esq., Deputy Grand Master.
1733 JAMES Lyon, Earl of Strathmore.
1734 JOHN LINDSAY, Earl of Crawford, was this year proclaimed with more than the usual splendour, and was attended at the feast at Mercer's Hall, on the 17th of April, by Brothers the Dukes of Richmond and Athol, the Marquis of Beaumont, the Earls of Wilchelsea, Wemys, Inchiquin, Chesterfield, Loudoun, and Balcarras; the Lords Cathcart, Southwell, Coleraine, Montague, and Vere Bertie; Sir Edward Mansell, Sir Cecil Wray, Doctors Anderson and Desagulier, &c.
1735 THOMAS THYNNE, Viscount Weymouth, was elected Grand Master. John Ward, Esq., (afterwards Viscount Dudley and Ward,) Deputy Grand Master.
1736 JOHN CAMPBELL, Earl of Loudoun, was the next.
1737 EDWARD BLIGH, Earl of Darnley, was proclaimed, and afterwards assisted by the Right Hon. C. Calvert, Lord Baltimore, the Hon. Colonel Lumley, and the Hon. Major Madan, he introduced, in the usual manner, His Royal Highness Frederick Prince of Wales, (father to George III.) who was entered, past, and raised in due form.
1738 HENRY BRIDGES, Marquis of Carnarvon, was installed as Grand Master, at the Assembly in Fishmongers' Hall. The Earl of Kintore, Lord Grey of Groby, Lord George Graham, &c., assisted in the ceremonies. The Grand Master presented a splendid jewel of gold for the use of the secretary, and named (at a subsequent meeting) as his successor
1739 ROBERT LORD RAYMOND, Baron of Abbots Langley.
1740 JOHN KEITH, Earl of Kintore, was duly and unanimously elected, and was attended at Haberdashers' Hall, by Lieut. General Keith; the Earls of Loudoun and Darley; the Earls of Perth and Clanricarde; His Excellency Major General Count Trouches de Walburgh, Minister Plenipotentiary of Prussia, Mons. Andrie, Envoy from the King of Prussia; Baron Wassemberg, Envoy from the King of Sweden; Monsieur Bielfield, Secretary to the Russian Embassy; Counts Harrack and O'Daniel, all in proper clothing.
1741 JAMES DOUGLAS, Earl of Morton, was placed in Solomon's Chair. Senior Grand Warden Vaughan received the thanks of the Grand Lodge, for his present of a fine cornelian Seal, engraved with the Arms of Masonry, and massively set in gold.
1742 JOHN VISCOUNT DUDLEY AND WARD.
1743 THOMAS LYON, Earl of Strathmore and Kinghorn.
1745 JAMES CRANSTOUN, Lord Cranstoun.
1746 WILLIAM LORD BYRON, Grand Master. At his installation, his lordship was assisted by the Right Hon. R. Shirley, Lord Cranstoun; Monsieur Hoffman, Minister from the King of Poland; the Baron Reydersal; Sir R. Lawley, Baronet, Colonel Berrington, and the Masters and Wardens of forty-five Lodges. Fotherby Baker, Esq. Deputy Grand Master.
1752 JOHN PROBY LORD CARYSFOOT, Grand Master. Dr. Manningham,

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Deputy Grand Master. The Hon. James Carmichael, and Sir Richard Worttesly, Baronet, Grand Wardens.

1754 JAMES THE MARQUIS OF CARNARVON, (afterwards D. of Chandos,) assisted by the Duke of Chandos; Lords Ward and Carysfort; Sir R. de Cornwall, Baronet, Past Grand Master; Sir Robert Lumley, Baronet; Sir Richard Wrottesly, Baronet; Alderman Sir Richard Glynn, Knight; the Hon. Captain Proby, and three hundred of the Brethren in Craft clothing and insignia. The noble Marquis was re-elected in 1755, at which period he presented to the Grand Lodge a splendid Jewel in a knot, enamelled in blue, to be worn by the Grand Treasurer.

1757-62 SHOLTO LORD ABERDOUR was Grand Master. During the period his lordship held office, measures of value and importance to the Craft were contemplated and carried out, not only at every meeting of the Grand Lodge, but at all private Lodges; large contributions for general and particular charity funds were invariably made, and considerable sums were voted for the relief of French prisoners of war, confined in Great Britain, who, on enquiry, were ascertained to be deserving Masons, and consequently considered worthy of assistance; they all faithfully promising, when opportunity offered, to perform kind offices towards their British Brethren, prisoners in France. The sum of £50. was also transmitted to Brother Major-Gen. Kinsley, to be distributed by him amongst the soldiers of Prince Ferdinand's army (being Freemasons), whether English, Hanoverians, or Hessians. General John Salter, Deputy Grand Master.

1762-3 WASHINGTON SHIRLEY, Earl Ferrers, wore the Ribbon and Jewel of Grand Master. John Revis, Esq. Deputy Grand Master.

1764 CADWALLADER LORD BLAYNEY was elected Grand Master, and continued in office until 1767. New furniture was this year purchased for the use of the Grand Lodge, and amongst the numerous contributions and donations to distressed Brethren, was £100, sent for the relief of those Masons who suffered by the devastating fire at Barbadoes, on the 9th of February, 1767. A Lodge was held at the Thatched House Tavern, St. James's, Colonel Salter, Deputy Grand Master, on the Throne, when His Royal Highness Henry Frederick Duke of Cumberland was, in the customary impressive manner, introduced, entered as an apprentice, passed a Fellow Craft, and raised to the sublime Degree of a Master Mason. General John Salter, Deputy Grand Master.

1767 HENRY DUKE OF BEAUFORT, at the Assembly at Merchant Tailors' Hall, was proclaimed and placed in Solomon's Chair as Grand Master, and continued in office until 1770. Colonel Salter, and the Hon. Charles Dillon, were Deputy Grand Masters during this period. His Grace, the Grand Master, proposed to petition his Majesty for *A Charter of Incorporation in favour of Free and Accepted Masons under the Constitutions of England.*" To this application there were sent to the Grand Secretary the *approbation* of 168 Lodges, and the *dissent* of 43; the particular circumstances under which such

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Incorporation should be founded not being generally known, nor clearly understood, and the Brethren fearing lest any innovations should be made in the polity of a society that had for so many ages stood distinguished for secresy, morality, benevolence and good fellowship. However, when the copy of the Charter was promulgated, all doubts were removed, and the Brethren anxiously looked forward to the period when it received the Royal assent, as several well intentioned schemes, then in embryo, would be carried into immediate execution, and the intentions of many (who only waited for such Incorporation) would then shine forth with lustre, and demonstrate *to the world*, those principles that ever did, and it is to be hoped ever will, produce those salutary effects that are pregnant with relieving the distressed, and removing the ghastly aspects of misery and want from their abode, by either contributing to their immediate assistance, and so enable them to amend their circumstances in life; or, if that be impossible, to place them in some comfortable home that may shelter "THE AGED AND DECAYED MASON," from the dreary horrors of spending his latter days in penury and want. The Hon. Charles Dillon, Deputy Grand Master.

1772-76 ROBERT EDWARD LORD PETRE. Rowland Holt, Esq., Deputy Grand Master.

1777-81 GEORGE DUKE OF MANCHESTER.

1782-89 His Royal Highness Hen. Fred. DUKE OF CUMBERLAND, Bro. of King George III., Grand Master to 1788. The Earl of Effingham Acting Grand Master. In 1789, Francis Lord Rawdon (afterwards Earl Moira and Marquis of Hastings), A.G.M.

1790-1812 His Royal Highness GEORGE PRINCE OF WALES (afterwards George IV.) Grand Master. Marquis of Hastings, Acting Grand Master. Sir Peter Parker, Baronet, Deputy Grand Master, till his decease, 1811. Afterwards His Royal Highness the Duke of Sussex, D.G.M., until 1812.

1813 to 1839 In this year the union of the two Grand Lodges of London was effected through the exertions of their Royal Highnesses the Dukes of Kent and Sussex, Grand Masters.

His Royal Highness the Duke of Sussex elected as Grand Master of the United Grand Lodge of England—Lawrence, Lord Dundas (afterwards, in 1838, created Earl of Zetland) Deputy Grand Master, until 1835, when his Lordship was appointed Pro-Grand Master, and the Earl of Durham succeeded him as Deputy Grand Master, which office he shortly after resigned on being appointed Ambassador Extraordinary to the Court of St. Petersburgh. In the same year (1835) Lord H. John S. Churchill was appointed, and still continues, the Deputy Grand Master of England.

The Earl of Zetland, after a long and useful career of Masonic example, died on the 19th of February, and it is believed that a successor to his Lordship as Pro-Grand Master will not be appointed.

Among the many prominent features which have distinguished the era of the illustrious Mason, who has for so many years presided over the English Craft, may be enumerated—

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The Royal Cumberland School (instituted in 1788 by the Chevalier Ruspini), and so named after His Royal Highness the Duke of Cumberland (uncle to the present Grand Master) and Her Royal Highness the Duchess, Patroness. The institution is now denominated the Royal Freemasons' Charity for Female Children.

It may be remarked, that all the present male branches of the Royal Family (as well as most of its deceased members) have been initiated into Freemasonry; that in former times princes of India became Brethren of the Order; and that in 1836, three Persian princes, and the ambassador from the King of Oude, were accepted passed and raised in the Lodge of Friendship, No. 6.

The Royal Masonic Institution for Boys, founded in 1798.

The Book of Constitutions, as compiled and digested by the late venerated Bro. Wm. Williams, Pro-G. M. for Dorset—now out of print.

The establishment of a Master's and Past Master's Club, whereat the various subjects under contemplation by the Grand Lodge are considered of.

The Centenary of the Grand Steward's Lodge in 1836, which was celebrated with great splendour and hospitality.

The addition of Past Masters to the Boards of General Purposes and Finance; the consolidation of these two Boards, and many essential improvements in the Secretarial departments; and, lastly, as an imperishable record of the era of this exalted Mason and illustrious Brother, His Royal Highness the Duke of Sussex, and which posterity will the most acclaim as the crowning feature of his brilliant protectorate of the Order., is

THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

[While revising this article, we were reminded of one very similar in many respects which had been some time since transmitted from India by our zealous Brother Major Macdonald; but which being appended to some private correspondence, had been put aside. On searching we found it, and availed ourselves of some points, which we hope our Bro. Tenison will not disapprove of. This explanation is due to both of our excellent correspondents.]

LEGENDARY-ANA.

Mason Marks.—Almost every part of the antique chapel at Roslin exhibits the use made of these by the Mark-Masons of the fifteenth century. Scarcely a stone but is distinctly impressed with Masonic marks of every variety of form and character, sharply engraven and palpable as when first cut. The celebrated Apprentice's Pillar in particular exhibits them. Apropos of this pillar, may not the well-known tradition told by the cicerone about the murder of the apprentice by the Master or Fellow-craft, and the mother weeping over his loss (a story not confined to this, but common to many cathedrals) be some strange, corrupt, and popular version, somehow obtained and handed down, of a

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mysterious tragical event that occurred at the building of Solomon's Temple?

MASONS NOT ARCHITECTS.—That the Masonic Fraternity in Scotland were in the habit of admitting members who were not professional architects, so far back as the year 1600 at least, is proved by a reference to irrefragable evidence in the following passage from the Edinburgh Encyclopœdia, article, *Ashmole*:—"In the year 1646 Mr. Ashmole along with Colonel Mainwaring, was admitted into the Society of Freemasons; which Dr. Robinson (Proofs of a Conspiracy, p. 24), maintains is the first distinct and unequivocal instance of a person being admitted into the Fraternity who was not an architect by profession. This however, is not the case; for it appears by the minutes of Mary's Chapel, Edinburgh, which we have consulted, that Thomas Boswell, Esq. of Auchinleck, was made a Warden of that Lodge in the year 1600, and that the Hon. Robert Moray, Quarter-master-general to the army in Scotland, was created a Master Mason in 1641." A French poem on Masonry, published at Paris in 1823, has the following passage in a note, quoted by Dr. Oliver in Preston's Illustrations, edit. 1829.—"Jacques, Lord Stewart reçut dans sa loge à Kilwin en Ecosse, en 1286, les Comtes de Glocester et Ulster, l'un Anglois, l'autre Irlandois."

ILLUSTRIOUS MASONS.—Bruce, the celebrated Abyssinian traveller, and Sir Ralph Abercromby, the hero of Egypt, were both Freemasons, and initiated in the Lodge Canongate, Kilwinning, Edinburgh.

ANCIENT PRECEPTORY OF THE TEMPLE ON THE SOUTH ESK.—The account of the Temple-houses in Scotland, given in a former number of the Freemasons' Quarterly, specifies as two different places, Blentodoch and Temple on the South Esk; and in this it only follows the list appended to Keith's Catalogue of Scottish Bishops. Chalmers, however, in his Caledonia, combats this separation, and adduces a mass of evidence to prove that these were one and the same place, bearing the same names however at different times.

DAS VHEME GERICHT.

FEW phenomena, either moral or political, have excited more the attention of the philosopher than the Secret Tribunal of Germany, better known by its proper appellation of Das Vheme Gericht. At this remote period of time, it is impossible clearly to decide whether its origin was of a Masonic character or otherwise; and it is certain that many of the ceremonies and rites by which its proceedings were characterised, approached to the ritual of the Ancient Free and Accepted Order, but as that resemblance fails to identify itself with the landmarks of Freemasonry, the truth must still remain a matter of speculation.

It is far from being our object in this sketch to justify all the proceedings of the free-judges: like all human authorities they were subject to the influence of passions, prejudices, and feelings, which are inseparable from our nature. Our object is merely to show its mysterious power, the perfect despotism which it exercised over the actions, its members compelling the father to denounce the son—the brother to take the brother's life—if sentence were once passed by the banded judges.

In forming our opinion of the Institution, much should be allowed

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for the peculiar state of the German Empire at the period when the Vheme flourished. Feudalism in all its anti-social terrors existed; the warlike nobility of the age claimed a jurisdiction in life and property over their vassals, and were each sovereigns on their own estates. The Vheme, like most abuses, grew out of the social disorganization of the country; outlived the necessity which called it into existence, and, like most phœnomena, has left no successor to the world.

It was on a cold stormy night, in the month of December, towards the close of the 14th century, that a traveller, mounted upon a jaded steed, endeavoured to trace the bridle path through the forest of Blitzfield, which skirts the borders of Suabia. Although the minivar-lined cloak, golden chain, and gilt spurs of the horseman denoted that his rank was that of a noble, yet his o'er-soiled dress, worn steed, and look of alarm at the least sound made by the rustling of the trees as the roused fawn bounded from its cover at the approach of his horse's steps, at once proclaimed him a hunted fugitive. "I cannot have mistaken the track!" exclaimed Graf Ulrich, for such was the name and rank of the traveller. "Years have elapsed since I hunted in the green woods of Blitzfield, but memory has treasured too well the scenes of my childhood, to permit me to be mistaken. Ha! ha!" he continued, as an ancient cross, half bedded in ivy and moss, met his view. "I am right; there stands the Abbot's cross. Thank Heaven! I am out of his jurisdiction, and safe in the lands of my cousin, Herman of Wolfenstein. The priest bears no great love to our house, and would scarcely have risked the ban of the empire to have afforded me shelter."

Thus communing with himself, the proscribed man once more urged his half worn steed along the narrow and precipitous path which led to the refuge from which he had for so many years been a wanderer. Some doubts of the kind of reception he was likely to meet with from the relative whose hospitality and protection he was about to claim, evidently oppressed him; for at intervals the following disjointed soliloquy might have been overheard from him:—

"Will Wolfenstein protect me!" muttered Ulrich, "he hath a kind heart, and I am sure he loves me—did," bitterly added the unhappy man, as the recollections of the crimes and oppressions, which had divided him from his once chosen friend, rushed upon his soul—"did love me. And why not still. My hand may be red, but it hath ever been faithful to him. I may have braved the ban of the free-judges, but have never broken faith with him. Shelter and security I may at least rely upon."

Four persons were seated in the guest-chamber of Wolfenstein: its young and noble owner, and three travellers, whose staid and grave demeanour, sober costume, and severe countenances, would, to the eye of the physiognomists, have proclaimed them to be magistrates, or persons clothed in the terrors of authority.

"You have heard the will of the tribunal!" exclaimed the elder. "Count of Wolfenstein—your answer."

"I cannot do it!" exclaimed their young host, starting from his seat, his jewelled breast heaving with the powerful emotions by which he was distracted. "Ulrich was—is my friend, for in the hour of his danger I feel that he is dear to me as ever: and you ask that I should deliver him into the hands of the Vheme. I cannot do it."

"He is a murderer," drily iterated the first speaker, "under the ban of the Empire and the Most Holy Vheme."

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"He is my friend," exclaimed Wolfenstein, "and despite his follies—nay, crimes, if you will," added the young noble, who saw that the stern brother was about to interrupt him. "To me he hath ever been a kind one. Cursed be the hour in which I became your associate—in which I bartered my liberty for your empty honours! I renounce your band of blood, and claim my liberty. Ulrich is my friend, and shall not perish."

"Count of Wolfenstein!" exclaimed the elder, rising with dignity. "I can feel for the agony of the friend, but must still perform my duty. Resistance on your part were as mad as useless. Once let me proclaim my rank as Chief of the Free-Judges, not one of all your followers would raise a sword in your defence, even should I demand your life instead of your degenerate cousin's. My retinue, consisting of sworn brothers, are ready to perform my will. Painful as our mutual position is, it is the result of circumstances over which we have no controul. Perform your duty, as I am resolute in the execution of mine."

A horn sounded at the gate of the castle as the speaker concluded; the seneschal, in a few moments afterwards, entered the apartment and announced the arrival of Count Ulrich.

"Your answer," demanded the Chief of Vheme, drawing forth the mysterious abacus, the ensign of his authority, as he spoke.

"Do you as you please," murmured the Count of Wolfenstein. "I am unable to dispute my destiny; but must it be this very night, and here, in these halls where he hath ever been a welcome, honoured guest?"

"This very hour," answered the stern judge. "Wouldst thou that he should first break thy bread and drink of thy cup? and then——"

"Not for worlds!" interrupted the Count of Wolfenstein. "Let me not add the sin of violated hospitality to blood. The chamber shall be prepared, the victim summoned."

"Herman tarries long," muttered the weary Ulrich, as he strode impatiently up and down the wide hall of his cousin's castle. "I was not used to meet so slight attendance. No matter," he added, bitterly, "I was then the courted and powerful Ulrich. The first of Suabia's nobles. What am I? A hunted outlaw—the empire's ban upon me."

Two servitors, plainly dressed, bearing torches of the mountain pine, entered the hall, and informed him that they were commanded to attend him to the presence of his friend. "'Tis strange," muttered Ulrich, glancing suspiciously at their habits, "such are not the liveries of Wolfenstein. Are you the born vassals of my cousin" he asked, "or merely casual servitors?"

"We are the attendants of his guest, who sojourns with him." The men threw open the doors of the hall as they spoke, and Ulrich followed them from the apartment.

On entering the room to which he was conducted, Ulrich, bold as he was by nature, started. He beheld the black banner of the Vheme planted in the centre of the room, and twelve judges, each armed with a cord ready to execute the fatal decree already pronounced. He felt that his hour was come.

"Brothers of the Vheme!" he cried. "I am prepared to die—no wish to avoid the penalty I have incurred; but I am noble—the dagger, not the cord. Be satisfied with blood—add not dishonour."

"The Vheme!" exclaimed a masked judge, who, unarmed, stood

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before the banner, "extends not its mercy to those who fly from its justice, or arraign its authority; for such it decrees the cord and shame." At this moment the judges seized their victim, and one placed the fatal noose upon his neck.

"Wolfenstein?" frantically exclaimed the struggling victim, "is this thy friendship?"

"Receive its gift!" exclaimed the judge nearest to him, at the same time plunging a dagger in his heart. "It frees thee from dishonour." The speaker raised his mask as he spoke. The dying man seized the hand of his executioner and friend, and pressed it to his lips.

"Thanks, thanks!" he murmured. "I die no felon's death. The hand of Wolfenstein has saved my honour!"

TO THE EDITOR.

THEOCRATIC PHILOSOPHY OF FREEMASONRY.

DEAR SIR AND BROTHER,—Will you favour me with a corner in your widely extended periodical, to communicate my intention of publishing by subscription, a volume on the "Theocratic Philosophy of Freemasonry," in twelve lectures; intended to display a connected view of the Science in its Speculative, Operative, and Spurious divisions; to trace its progress in the ancient world, until it assumed the form under which it now appears; and to prove, that the design of all its illustrations is to promote the glory of that Holy Being with whom it originated, in conjunction with the temporal and eternal happiness of man?

It was my original intention, that these lectures should principally embrace a reprint of articles which have appeared in the Review, on the Spurious Freemasonry of Ancient Times. This purpose has, however, been abandoned, as it was conceived that a course of Lectures on the Spurious Freemasonry alone, would be less interesting to the general reader than a comprehensive view of the entire subject in all its branches. The articles in this periodical originated the proposed work; and therefore their spirit, together with many extracts, will be embodied in its pages. The approbation which has been extended to these articles by the Masonic public, added to the earnest recommendations of a few literary friends, on whose taste and judgment the author places a great reliance, induced him to undertake the task, solely with a view of communicating to the Brethren the conclusions at which he has arrived, after a long and anxious investigation of the principles of Freemasonry, as connected with pure and primitive religion.

The volume has been constructed on such a principle as to constitute a book of reference worthy the attention of the scientific Mason, as well as of the Brother whose talents are more humble and unassuming; to both, profit and pleasure, it is presumed will mutually result from a careful perusal of its pages. The true essentials of the Order in every age, and amongst every people from the creation of the world, are

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clearly displayed. Inquiries have been instituted for the purpose of ascertaining from whence the different systems were derived—how the arrangement now practised under the denomination of Freemasonry originated—and whether it contains any portion of the Speculative Operative, or Spurious Freemasonry of ancient times.

The author's principal object has been to inspire a taste for the pure philosophy of Masonry; that it may superinduce the habitual practice of those blooming virtues which its authorised lectures so strongly recommend.

Added to these important objects of inquiry, the lectures will be found to contain a sketch of Freemasonry as it is now practised. The subject—circumscribed as its written truths must necessarily be, within very narrow limits—though blending the essential characteristics of beauty and sublimity—was from this very circumstance uninviting. The attempt, however, has been made; and the studious Mason will discover in this present work, many important illustrations of that science, which "teaches almost every branch of polite learning, and comprehends a regular system of virtue, and the acts which adorn and dignify human nature." It is offered to the Brethren, under a firm conviction, that the beauties and perfections of Freemasonry are displayed to advantage, without rifling the cabinet of its present gems, or exposing to the world a single forbidden secret. The key is furnished by initiation alone.

On the whole, if it shall appear that the task has been executed to the satisfaction of the Craft, a cheering conviction will be placed on the author's mind, that he has been useful in his generation, according to the light vouchsafed to him. It will prove a gratifying testimony to the sincere and earnest endeavours which he has exercised to describe Freemasonry, as being invested with those bright attributes of Light, Charity, and Morality, to which it has a just and righteous claim, because they have been its distinguishing characteristics from the infancy of time.

Believe me, Dear Sir, your faithful Brother,

GEORGE OLIVER, D.D.

Scopwick Vicarage, February 12, 1839.

TO THE EDITOR.

REFUTATION OF A PORTION OF HEBREW CHRONOLOGY.

DEAR SIR AND BROTHER.—I trust that I am not too late to call the attention (*in this Quarterly Review*) of the Brethren, especially the *Hebrew* portion, to a very grave and astounding refutation of the *Hebrew Chronology of the Old Testament*, which, if true, contains a most serious charge against the Hebrews, as the ancient depositaries and trustees of the Masonic records of Creation, &c. The title of the book is "The Septuagint and Hebrew Chronologies, tried by the test of their internal scientific evidence." The author, W. Cunninghame, Esq., of Lainshaw, in the county of Ayr. His mode of computation is by Jubilean periods, and Cycles of ninteen years; it is most laboriously and ingeniously constructed, by which he overthrows Archbishop Usher's system of Scrip-

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tural Chronology, *founded on the Hebrew Text*, and establishes the superior right of the Septuagint version to credibility and accuracy. Events which, according to Usher, cannot happen before 1925, 1955, 2,000 years A. C.—Mr. C., by his learned work, makes *to have happened in* 1792, 1822, and to happen in 1867! In March next, which finishes the Jewish year, he proves that the Chronology of all past ages, is summed up, shewing the approach of the end, as predicted in the prophecy of Daniel, and the Apocalypse. The subject is *most deeply interesting* to the whole world, and particularly to *Masons*; and our Hebrew Brethren are seriously called upon to refute the charge of *spuriousness* and *interpolation*, and *mutilation* of our old registry of Masonic land-marks, by their Scribes and Rabbis. Instead of A.M. 5559, Cunninghame demonstrates *by figures*, and analogical analysis, that the age of the world is 7319. I send you my notes hastily penned, while perusing the above profoundly absorbing work, which you are at liberty to add in a P.S. if you deem them useful, and subscribe myself,

Dear Sir and Brother,
Yours Fraternally,

Hampton. H. R. SLADE.

P.S. Has the author not some theory of his own to build up? And, consequently, are not his calculations biassed to that end? Is his work not a subtle and ingenious piece of political Charlatanry, knowing that numerous attempts have been made to interpret the Apocalypse by passing events in the political world? Is it certain that the Jews, who were noted for their *religious* care of the "lively oracles," would mutilate them? Would not so learned a prelate as Usher, have detected such attempts to forge and falsify the Chronology of the Old Testament?

One great advantage will spring from Mr. C.'s admirable systems of computation, if exact and correct, the reconciling the real age of the world, with the objections advanced by geologists, on the ground that the earth is older by one thousand years than the Mosaic account records.

St. Paul, who was a Hebrew, nowhere charges his countrymen with corrupting the text of the Old Testament, but rather extols their stewardship.

TO THE EDITOR.

ON SPURIOUS FREEMASONRY, &c.

DEAR SIR AND BROTHER.—As a Mason of but few years' standing, and one who has had but few opportunities of becoming acquainted with the remote antiquities of our mystical lore, I should deem it presumption to dispute with so profound a scholar, and so zealous a Mason, as Dr. Oliver; but, when, in his theories he has fallen into an undoubted error, I trust it will not be censurable to point out an oversight he has committed in regard to the Spurious Masonry of the Egyptians, as inscribed in the constellations south of the zodiac. I am not about to defend the ridiculous fables which the Greeks invented to account for the asterisms, not one of which originated with them, except the small

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group called the Little Bear by Thales the Milesian, and the few obscure stars named after the hair of Queen Berenice, by the gross adulation of Conon; I think the constellations, most of them, received their names in Egypt, and I shall be glad ere long (as your pages are not exclusively Masonic) to unfold a short theory of their origin, as signs of the Egyptian year connected with the overflowing of the Nile.

I would, however, without at all disputing Dr. Oliver's general theory of the southern constellations, representing the Egyptian Mysteries, state, that as it regards *two* at least of them, it is untenable, inasmuch as the *Unicorn* and the *Dove* are not ancient constellations; they are not to be met with on any planisphere, or in any catalogue of the asterisms of antiquity, but they are, in fact, of modern invention, having been made of the "unformed stars," by an astronomer named Royer, about two centuries ago.

If we refer to the cover of your journal, whereon the signs of the zodiac are inscribed, we shall find that, taking the Ram, as it is usually represented, as the sign of the spring quarter, the other three quarters commence with the Crab, the Scales, and the Goat; but it is known that, in fact, by what is called the precession of the equinoxes, the stars of those constellations no longer correspond with the sun's place at the beginning of each quarter, and that the Fishes, the Twins, the Virgin, and the Archer, are now the equinoctial and solstitial signs; as such have been the effects *since* the adjustment of the ecliptic to the stars of the sphere, by looking back to the centuries *previous* to that time, it follows that the other four signs, viz., the Bull, the Lion, the Scorpion, and the Waterman, would formerly have been similarly situated.

Now I would call the attention of Br. George Aarons, in connexion with his very interesting communication regarding the Banners of the Israelites, to the identity of three of these last named signs with the standards of Reuben (the Man), of Judah (the Lion), and of Ephraim (the Ox), while the standard of Dan was the Eagle, which was adopted instead of the Scorpion, as one of the signs of the zodiac, and is to be found delineated in its place, in consequence of that reptile being not only unclean, but also connected with the impure and obscene rites of idolatrous nations, and therefore unfit to be used, even as an emblem, by the chosen people. The Ox, the Lion, the Eagle, and the Man, were the signs of the four seasons of the year, at the time of the Exodus, when also the same figures were the standards of the four great divisions of the tribes, nor had they ceased to be the same marks of the seasons at the time of the captivity at Babylon, the same four heads being those of the living creatures in Ezekiel's vision by the river Chebar, and also of the cherubim in the second vision of the Lord's house at Jerusalem. The four cherubic faces have generally been interpreted as types of moral qualities,—as the man of wisdom, the lion of strength, the ox of patience, and the eagle of swiftness; but does it not appear evident also, that they had a reference to the various seasons of the year, and the four quarters of the heavens, of which they were *then*, but are not *now*, the astronomical types? If I mistake not, the Masonic banner has the four cherubic heads in one portion of its field, emblazoned with other devices; it may therefore be explained as well from one of the liberal sciences as from the reference to moral qualities.

Nottingham, Jan. 3, 1839. CORITAN.

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TO THE EDITOR.

DOCTRINES AND DUTIES.

DEAR SIR.—Permit me to thank you for the kindness which you have invariably shown to me on all occasions, especially with respect to my little publication entitled, "Doctrines and Duties." I beg to assure you, that I was induced by sanguine hope of success, to offer and to appropriate the expected profits of the work to the benefit of the Aged and Decayed Freemason.

When such a proceeding first occurred to me, I supposed that I should have had the support of every respectable individual belonging to the Fraternity, but I calculated without considering for a moment, the possibility that a design dictated by pure charity, could be misunderstood. To those who came forth so nobly in the cause of aged poverty, our very best thanks are due. To those generous friends who have aided *me* in the distribution of my mite, my hearty thanks are given. And I beg especially to acknowledge the aid I have received from you who have done so much for *all* the Masonic charities, and for the benefit of Masonry in general, through "good report," and through "evil report."

The arguments I have heard respecting the intended Asylum, convince me that so far from injuring the two National Masonic Charities, it had been productive of much good, because the number of subscribers and donors to the Boys' and Girls' Schools, had greatly increased in consequence of the new impulse given to many whose languor had been roused to active liberality. It has been affirmed, that many who had given their guinea to the Asylum, had made themselves Life-Governors of both the Schools; and in addition to your weighty and valuable evidence, I have learned from other sources, that although a considerable debt has been incurred by necessary repairs, &c. of the Female School building, yet its funds are now in a very flourishing and satisfactory condition. God forbid that we should in anywise give offence or injure, in any shape, the cause of Charity! No, let us all act uniformly and consistently under the sanction of that banner which has "braved the battle and the breeze," of by-gone ages; mocked the malice of countless hosts of foes; triumphed by upholding innocence and worth; and which has withstood the attacks of thousands who condemn without examination, and who will not so much as look upon our motto; who knowing themselves to be enveloped in clouds and *darkness*, yet refuse to have the blessing of *Light* restored.

Acting upon this principle, and with this feeling, I respectfully solicited the aid of the many, and I felt a desire to bestow a *subscription-impression* of the work in question, on which I believe to be a most deserving and most useful Charity; and in the fulness of my hope, I debated whether I should order an edition of three thousand copies. At length I ordered one thousand to be struck off, and you know that the work was printed long before the subscription list was made up. My motive for now addressing you is, that I feel it due to your exertions in the cause of the poor old Freemason, and your kindness to me, to lay before your readers, a statement of expenses and receipts, in order to shew that I reckoned in too sanguine a manner.

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2000 folio letters, 1000 prospectuses, advertisements, postage of letters, and carriage of parcels . . .	22	1	6
1000 copies of the work, 21 sheets in each	101	4	0
Binding	19	16	8
Incidental expenses	5	0	0
	£148	2	2

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	£	s.	d.
For 227 subscription copies	85	10	0
9 sold	3	7	6
	£88	17	6

Copies subscribed for and delivered	280
„ given to Boys' and Girls' Schools, friends, editors, &c.	210
„ given to poor Masons in distress	17
„ at various booksellers in England, Scotland, and Ireland, September, 1838	96
„ in my possession	397
	1000

Thus, it will be seen, that I am at present a loser, with many copies on hand; the whole of which I shall be most willing to relinquish for the benefit of the Charity, if this can be done so as to afford satisfaction to my subscribers. It is true, I have been offered a sum of money for the copies on hand, which would cover my expenses, but I never will permit them to appear in the market at a less price than the subscription (viz. 7*s.* 6*d.*) because it would appear unhandsome, and even unfair to the subscribers, to sell them for a less sum. And although works of merit do often depreciate their own value by such sanctioned proceedings, (witness Lodge's Portraits, to which I was an original subscriber) I never will permit this, my humble pet-lamb, to be common at book-stalls, at a less price than the original cost, unless second-hand. If any subscriber, or number of subscribers will make me an offer to take the whole at a sum which would leave the Charity something handsome, that would be another thing, and would be better than their remaining as they are.

I fear I have trespassed too much on your pages, but I rest myself satisfied that you will give me credit for the intention.

Most heartily do I pray, that "Doctrines and Duties" may convey useful instruction to the youth in the schools, and that they may not be entirely unproductive of comfort to many who peruse them; for, as the present Bishop of Sodor and Man justly remarks in his letter to me on this subject, "We should all be happier if the duties of Christianity were more conscientiously performed."

Thanking you for your kindness, and hoping that you may live long, and enjoy with your jewels—the blessing of life,

I remain, dear Sir, Yours faithfully,

F. BOLINGBROKE RIBBANS.

Edgbaston, Feb. 8, 1839. *F. S. A.*, W.M. of the Lodge 51.

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TO THE EDITOR.

Sir,—Though I fear I may have lost something of the *pun*-gency of the *seasoning* in the following *morceau*, I doubt not you will esteem it worthy of being *preserved.*

At the * * * Lodge on Monday evening last, a worthy Brother,* in whose *name* lies all the *fat* of this following *facetiæ*, found himself unexpectedly installed in the chair of the J. W., and being called upon to return thanks on behalf of the newly appointed Officers, he did so in an apt and fluent address, and concluded thus:—"And now, Brethren, touching my unworthy self, licét-ne *pauca?* I trust you will never have to say of our W. M., that in placing me in this chair he has been casting your *pearls before swine*, or that I, in accepting it, have *killed my pig* and *made a hash of it*—in other words, that in this respect, the W. M. was a rash man, and that I only proved myself a *rasher*; the evil would be equally difficult to *cure* or to endure, and I therefore pledge myself to exert my best energies to *save our bacon* on this score. This *pig*noration (which word being interpreted signifies pledge), this pignoration, Brethren, I hope to convince you is no *gammon*, for I am prepared to go *the whole hog* in *cutting myself up* for the good services of the Craft—and thus I dispose of myself. My *countenance*, however unworthy, I hope to bestow upon Masonry as long as I live; I need scarcely tell you that my *heart* will go with it; and in such case I rest satisfied that I am providing a fair and ample slice of it for yourselves; my *sides* I devote to the enjoyment of your merriment and good-fellowship; my *brains* and *trotters* I set aside for the duties of my office, and trust they will not be found inefficient. Thus you will see I have reserved for myself my *tail* only, and that because it naturally belongs to my *seat of honour*. I fear, Brethren, I have already *boared* you more than a little by thus inter*lard*ing my speech with egotisms *ad nauseam*. In conclusion, however, I must add, that if, *please the pigs*, there should ever be any *little squeakers*, it will be my care that they imbibe correct and wholesome ideas of our Order."

A Brother was cruel enough to suggest, that should the little ones prove refractory, it might be advisable to *ring their noses.*

Yours, &c.

London, Jan. 10, 1839. A Mason.

TO THE EDITOR.

My Dear Sir and Brother.—I am somewhat concerned respecting the paragraph which appeared in your Review of the 31st December last (p. 499), and which had reference to what you appear to consider a dormant spirit prevailing amongst many very estimable and excellent Members of the Craft in this neighbourhood. If the advantages of Freemasonry were duly felt and properly estimated, there can be no doubt but that it would flourish more extensively in every province, under the control and constitution of the Grand Lodge of England; and I know not of a single exception amongst the provinces where it would be so

* The talented author of the * * * of the present year, and of other *litter*-ary productions of acknowledged merit.

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likely to flourish as in the one which you have thought it right to speak of with so much disparagement. You are pleased to say that "it is a matter of regret that Cambridge is sadly in the rear." May I be allowed to ask in what respect? Will you have the goodness to point out our errors, that we may, in your own emphatic language, "awake and arise?" Are the duties of the constituent members of our different Lodges neglected? Have you ever visited them? And if you have, have you never borne testimony, to what you might have been pleased to say, the very excellent manner in which every department is fulfilled? We have a most excellent, indefatigable, and an attentive *acting* Provincial Grand Master; courteous in manners, affable in conduct, and most anxiously desirous to see Masonry flourish under his auspices. We ourselves have repeatedly intimated our wishes and desires, that some greater impulse should be given to the wheels of Masonry in the provinces under his jurisdiction; but in this respect is he not, to a great extent, all but helpless? The authority and the power which devolves upon the *acting* Provincial Grand Master is not equal to that which belongs to the Provincial Grand Master himself. We cannot hold Provincial Lodges (I believe) under his sign manual alone. We have forborne to petition His Royal Highness the Grand Master for a Prov. Grand Master, out of respect for the kind, attentive, and considerate behaviour towards us of the *acting* Prov. Grand Master himself; but I firmly believe that he would willingly continue to lend us the aid of his valuable assistance, if His Royal Highness the Grand Master would nominate some nobleman (in our immediate vicinity, or one of those who have received the first impress amongst us) to fill that honourable and distinguished post; and I would respectfully call to the notice of His Royal Highness, amongst other most distinguished Brethren, Brother the Earl of Sandwich, of Hinchinbrook, near Huntingdon; Brother the Lord Viscount Milton, of Milton, near Peterborough, who have property in the neighbourhood. Brother the Lord Walpole, and Brother Lord John Beresford, and our county members, Mr. R. Greaves Townley, of Fulbourn, or Captain R. J. Eaton, of Stetchworth; to all of whom I would respectfully desire and recommend to their especial notice, the truly honourable and magnanimous conduct of such noblemen as the Marquis of Salisbury, the Earl of Durham, Lord Monson, and many other distinguished noblemen and gentlemen, members of the Fraternity, who, by their zeal in the pursuit of Masonry, reflect honour upon themselves, and give great and distinguished efficacy to those doctrines and tenets which it is the peculiar advantage of a good Freemason to inculcate. For us, my dear sir and Brother, who are filling a more humble station in the Order, anxious as we may be, and no doubt are, to promote, to the utmost of our power, the moral and philosophical advantages of Freemasonry, it is our business only, at least it is all that we *can* do, to keep the embers burning; whilst *with those* in a more exalted sphere rests the power to add fuel to the flame, and to strengthen and extend, by their patronage and example, those moral influences which must necessarily result to all who follow in the Masonic wake, with the view to improve their intellectual and reasoning powers. It has been our anxious wish to see Freemasonry advancing *still more*, especially in this county. There has been recently a new Lodge constituted in this town, which, of course, adds one more to the number already existing. We have been anxious that the *annual* Grand Lodges should be held under the authority of the acting Provincial Grand Master for the counties of Cambridge, Huntingdon, and

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Suffolk*, *triennially* in *each* respective county; indeed, we have done all that we as humble members of the Craft can do, and therefore, whilst we admit that we are ready to attend to the call of "*awake* and *arise*," whenever the mandate is issued by competent authority, we cannot, at the same time, *silently* submit to be called *sleepers* or drones in the Masonic hive.

I am, my dear Sir and Brother,

Scientific Lodge, Yours fraternally,
Cambridge, January, 1839. P. M.

[Hurrah! — We could have vouched that the Masonic energy of Cambridge was merely dormant—that the sleepers would arise on the "alarm" being given. We do not regret that the simple hint offered in our last, has worked so deeply as to call forth the spirited and well-addressed remarks of a Past-Master in reply; and for this reason, he has proved, to the very letter, that we were correct. We will not weaken the cogency of his remarks by any logical arguments, but simply assure him that we never intended to designate as drones any Brethren because they may not be actively inspirited by their leaders, much less those who have given such sterling proofs of their inestimable value, as the worthy Past-Master and those with whom he acts; they may more appropriately be hailed as the careful bees of our Masonic hive, ready to set an example worthy of imitation, and which example should not be lost upon those who have the opportunity of rewarding merit.]

Lodges of Instruction.

Having inadvertently omitted to notice these most important meetings in their proper place, we now make the best amends by stating, that they are all working out their useful ends.

The anniversary meeting of the "Stability" Lodge of Instruction will be held on the 26th of April, at seven precisely, at the George and Vulture.—Brother Peter Thomson will preside; and as his horological tact is now regulated by zodaical influence, he has become "punctuality" itself; we warn, therefore, all who intend to visit London, as well as such as are resident therein, and are arranging to attend, not to be "too late."

The lecture will be worked by the veritable Peter himself and his young friends, in the various sections, not, however, by the same Brethren who obtained such high credit last year, but by others, panting to gain their laurels by the veteran's approbation.

The members of the Master Masons' Lodge of Instruction owe Brother Peter a visit, which they must repay with interest.

The charity box of this Lodge of Instruction contains some sensible proofs of the object in view, and its contents will be divided between ALL the Charities—we had almost written the awful number (!)—however, "there's luck in odd numbers says Rory O More,"—and we hope to be there to see an equal division in *thirds*.

The Lodge on this occasion will adjourn until the first Friday in September.

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* Suffolk has now a Grand Master of its own; Cambridge and Huntingdon, I believe, are the only exceptions.

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CUMÆ.

O THOU! to whom delights are known,
'Mid wrecks of years, and states o'erthrown,
Time! ruthless Power! around whose knees
Cling tottering Age and pale Disease,
Companions of whose loathsome way
Are grisly Death and foul Decay;
Beneath thy scythe's unerring blow
The marble column totters low;
Thy sway the prostrate city owns,
Thy might o'erwhelms imperial thrones!
Yet still, regardless of thy doom,
The purple hills are clothed in bloom;
The fragrant air, the smiling sea,
No sad allegiance yield to thee;
Nor can thy wide control deny
The cloudless heaven and azure sky.
Rejoice, Italia's favoured glade!
Though deep in dust thy Chiefs are laid,
Though silent now thy lyres, and long
Hath perished all thy light of song,
Still pour thy suns their mellow ray,
Still, tinged with gold, thy billows play;
Each murmuring lake still charms, and still
The music soothes of fount or rill:
All joys your genial Zephyr yields,
All gifts that deck your cultured fields,
Still live; and Time unfelt shall glide
O'er spots the Muse hath sanctified:
Still burns the Poet's hallow'd fire,
Still shall the native Muse inspire,
Long 'mid her fabled haunts shall roam,
Her meads and vales, and mountain home.
Not so the seat, to Fame endear'd,
By wandering tribes from Chaleis rear'd.
What trace untouch'd by Time remains,
To tell the boast of Cumæ's plains?
Where now each street's unequall'd pride?—
In silence sunk and ruin wide.
No vestige can the eye explore,
Save the white cliff and well-known shore;
While grassy mounds alone declare
That mortal dwellings flourish'd there.
Here once encircling walls appear'd,
Some palace here its bulk uprear'd;
Where straggling brambles rudely twine
With tendrils of th' unheeded vine,
Or purple violets, rich and rare,
Their sweetness waste on desert air.
Past is the festal scene; no train
Of youths or virgins throngs the plain;

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No busy hum the wanderer greets,
Of active life and crowded streets,
But fearfully his eyes survey,
In Night's lone reign, his dangerous way.
Oft, issuing from his secret lair,
The stealthy brigand watches there;
Oft, from the neighbouring vales and woods,
Where deeper gloom o'er Gaurus broods,
'Mid darksome hours, in silent fear,
The wolf's low mournful howl ye hear.
Oh! who with me, through yonder grove,
To trace the sibyl's haunt will rove,
Plunge through each mazy path, and gaze
Where Tartarus its gulf displays?
Where spectral forms, of pallid mien,
And speechless ghosts, by twilight seen,
Surround the glades? yet these of yore
The Dardan hero dared explore,
And, safe in Heaven's peculiar aid,
Pierced the bright barriers undismay'd:
Here view'd the Chieftain, wrought in gold
The tale Pasiphae's passion told,
When Dædalus unblushing strove
To shelter her illicit love.
Here too he mark'd, in History's page,
The deeds of many a future age,
The bright renown that long should grace
Tribes yet unborn, of Priam's race;
Another Troy the Fates disclose,
The terror of surrounding foes.
He, whilst ecstatic thoughts inspire
Again to meet his buried sire,
Undaunted pass'd that awful bourn
From whence no travellers return,
O'er the dark wave exulting row'd,
That leads to Pluto's dread abode.
Me, too, through each untrodden maze,
Guide, potent Goddess! where the rays
Of day's effulgent orb no more
Illume, 'tis said, the dismal shore,
And, from Averno's depths, on high
Sulphureous vapours taint the sky.
E'en now, beside the stagnant lake,
The dusky thicket's tangled brake—
E'en now, by Trivia's awful grove,
I seem with trembling step to rove;
While darkly o'er the yew-tree woods,
Funereal horror ceaseless broods,
And each tall cypress 'mid the gloom
Waves to the breeze its leafy plume:
On every side the forest shakes,
The ground beneath my footstep quakes,
Its lurid glare the moonbeam casts,
And shadowy phantoms ride the blasts.

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Where hath thy spell, O Goddess dread!
Through winding glens thy votary led?
'Mid thy vast cavern's murky hue,
Thy frantic priestess meets my view;
Wildly her locks dishevell'd flow,
No word her quivering lips bestow,
Fear-struck she waits th' approaching hour
Of Inspiration's magic power.
It comes—it comes: within her breast
Rages the Deity confest;
Before her sight successive rise
Visions of future destinies;
With meteor light her eyeballs glance,
Her labouring bosom, 'mid the trance,
Sway'd with approaching Fate's control,
Proclaims the tempest of her soul.
The frenzy smites:—her madden'd breast
Heaves with tumultuous thoughts opprest;
Dire is each limb's convulsive strain,
And mighty conflict rocks the brain.
Hark! from her lips, 'mid struggling moans,
Forth issue the prophetic tones;
Rocks, caves, and woodland echoes, round
Reverberate the startling sound.
'Tis done—th' infuriate spell is past:
No voice, but of the fitful blast,
Throughout that dreary cave hath birth,
And the worn priestess sinks to earth.
Ill-fated sibyl! raise thine head—
E'en Pity's tear for thee we shed.
Though wrinkled age with loathsome mien
In every feature may be seen,
And Life's unwonted span hath now
With grisly tresses veil'd thy brow;
Still from thy dark prophetic shrine,
Rome heard of old a voice divine,
Learn'd from thy lips the vast renown,
Foredoom'd her favour'd land to crown;
By conquest rais'd from limits rude,
Sole mistress of a world subdued.
Yes—at thy word, in prosperous hour,
Th' Imperial City soar'd to power;
Jove's lofty fane in grandeur rose,
Rich with the spoils of conquer'd foes;
And subject nations kiss'd the rod,
In trembling awe of Cumæ's God.

N. L. Torre.
2d Nov. 1838. D.P.G.M. for Warwickshire.

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THE POET'S FAREWELL TO HIS LYRE.

They tell me I have cast aside
The lyre, whose tone was once my pride,
And that my gifted hand no more
Wakes the wild strain it loved of yore;
That I have grown in feeling old,
In spirit crush'd, in genius cold.
Ah! little deem they why my lute
To mirth and song alike is mute;
Why all its lighter tones are flown,
And broken chords respond alone.
My youth's warm hopes are past and fled,
And all who loved me once are dead,
Earth hath no smile of joy for me;
'Tis a lone path—a shoreless sea,
A desert wide, without one stay,
To guide me on life's dreary way;
Worthless to me the poet's name,
Man's hollow praise, the wreath of fame;
A far more welcome wreath to me,
Were one twined of the cypress tree.
Why then to please a heartless throng,
Why should I wake the tone of song?
Why strike the deep notes of my lyre—
Or waste on dross the poet's fire?
What to the world are Genius' strains,
Its fitful cares, its ills, and pains?
It welcomes with a smile alone,
The song of mirth, the lighter tone,
The jest, the revelry, and glee,
The sparkling wit and repartee.
Yet, ere I quit my sea-girt land,
An exile for some foreign strand,
Once more my hand shall wake thy spell,
Bid in thy strains my last farewell.

Harp! that long hath been unstrung,
Harp! o'er which my soul hast hung,
Enraptured with thy lays,
I strike thy well known chords again,
Once more invoke the tuneful strain
To celebrate thy praise.
Be this thy last, thy latest theme,
Then fading like a morning dream,
Be hush'd my own loved lute;
Now wake thy boldest, sweetest breath,
Let swan-like music tell thy death,
Then be for ever mute.

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BACCHANALIAN SONG.

WORDS AND AIR BY BR. J. LEE STEVENS.

Come, fill your glasses to the brim,
The beads that to the surface swim—
To social bliss so near akin—
Have each a germ of joy within!
And who the sparkling drops would lose
That new delight—new life infuse;—
That take the sting from care and pain,
And make the warm heart young again?

They say that wine unveils the mind,
Nor leaves one lurking thought behind,
Man's trusting brother to betray—
Or turn from woman's love away!
I do believe the proverb right,
And thus apply its point to-night;—
This honest wine we need not spare,
Where none but honest drinkers are!

Written in the Concord Lodge, No. 49,
Jan. 12, 1839.

TO AMATA.

I know not, I ask, not, I wish not to know,
What thou wert, what thou didst, in the days long ago,—
Before 'twas my fortune thy beauty to see,
Sufficient that *now* thou art all things to me.

Tho' some, who have bask'd in thy morn's early ray,
May have vanish'd, with morn-dreams, for ever away;
There is still one heart left where thou may'st repose,
Softly resting, a nestling, till evening shall close.

And tho' fresher, perhaps, was the first dawn of light,
More mellowly shineth the sunset at night;
Even so will approach the calm close of our days,
All glowingly soft, like the sun's parting rays.

E. R. Moran,
No. 1, G.M.L.

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MASONIC INTELLIGENCE.

BOARD OF STEWARDS

WHO CONDUCTED THE BIRTHDAY FESTIVAL OF THE M.W.G.M. HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, AT FREEMASONS' HALL, ON THE 26TH OF JANUARY, 1838.

Brother The Lord Worsley, *M. P.*, S.G.W. No. 324, *President.*
" Robert Steuart, Esq. *M. P.*, J.G.W. 6, *Vice-President.*
" John Hodgkinson, P.M. . . . 113, *Treasurer.*
" Frederick Hogard, Sec. . . . 21, *Hon. Secretary.*

Br. R. T. Crucefix, *M. D.*, G. S. L.		Br. J. B. Humphreys, W.M.	7
" John B. Belville . .	No. 1	" William Grimstone, P.M.	7
" William Harris . .	2	" Frederick B. Birkett, J.W.	18
" Rev. G. Gilbert .	Chap. 2	" John Dubourg . . .	108

BOARD OF STEWARDS

WHO CONDUCTED THE FESTIVAL OF THE ROYAL MASONIC INSTITUTION FOR BOYS, ON THE 13TH OF MARCH.

Brother George P. F. Gregory, . . No. 324, *President.*
" H. B. C. Hillier . . . 1, *Vice-President.*
" Andrew Henderson . . . 2, *Treasurer.*

Br. H. A. Hoare . . .	No. 4	Br. Henry Meyer	108
" C. Tancred	10	" Daniel Cullington . .	113
" Samuel P. Noble . .	11	" John Sewell	211
" Thomas Ventom . .	18	" John Savory	233
" C. J. Osborne . .	22	" John Propert	286
" George Biggs . . .	23		

BOARD OF GRAND STEWARDS.

Brother John George Children . . No. 2, *President.*
" Leonard Chandler . . 8, *Treasurer.*
" William Richard Kemp . . 324, *Secretary.*

(*For General List see page* 201, 1838.)*

The Grand Festival is to be held on the 24th of April.

THE BOARD OF STEWARDS

For the Girls' School, and for the Aged Masons' Asylum, are in active state of addition. The Festival for the former will take place on the 22d of May, and the Fourth Anniversary of the latter on the 19th of June.

The excursion to the Nore in aid of the Boys' School has been discontinued, and a Gala at the Eagle Tavern, on the 11th of June, will be substituted.

* Bro. Henry Moor, No. 32, vice Bro. Scott.

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FREEMASONS' HALL.

THE BIRTHDAY FESTIVAL.

The Festival in honour of the birthday of His Royal Highness the Duke of Sussex, Most Worshipful Grand Master, having been specially appointed for that day, took place in the Great Hall, Freemason's Tavern, on Saturday, the 26th of January, 1839.

Notwithstanding the small number of Stewards, the general exertions of the Board, and especially those of the Honorary Secretary, Brother Hogard, a meeting of about one hundred and fifty awaited the introduction of the Honorable Colonel Anson, the chairman, who, in consequence of mistaking the dinner hour, did not arrive until after the covers had been laid, and some efforts used to obtain a temporary occupant for the chair.

There were present on the occasion—

R. W. Bro. Hon. Col. George Anson, *M.P.* Prov. Grand Master for Staffordshire, Chairman.

Supported by R. W. Simon M'Gillivray, Prov. G.M. for Upper Canada.

R. W. J. Ramsbottom, *M.P.* Prov. G.M. for Berks.

„ Rev. G. A. Brown, Acting Prov. G.M. for Cambridgeshire.

„ Robert Steuart, *M.P.* J.G.W.

„ B. B. Cabbell, P.G.W.

Grand Chaplain.—V.W. Rev. Wm. Fallowfield.

Past Grand Registrar.—V.W. John Henderson.

Grand Secretary.—V.W. W. H. White.

Grand Deacons.—W. H. De Crespigny, and A. Dobie.

Past Grand Deacons.—W. Bros. Buckhardt, Lawrence, Bossy, Savory, F. Moore, Crucefix, *M.D.*, H. Perkins.

Grand Superintendent of Works.—W. Bro. P. Hardwick.

Grand Sword Bearers.—W. Bro. G. P. Philipe.

Past Grand Sword Bearer.—W. Bros. Simpson, and Lawrie.

Grand Organist.—W. Bro. Sir George Smart.

Assistant Director of Ceremonies.—W. Bro. R. W. Jennings.

Bros. Sir. John Doratt, *M.D.*, Major Meade, L. Walker, J. Auldjo, Deputy Prov. G.M. for Upper Canada; J. Anderson, Deputy Prov. G.M. (Scotland), &c. &c.

After the cloth had been removed, and "Benedictus" sung by the professional Brethren, the Chairman called for bumpers, and proposing the first toast—in order as in affection—observed that there was not a doubt that Englishmen were among the most loyal subjects in the world, and that feeling, he was sure, would ever be found to be uppermost in the breasts of Freemasons. (Hear, hear.) To them, therefore, the mere mention of their Sovereign was sufficient to awaken their enthusiasm, and without further preface, he would give them—"The Queen, and God bless her." (Cheers.)

"God save the Queen," was then sung in very mediocre style. And here we may notice once for all, and without meaning the slightest reflection on the Stewards, who are expected to pay for the assistance of professional Brethren, without having the privilege of choice, that with the exception of the melody, "And doth not a meeting like this make

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amends?" sung later in the evening by Brother Broadhurst, there was nothing worthy of even a passing record in the musical efforts of the Festival. This is a fault in the system itself, and cannot be too soon amended. We pass over as lightly as possible, the inadvertence of a vocal Brother, that caused some confusion, which required the active interference of the Stewards to suppress.

"The Queen Dowager" was received with applause, almost equal to that produced by the preceding toast.

Col. Anson then called on the Brethren to charge bumpers. "I have now (said he) a duty to perform that is the most prominent among the pleasures of the evening, it is to propose the health of His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master. (Loud cheers.) Brethren, I perceive by your hearty response, that any anxiety on my part in attempting to do justice to the toast, is rendered unnecessary by your full appreciation of its import and value. Without a word from me in its favor, you are prepared to do ample justice to the virtues and talents of its illustrious object. (Hear, hear.) And I feel relieved of every apprehension on my own part, when thus addressing a body, on whom His Royal Highness has conferred so many obligations, so much parental care and protection. (Hear, hear.) No evidence can be more conclusive of the peculiar merits of the Duke of Sussex, than that afforded by experience; by this test, after having been for nearly seventy years under public observation, our illustrious chief stands forward amongst the most eminent, with not a sound of detraction to assail him, not an effort to destroy his character, but by all admitted to be entitled to the esteem and general love of mankind. (Hear, hear.) Born in the highest station, bred in the luxuries of a court, no idle pleasures have impeded his course, or impaired the talent with which he has searched out the depths of literature and of science, and applied himself to pursuits that add to the prosperity and happiness of all. (Cheers.) An example like this is never lost, although never sufficiently followed; it would be well, indeed, if all whose birth or station rendered them similarly prominent, would pursue the same dignified course, and confer the same estimable benefits on society. (Hear, hear.) And if by such conduct His Royal Highness has entitled himself to the common esteem of all, I ask you who know him better than the popular world, how much more estimable he should be to us. (Hear, hear.) For forty years a member of this Fraternity, he has presided over the Grand Lodge of England, now upwards of twenty-five years, with a firmness unshaken, and with unwearied anxiety, for the high character, the moral excellence, and the practical good which he believed we might justly assume. (Cheers.) Look again at his support of our Charities, and let us hold him, if possible, still dearer for his exercise of the first of human virtues. (Hear, hear.) I must now inform you, Brethren, that His Royal Highness has desired me to say, that he regrets exceedingly his inability to meet you this day; he feels, I regret to add, the burthen of increasing years: he has grown old in your service; and the restoration of his health, which I am happy to say is in favourable progress, renders it necessary for him to remain as long as possible in the country. Indeed, his medical advisers almost inhibit his early return to town. I conclude, Brethren, by asking you to join to the toast of "Health to His Royal Highness the Duke of Sussex," a prayer that he may still continue to confer upon us benefits, such as we already have so much to thank him for, and that he may live many

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years to enjoy the happy reflection, in after life, of having done all in his power to merit the esteem and affection of all mankind, and especially of those—of ourselves—with whom he is more intimately associated." (Repeated cheers.)

"The Grand Lodges of Scotland and Ireland" were then appropriately introduced by the honourable Chairman, and the honour received by thus noticing the former was acknowledged in a short and very suitable address by Brother Anderson, as member of the Grand Lodge of Scotland.

"The Earl of Zetland, Pro-Grand Master."

The next toast was received with the usual demonstrations of pleasure, —"Lord John Churchill, Deputy Grand Master."

"The Grand Officers of the year," was responded to by Brother Robert Steuart, *M.P.*, Junior Grand Warden. This duty, he observed, devolved on him in consequence of the unavoidable absence of Lord Worsley, the Senior Grand Warden, who was prevented leaving the country by his magisterial duties; a murder having been unfortunately committed in his neighbourhood, which was the subject of a protracted inquiry. He would, however, say for his brother officers, as well as for himself, that it was their very earnest desire to set an example to the Craft, of diligence and attention to their duties; and in their performance, they derived a pleasure that amply rewarded them all. (Cheers.) In their names, and in his own, he begged to express very sincere thanks for the honour. (Hear, hear.)

Simon Mc Gillivray, Esq. then called on the Brethren, to do honour to a toast it was his pleasing duty to propose. In their excellent Chairman (cheers), they had a gallant and honourable gentleman, who, whether in the field, the senate, or a public office, performed his duty with exceeding zeal and ability. But, perhaps, the best recommendation on this occasion would be the very able manner in which he had thus far conducted the festivities of the day. (Hear, hear.) He proposed, then, a bumper to the health of Colonel Anson. (Hear, hear.)

The Chairman expressed his gratification at the kind way in which his name had been received, and his thanks to the proposer of the toast, for the favourable mention he had made of his services, on which he would merely remark, that he used every effort in his power efficiently to perform whatever duties he was entrusted with, and none would give him greater pleasure than those he was now essaying to accomplish. In every position, it was his anxious wish to pay attention to the interests or comforts of those with whom he was associated. (Hear, hear.) This was the second occasion in which he had had the pleasure of presiding over a Masonic meeting in that Hall; and he begged to assure them all, that to the observances of Freemasonry he was a willing contributor. (Cheers). He hoped by diligence, and attention to the duties of a Grand Officer, to shew that he was not altogether unworthy of the high and distinguished situation in which he had been placed by the Grand Master. Freemasonry, under the exertions that had been used, had now attained a celebrity—if he might use the term—to which no other institution could attain; nor could it well be otherwise, seeing that it was supported by those who entertained the righteous feelings of brotherly love, charity, and benevolence. (Cheers.) He would now take the liberty of going out of the list of toasts set before him, to mention the name of a nobleman, in whom the good qualities and qualifications of an excellent practical Mason were known to abound. He alluded to

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the noble Earl who presided in that Hall on a similar occasion last year. (Cheers.) All would regret with him that the Earl of Durham was not now present, that they might again be delighted with the talent and eloquence he would so ably display. (Cheers.) Was that noble Mason among them, he was satisfied that every member of the Craft would express pleasure on his safe return, and greet him with the open hand of brotherly affection. (Hear, hear, hear.) And he therefore trusted they would do justice to their own feelings in drinking "The health of the Earl of Durham." (Loud and repeated cheers.)

JOHN RAMSBOTTOM, Esq., *M.P.*, returned thanks to the toast of "The Provincial Grand Masters."

The CHAIRMAN then respectively proposed "Prosperity to the Royal Masonic Schools for female children and boys;" observing, that the anniversary festival of the former was fixed for the 22d May, and of the latter for the 13th March.

"The health of the Ladies," which was greeted in true Masonic style, was taken by the fair occupants of the gallery as a hint that further refreshment awaited them in the concert-room, to which they were subsequently followed by the Chairman, and the fortunate few, who in right of office, or by favour of a ticket, obtained that privilege.

Colonel ANSON concluded his list of toasts by proposing, "The Stewards of the Day," paying them a well-merited compliment for the excellence of their arrangements, and their uniform courtesy and attention.

Brother R. STEUART, *M.P.*, the Vice-President of the Board, returned thanks for himself and colleagues, expressing particular obligation to their Honorary Secretary, Brother Hogard. The meeting then broke up, delighted with the enjoyments of the day.

The ladies were confided to the attention and care of Brothers Crucefix and Bellville, who were further reinforced by Brother Hogard; and we are bound to say, that on no previous occasion were the courtesies of stewardship more amply proved.

QUARTERLY CONVOCATION.—FEB. 6, 1839.

PRESENT.

E. Comps. Lord H. J. S. Churchill, H. R. Lewis, and J. C. Burckhardt, as *Z.H.I.*

E. Comps. W. H. White, A. Dobie, W. Shadbolt, T. F. Savory, B. B. Cabbell, W. T. Hope, T. Bossy, B. Laurence, R. T. Crucefix, R. W. Jennings, G. P. Philipe, and several principals of subordinate Chapters.

The minutes of the last Convocation were read and confirmed.

A communication from the M.E.Z. was read, announcing the following appointments:

Comp. A. Dobie as N, vice Comp. Harper retired.

Comp. Peter Thomson as St. Bearer, vice Comp. Dobie promoted.

The report from the Committee of General Purposes was received.

The warrants for Chapters in Bengal and the Western Division of Lancashire, as recommended, were approved.

The Grand Chapter was then closed and adjourned.

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QUARTERLY COMMUNICATION.—March 6, 1839.

PRESENT.

R.W. Lord John Churchill, D.G.M. as G.M.
" H. R. Lewis, Esq., Prov. G.M. for Sumatra, as D.G.M.
" The Right Hon. Lord Monson, Prov. G.M. for Surrey.
" H. R. Willett,—Geo. Stone, jun. as Grand Wardens.
" D. Pollock, P.G.W., Grand Registrar.
V.W. Rev. W. Fallowfield, Grand Chaplain.
" W. H. White, Grand Secretary.
W. A. Dobie, Esq., J. Grand Deacon.
" Bros. Shadbolt, Bossy, Lawrence, Mestayer, Cuthbert, Moore, Crucefix, *M. D.*, Esqrs., Past Grand Deacons.
" G. P. Philipe, Esq., Grand Sword Bearer.
" Simpson, Laurie, Masson, Esqrs., P.G.S. Bearers.
" Philip Hardwick, G. Sup. Works.
" Sir Geo. Smart, Grand Organist.
" R. W. Jennings. Ast. Dir. Cer.

Grand Stewards, the Masters, Past Masters, and Wardens of the Grand Stewards' and of other Lodges.

The Grand Lodge was opened in due form.

Brother Jennings addressed the Grand Lodge on the lamented decease of the late Earl of Zetland, Pro Grand Master of the Order, and concluded a very impressive eulogium upon the character of that distinguished and noble Brother, by proposing that an address of condolence from the Grand Lodge be presented to the present Earl. Bro. Crucefix seconded the motion, which was unanimously adopted.

The minutes of the last Grand Lodge were then read. His R. H. the Duke of Sussex was unanimously re-elected Grand Master, and the throne was saluted with grand honours. After which, an animated discussion arose upon the report of the Board of General Purposes, which, however, was confirmed by a very great majority.*

The Grand Lodge was closed about eleven o'clock, in due form, and adjourned.

Grand Officers' Club, *March* 6.—Present, Brother D. Pollock P.G.W. in the Chair, Lord Monson, and about twenty-five members. There was no report of especial business.

Masters and Past Masters' Club, *March* 6.—Present, Brother R. L. Wilson in the Chair, Bro. Key, Treasurer, and several members.

The usual grants were voted to each of the Schools.

The motion for holding an additional meeting, to take place on the day of the General Committee of Masters, was unanimously confirmed.

BOARD OF GENERAL PURPOSES.

December, 1838.—Bro. Dobie, V.P., in the chair.

Bro. Crucefix took his seat at the Board, vice Bro. Lythgoe, deceased.

January, 1839.—Bro. Dobie, V.P.; a press of business required an adjournment until the 28th.

January 28.—Bro. D. Pollock, President, in the chair.

February 26.—Bro. D. Pollock, President, in the chair.

The attention of the Board has been much occupied by various matters of importance, including some references from the Board of Benevolence.

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* Some notices of motion had been delivered in Committee, but their necessity fell to the ground by the confirmation of the report of the Board of General Purposes and Finance, as read in December last.

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THE CHARITIES.

LODGE OF BENEVOLENCE, *Dec.* 26, 1838.—R. T. Crucefix, *M.D.*, as Master; G. P. Philipe.

Jan. 30, 1839.—G. P. Philipe, as Master; R. W. Jennings.

Feb. 27.—Alex. Dobie, as Master; Benj. Lawrence; F. W. Bossy; G. P. Philipe.

The meetings have been characterised by circumstances of unusual interest, which cannot pass unheeded by the body of Masters; there is a growing tendency to leave the Board, on the termination of cases in which parties take a deep interest, and the presiding Master, towards the close, is left with but few to assist him, the remaining London cases, therefore, do not undergo that scrutiny which is essential; and the provincial petitions scarcely any;—not that the *interest* of such Brethren suffers, probably the very reverse takes place. On examination of the attending Masters, there is an awful scarcity of the representatives of many influential Lodges, and were a list of defaulters in this respect to be looked at, it would prove that in one of the most important duties of a Master, the Constitutions are altogether disregarded, and the obligation to fulfil them forgotten. On one occasion, a vote for 20*l.* recommended to the Grand Master was referred back, in consequence of some subsequent information, and on reconsideration, the sum of 10*l.* was awarded; this instance shows clearly how carefully and cautiously his Royal Highness's mind is directed to the important details of the business matters of the Craft.

On the meeting in March, Bro. White the Grand Secretary, being absent from severe indisposition, the business was conducted by Bro. Farnfield, the Senior Clerk, in a very satisfactory manner.

BOYS' SCHOOL.—The affairs of this Institution continue to be prosperous. The Stewards of the late Ball have allocated the sum of £25, in aid of its funds, the payment of which only awaits the signature of the Treasurer, to the form of receipt enclosed for that purpose.

THE FESTIVAL, MARCH, 13.

Present—Brother Benjamin Bond Cabbell, V.P., in the chair.

Rev. J. Vane, Grand Chaplain; J. Henderson, Esq., P.G.R.; H. De Crespigny and J. Dobie, Esqs.; G. Deacons.—W. Sylvester, H. Mestayer, T. Moore, B. Lawrence, R. T. Crucefix, *M.D.* Esqrs., P.G.D. J. Lawrie, Esq., P.G.S.B., and about one hundred and sixty other Brethren.

The musical Brothers, Charles Taylor, Hawkins, and Horncastle, were supported by Mr. Chapman and two youths.

The Sanctus was given with very impressive effect.

THE CHAIRMAN, in proposing the first toast, observed that it was a tribute of duty to a Sovereign, who was an object of love and admiration; a toast upon all occasions received with the greatest satisfaction, but never with deeper feelings of loyalty than by Freemasons. (Great cheering.) Although her Majesty cannot be hailed as a Mason, still her close affinity by her birth as the daughter of a Prince, one of its brightest ornaments, endears her to the warmest affections of the Craft. The language of the heart tells that glory for the honour of the country, and

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prosperity for the benefit of her people, are the leading subjects to which her anxieties are mainly devoted. "The Queen of England," (with three times three, and continued cheering. "God save the Queen.")

In proposing the Queen Dowager, the Chairman observed that, from the first moment she set her foot on this land, this excellent lady had identified herself with all the best feelings and objects of English society;" and in her most exalted sphere, had supported and protected the interests of the country; and now that her position was changed, her conduct was in every respect most honorable to herself. (Great applause.)

Glee—"I wish to tune my quivering lyre."

The CHAIRMAN next gave—"The health of the M.W.G.M. His Royal Highness the Duke of Sussex, and President of the Institution;" and remarked, that well known as were the services of the illustrious Duke, signal as were the benefits conferred by him on the Fraternity, it was unnecessary for him to offer many observations. As a prince he had ennobled the page of history; literature was his contemplation; poverty and distress the objects of his anxiety. Hereafter his name would be distinguished by the historian; and future Masons would be gratified by the thought that such a man in his day, was the Master of Masons. His Royal Highness would be delighted to hear that the labours of this day proved successful. (Loud cheering.)

Song—"Now I'm prepared."

The health of Lord John Churchill next followed, upon which the chairman said it was not necessary to make a long address in his absence. He was a disinterested manly sailor, and one of those characters known for his support of Masonic principles.

Glee—"O, by rivers."

The CHAIRMAN next addressed the company upon the especial object of their meeting, and drew a lively picture of the interesting circumstances of the "Masonic Institution for Boys;" enquiring what would be the probable fate of the sixty-five objects of benevolence, if the Brethren had not, and did not still proffer the hand of liberality in their aid.

The children were introduced in procession, to the tune of the "Entered Apprentice," and took their position on the platform, when Francis Swindell was invested with a medal to mark his general good conduct, and especially as a writer.

The effect was very impressive, and the Chairman continuing his remarks on this most interesting scene, said, "who knows but his own offspring or descendant may be reduced to seek such a happy shelter as the Institution afforded; where the best lesson of mankind was afforded by early education and moral precept." "Prosperity to the Institution," was given amid loud acclamations, and the happy boys marched out of the hall to the same air, the "Entered Apprentice."

The REV. J. VANE next addressed the meeting, and regretted that some more talented and eloquent man had not risen to perform the pleasing task that now devolved upon him, to give the health of the Chairman, a gentleman who stood high wherever charity is named; with Masons that virtue is the attribute of the Order, and they are justly proud of all who are prominent in the exercise of its objects. The amiable and excellent Chairman had undertaken his office at so short a notice, as to make the duties still more arduous, did not his practice as a disciple of charity, prove him to be always ready. He (Bro. Vane) was sure, after the sight this day had afforded to the meeting, that they would follow the Chairman's example, and prove themselves worthy of

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his connexion with them. "The Chairman's health" was most warmly greeted.

THE CHAIRMAN.—"To have endeavoured to work out the principles of Masonry, had been his object, in the situation he was placed; the Grand Master had been so taken up with numerous and most important matters, that it was only a short time before he entered the hall, that he knew of the honor that awaited him, this would, in some measure he hoped, account for his inefficiency. (No, no, and great cheering.) He trusted this deficiency would be rendered less apparent by the liberality of those who heard him.' (Cheers.)

Song—Brother Horncastle.

"The health of the Vice Presidents."

Song—"The Oak," Mr. Chapman.

The Report was then read, the sum collected was 380*l.**

The CHAIRMAN.—"All duties devolve upon a few; in this case it may be said to fall upon one individual—the Treasurer who has supported the charity with exemplary care. His health would be received with merited respect, and he was one who looked for no better reward than the satisfaction of having performed his duty." (Brother Moore's health was very warmly received.)

BRO. MOORE acknowledged the kindly feeling that followed the fraternal compliment of the Chairman, and made several appropriate remarks on the occasion of the meeting, declaring that he could vouch for the conduct of the boys being in all respects satisfactory. The number of children had been increased, and although the Nore-Committee had not been so successful, yet a legacy of 300*l.* had been reported to him, which although not immediately payable, yet would bear interest, so that the delay would not render it less available.

BRO. COE, as a member of the Nore-Committee, explained, and stated that their labours were renewed in favour of another mode of creating amusement for their friends, and providing, as they hoped, a means of aiding the funds of the charity.

"The Girls' School, and success to it," was greatly cheered. The Chairman observed that not one object had ever taken the wrong path,—to say more were needless. The next festival would be held in May.

"The Ladies."—This toast was very gallantly given, and received with so much acclamation during the drinking of it, that the Chairman observed, that a more temperate expression would ensure better harmony.

"The Stewards of this day," and our grateful thanks for their liberality and attention. (Great cheering.)

BRO. GREGORY, the President:—It was most grateful to him, as the organ of his Brother Stewards, to return their united thanks, and if their exertions had in any one point tended to the comfort of the meeting, and to the promotion of its objects, they were satisfied. Their duties, however, did not end here. There was another festival in May, where the Female Children's cause was to be pleaded, at which himself, and such Stewards as had not served would, he hoped, officiate, in order to prove their progress in the arts of benevolence and "merrie-makynge."† (Great applause.)

The Chairman then retired, and attended by the Grand Officers, was introduced to the Ladies, where smiles greeted him in requital for

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* Had the 25*l.* allocated by the Ball Stewards been declared, the amount would have exceeded 400*l.*

† We hope to perfect our excellent Brother, by raising him to the *third* degree of Charity in June, if our *heresy* does not alarm him.

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his efficient services in the chair. The Ladies' Stewards with Brother Cullington, had vied with their friends in the hall, to render the entertainment worthy the acceptance of their fair guests, and the entire proceedings were as gratifying as they were creditable.

The reporter's ticket came "too late" for the usual service; and we are indebted for this report to the "nameless heretic," who, having neither jealousy nor prejudice in his composition, attended, feasted, subscribed, and reported, as freely as if he had been at the Girls', or even at the Asylum Festival.

A circular was distributed, stating that an entertainment is to take place on the 11th June next, at the Eagle Tavern, City Road, in aid of the Funds of the Boys' School.

ABSTRACT OF ACCOUNT FOR 1838.

Receipt.	£	*s.*	*d.*
To balance brought from last Year's Account	41	17	10
Her Most Gracious Majesty Queen Victoria	10	10	0
H. R. H. The Duke of Sussex, M.W.G.M. and President	30	0	0
One Year's Interest on New 3½ per Cent. Stock	210	0	0
Dinner Club, Officers of Grand Chapter	10	10	0
Proceeds from the Excursion to Chatham, 17th of July, 1838, per Brother Coe, Treasurer	20	1	6
Grand Lodge	143	0	0
The Masters' and Past Masters' Club, per Bro. Key	3	3	0
Freemasons' Quarterly Review	2	2	0
General Donations and Subscriptions	454	19	6
	£926	3	10

Expenditure.	£	*s.*	*d.*
By Amount paid for Education and Books to Christmas, 1838	210	4	10
Two Powers of Attorney for Transferring Stock to the New Trustees	2	3	0
Apprentice Premiums	25	0	0
Clothing—Mr. Maryon, Tailor, and others	80	10	0
Mr. Adlard, for Caps	10	15	0
Messrs. White and Greenwell, for Linen	16	18	0
Freemasons' Girls' School, for making Shirts	6	19	6
Messrs. Monnerey, for Stockings	10	3	0
Mr. Hopkins, for Boots	30	0	0
Messrs. Cuff and Co. for Rooms	9	14	0
Printing and Stationery	25	18	6
Secretary—One Year's Salary to Michaelmas, 1838	40	0	0
Allowance for Office to Ditto	10	0	0
Collector—One Year's Commission to Lady-day	25	0	0
Delivering Balloting Forms, &c.	1	10	0
Messenger—One Year's Salary and Allowance to Christmas, 1838	16	10	0
Petty Disbursements, including Advertisements	14	15	2
	536	1	0
By purchase of 400*l.* New 3½ per Cents.	406	7	6
	£942	8	6

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	l.	*s.*	*d.*
Amount of Expenditure . .	942	8	6
Amount of Receipt . . .	926	3	10
Balance due to Treasurer . . .	£16	4	0

The absolute gain to the Charity is thus—

Purchase of 400*l.* New 3½ per Cents. .	406	7	6
Due to the Treasurer .	16	4	8
Balance to profit . . .	£390	2	10

THE GIRLS' SCHOOL, *February* 5.—An especial meeting of the Governors was held this day, for the purpose of distributing the Jubilee medals to the Matron, Assistants, and Children, who were inmates of the establishment in May last. B. B. Cabbell, V.P., in the chair. The interesting ceremony took place in the school-room, where the children were arranged in classes, and every face beamed with pleasure, dressed in holiday smiles.

The first name that was called upon was that of the child "Andrews," who has since died, and the medal was awarded to her younger sister, to be preserved in the family. The children were all highly delighted, and received their tokens with becoming respect. The matron and her assistants each, on approaching the Chairman, received some complimentary address from him, in reference to the exemplary manner in which they had discharged the important offices entrusted to them.

The Chairman's address to the children was peculiarly striking and felicitous; he forcibly impressed upon them the necessity of neglecting no opportunity of supporting, by their conduct, the character which the institution had attained through the protection of royalty, and the distinguished members of society who were their patrons, governors, and guardians; pointing out to them that by the inscrutable ways of Almighty God, an illustrious Female, scarcely older than many whom he then addressed, was called upon to sway the destinies of a great kingdom; that there was no better distinction than what arose from merit, and that all who heard him might rest assured, that the observance of good order was essential to success in life, and that modest and correct demeanour was the surest passport to the good opinion of the wealthy and the generous. He congratulated them upon the excellent arrangements of the matron, whose lengthened protection had been so fortunate to herself and the school, that scarcely any instances of indiscipline, and none of serious misconduct, had ever occurred. A continuance in good conduct would ensure to the young female the promise of Scripture, that "Her ways are ways of pleasantness, and all her paths are peace." The worthy Chairman continued his address for some time in a strain of fervid and impressive language, admirably adapted to ensure the attention of his young auditory, and exhorted them to watch the earliest yearnings of their hearts with great jealousy and care, looking to their maternal tutor in all cases of doubt, and comforting themselves by a reliance upon the truths of the Holy Book, wherein it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

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We are certain that many besides the children felt grateful to the Chairman for the lesson of the day. Among those present were several of the Jubilee Stewards, Brothers Lewis, Crucefix, Bossy, M'Mullen, &c.

The following letter, addressed to the House Committee, will better speak upon the inestimable value of this institution than we have power to express; it comes in the strongest testimony after the occurrences of the day:—

To the Gentlemen of the House Committee of the Royal Freemasons' School.

I am requested by the mother and relatives of the late Emma Wilson Andrews, who died in your invaluable institution on the 1st of November last, to return you, the Governors and Medical Gentlemen, their grateful and heartfelt thanks for the comforts supplied and kindness shown to the child during her long illness, but more particularly, they wish that the conduct of your excellent matron, Mrs. Crooks, Miss Jarwood, and every other person belonging to the establishment, should be brought to your particular notice.

During the protracted illness of the child, the solicitude and kindness of Mrs. Crooks (supplying the place of a mother on her death-bed), and the very great attention of Miss Jarwood, and every other person, were such as can never be effaced from their memories.

I remain, Gentlemen,
Yours obediently,
2, St. Michael's Alley, Jan. 23, 1839. THOMAS PEPPIN.

February 28.—General Committee. Bro. Lewis in the chair. The reports are in all respects gratifying, and among them, not the least, is the announcement of 25*l.* placed at the disposal of the Committee in aid of the Female School, from the Stewards of a Ball that took place on the 11th of January, being one-third of the profits; the same amount having been allotted to the Boys' School, and to the Aged Mason's Asylum.

A General Court will be held at the School-house on the 11th of April next, at which seven Children will be elected into the School. There are nine candidates. On this occasion the process of "cumulative voting" will come into operation for the first time.

The ballot will commence at one, and close at three o'clock.

THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASONS.

We have great satisfaction in placing before our readers the following circular, which has emanated from the Committee pursuant to the direction of the General Meeting.*

Any comment is unnecessary—the document is itself the happiest commentary upon events—affording, because proving, that an Institution based upon Masonic equity must eventually succeed.

"The General Committee very earnestly request that this Circular may be read at length in open Lodge, and its contents promulgated by any other means that may offer; in order that the number of Subscribers to this Institution may be increased, and its utility proportionately extended.

"Rules and Regulations, determined at successive Special General

* See Vol. V. p. 495, 1838.

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Meetings of the Governors and Subscribers with respect to Annuities, in conformity with the following Resolutions which were passed on the 22nd December, 1838; to be observed at the first General Election of Annuitants, to take place on Wednesday, 31st July, 1839, from three to five P.M., at Freemasons' Tavern.

"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:—

"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.

"That an amount equal at least to the interest on the sum invested shall be applied out of the current collections of the year, by way of annuities among destitute and deserving Brethren in London and the Provinces.

"That the remainder of such collections shall be added to the Asylum Fund.

"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.

"QUALIFICATIONS OF CANDIDATES.

"That no Brother shall be eligible to become a Candidate for this Institution unless he shall have attained the age of sixty years; except in case of total blindness, when he may be admitted a Candidate at the age of fifty.

"That no Brother shall be eligible to become a Candidate who shall have an income of upwards of 20*l* per annum.

"That no Brother shall be eligible to be admitted a Candidate unless he shall have been an installed Master for at least seven years, and a regular contributing Member to some Lodge or Lodges during the whole of that period; or have been for twenty years a registered Master Mason, during at least ten years of which he must have been a regular subscribing Member to some Lodge or Lodges.

"That in case a Brother shall have served the office of Steward to two of the three Masonic Charities, and at the same time shall have paid Ten Guineas to each of such two Charities, and have been a registered Mason and a regular subscribing Member to some Lodge or Lodges for seven years, he shall be deemed eligible.

"That a Brother who shall have served the office of Steward to this Charity, and made himself a Life Governor of the same by a donation of Twenty Guineas, he having been for seven years a registered Mason, and a regular subscribing Member to some Lodge or Lodges for that period, shall be deemed qualified.

"That the documents necessary to be presented by Candidates to this Institution be—A Petition, of which the following is a form:—

"*To the Governors and Subscribers of the Asylum for Worthy Aged and Decayed Freemasons.*

"*The humble Petition of residing at aged years and upwards, Sheweth, That your Petitioner was made a Mason in the No. held at*

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on the day of 18 and continued a regular subscribing Member for the space of years, as will appear by the annexed Certificates, and that he has not an income exceeding 20l. per annum.

" [Here state former as well as present circumstances, and cause of distress.]

" *Under these circumstances, he humbly hopes you will be pleased to admit him to the Benefits of your Benevolent Institution.*

" *And your Petitioner, as in duty bound, will ever pray.*

" —Grand Lodge Certificate, or other satisfactory Certificates. Certificate of Birth or Baptism, or other satifactory proof of age.

" —Testimonials verifying the case; and Recommendations from a Lodge or Lodges, to which the Petitioner has been a contributing Member, confirmed, if not of the Metropolis, by the Provincial Grand Master or his Deputy, and countersigned by the Provincial Grand Secretary.

" PETITIONS.

" Petitions, for the Election in July next, to be forwarded to the Secretary on or before the first Wednesday in May.

" IMMEDIATE AMOUNT AND DISPOSAL OF ANNUITIES.

" That the Annuities be Ten Pounds each; and that six only of such Annuities be granted for the first twelve months.

" That if a sufficient number of Candidates, so located, apply for the benefits of this Institution, at the first Election, the six Annuities already determined shall be thus allotted:—three in the Provinces, and three in the Metropolis.

" VOTES, AND MODE OF VOTING FOR ANNUITANTS.

" That every Donor or Subscriber of *One Guinea* be entitled to *One Vote* during a year, and so on in proportion for every additional Guinea.

" That an Annual Governor (or regular Subscriber of *Two Guineas* per annum) be entitled to *Three Votes.*

" That every Life-Subscriber (or Donor of *Ten Guineas*) be entitled to *Two Votes.*

" That every Life-Governor (or Donor of *Twenty Guineas*) be entitled to *Four Votes,* and *Two Votes* for every additional *Ten Guineas.*

" That *Ten Guineas* from a Lodge shall entitle it to the privilege of a Subscriber for *Fourteen Years.*

" That *Twenty Guineas* from a Lodge shall entitle it to the like privilege for *Twenty-five Years.*

" That every *Fifty Guineas* from a Lodge shall entitle it to the privilege of a Life-Governor so long as the Lodge shall exist.

" That for every *Ten Guineas* subscribed by a Steward at the time of serving the office, or within twelve months of that time, an additional vote shall be granted.

" That in order to give time for the accumulation of Life-Subscriptions and Life-Governorships, such qualifications may be deferred, for declaration by the respective Subscribers or Lodges, until the Festival or Election in 1841.

" That every Governor, Subscriber, or Donor, may vote by Proxy, such Proxy being a Subscriber: and that for every single vote the

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Subscriber may be entitled to, he shall have as many votes as there are vacancies, which may be given to one Candidate, or distributed at pleasure.

"That all Proxy Papers be numbered, signed by the Secretary, and forwarded by post; and that no second Proxy Paper be issued without the concurrence of the Chairman on the day of Election.

"That Subscriptions declared and paid on the day of Election shall entitle the parties to vote.

"That no Subscriber in arrear shall be entitled to vote at any Election, until such arrear be paid.

"That in cases of equality of votes, at any General Meeting, the Chairman shall be entitled to a second or casting vote.

TRUSTEES.—Brothers Joseph C. Bell, 25, Austin Friars; Joseph Partridge, 14, Philpot Lane; Henry Rowe, 64, Tower-street; Z Watkins, 108, Regent-street; Thomas Wood, Alderman and Sheriff, Corbet-court, Gracechurch-street.

TREASURER.—Brother Robert T. Crucefix, *M.D.*, Lancaster-place, Strand.

BANKERS.—Messrs. Prescott, Grote, and Co. Threadneedle-street.

GENERAL COMMITTEE.—The Trustees; Treasurer; and Brothers J. P. Acklam, 138, Strand; J. A. Adamthwaite, St. Michael's Alley; Samuel Baldwin, Morley's Hotel; George Borrett, Circus, Greenwich; Francis Buckingham, Stock Exchange; Leonard Chandler, 133, St. John's-street; Henry A. Hoare, 37, Fleet-street; John D. Kincaid, 9, Princes-street, Spitalfields; E. R. Moran, 12, Howard-street, Strand; John C. M'Mullen, Stock Exchange; Henry Philips, Paragon, New Kent Road; James Pike, 1, Little Dean-street, Westminster; William Rule, 8, Bunhill-row; Martin Sangster, Queen-street Place; Samuel Staples, Junior, 1, Staple Inn; John Lee Stevens, 83, Cornhill; Peter Thomson, 75, Cornhill; George W. Turner, 5, Portsmouth-street; John Udall, Junior, Winchmore Hill; George Warriner, George and Vulture Tavern, St. Michael's Alley; Stephen B. Wilson, 14, Swinton-street, Gray's Inn Road.

SECRETARY.—Bro. W. Farnfield, 21, Hercules Buildings, Lambeth.

COLLECTOR.—Bro. John Begbie, Charles-street, Hatton Garden.

By all of whom subscriptions are received.

The General Committee of this Institution has the pleasure of adding, that the Ball promoted by its members, and held on Friday, the 11th of January, in aid of the Masonic Charities, yielded a profit of 75*l.*; which sum has been equally allotted to the Girls' School, the Boys' School, and the Asylum.

New London Hotel, Bridge-street, Blackfriars,
London, 20th February, 1839.

COMMITTEE, *March 14th.*—The Committee met Thursday the 13th, the second Wednesday being the day appointed for the Festival of the Boys' School, and at which several of them attended.

The Treasurer reported several additional subscriptions, and read some interesting correspondence.

The Committee resolved unanimously, that the Anniversary should take place on the 19th of June next, at the Freemasons' Tavern.

The supporters and friends of the Asylum will hear, with great delight, that arrangements are in progress to obtain the consent of the Rev. W. Mortimer, to preach in aid of its funds in his Episcopal

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Chapel, in Gray's Inn Road; and that the reverend gentleman is warmly interested in favour of the Institution. St. John's day, the 24th of June, is assumed to be the day. There are many Masons who remember that it was among the best observances of the past time, to invoke the aid of the pulpit; most earnestly do we hope that the deputation to Mr. Mortimer may be successful in their mission, and that the blessing of Charity will abundantly consecrate the appeal.

BALL IN AID OF THE MASONIC CHARITIES.

In our last number we gave the list of Stewards for this interesting, and as the result has shown profitable adjunct in increasing the Funds of the Masonic Charities.

On Friday the 11th January, the day previously announced, the entertainment took place at Freemasons' Hall, and was attended by about four hundred votaries of Terpsichore and disciples of Charity. A more elegant, more decorous, or equally delighted company, we never saw assembled; and, as might be expected from the excellent arrangements of the Stewards, and their courteous and constant attention to the comfort and pleasure of their guests, aided by the excellent professional assistance of Mr. Charles Corrie, as Master of the Ceremonies, the gratification of the evening, terminated as it began, to the perfect satisfaction of all who participated in its delight. To the merits of Adams' quadrille band, to which a preference had been given, the company accorded unanimous testimony.

At the settlement meeting of the Board of Stewards, it was found that the very handsome sum of 75*l.* remained as profit, after payment of all expenses; which, in accordance with the original determination of the Board, and notwithstanding the very discourteous manner in which the good intention of the Ball-Stewards were misrepresented to H.R.H. the President of the Boys' School, it was resolved should be equally divided between that Charity, the Royal Freemasons' School for Female Children, and the Asylum.

Without touching on the funds of the Ball, the Board of Stewards presented a very handsome jewel, bearing an appropriate inscription, to Bro. G. Warriner, the Honorary Secretary, as a memento of their gratitude, for the very zealous and efficient manner in which he fulfilled the duties he had kindly undertaken.

It may be remarked, that the letter from the Secretary of the Boys' School on the subject, had better not have been written.

THE REPORTER.

Metropolitan Installations.—The season, not yet closed, has already afforded the most gratifying assurance of the prosperity of the Craft, in the interest exhibited at such of the Installations as we have had the opportunity of witnessing. Full meetings, new admissions, and right joyous merrymakings, with prudence more as a participator than a check, have characterised them all; whilst our Reporter has added ubiquity to his other qualifications, for some weeks running, and proved to us that he is not either a laggard at work, or an idler at refreshment. We now present our readers with the result of his visits on these and other occasions.

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GRAND STEWARDS LODGE, *Feb.*—Brother Rodgers continuing as Worshipful Master for another year, his officers all retained their seats.

PUBLIC NIGHT, *March* 20.—Owing to the indisposition of the Master, Brother Rodgers, Bro. S. C. Norris, the immediate P.M., undertook the serious responsibility of conducting the Lecture. The sections had to be cast differently from the previous arrangement; there was scarcely a pause, however, of any importance; and we congratulate the Lecturers, more especially Brother Norris, upon the ability and correctness with which, on the sudden, they performed the entire sections. On the conclusion of the Lecture, Brother Harrison, *Q. C.*, W.M. of the Salisbury Lodge, acknowledged the high gratification the visitors experienced, in a very elegant and impressive address; and Brother Crucefix briefly adverted to the great loss which the Craft, and more especially the Grand Stewards' Lodge, had sustained by the decease of that Master in Israel, the late Brother W. Williams, the Prov.G.M. for Dorset, until very lately a member, and the presiding genius of this Lodge.

We understand that this Lodge, the first in rank, as it is in importance and utility, is about to address a "Circular" to the eighteen Lodges from which it derives its constituent force, upon its general state. We refrain from any further remaks until the expected document is published.

GRAND MASTERS' LODGE, No. 1, *Jan.* 21.—The sudden decease of the lady of the Master-elect, Brother Graeffe, shed a gloom over the Lodge, and the installation was of course postponed. Brother Corner, the W.M., presided.

March 18. — Brother Graeffe was installed this day as Worshipful Master.

LODGE OF ANTIQUITY, No. 2, *Feb.* 27.—Brother R. W. Jennings, Ast. G. Dir. Cer. was installed as D.W.M. by his predecessor, Brother De Crespigny. Brother Henderson, P.G.R, officiated in the third degree. We had expected to have heard a Prestonian Lecture, but the indefatigable Brother L. Thompson was assisting Lord Monson at his Provincial Grand Lodge in Surrey. Brother Burckhardt was also on the same service. The ceremonies in this Lodge partake of some varieties from the general standard of practice; upon which, however, we offer no other opinion than that "Antiquity" sanctions them.

At the banquet, Brother Jennings, as usual, was in good spirits, and enlivened the social hour by his excellent tact and good humour. The meeting was not numerous for this Lodge; and the vocalists, although only four, viz., Brothers Bellamy, Collyer, H. Gear, and Parry, made amends for this deficiency by very spirited efforts to amuse, and in which they fully succeeded.

The following monody on the lamented death of the Earl of Zetland, written and composed by Brother John Parry, was sung:

We mourn a Brother dead,
Whose sainted soul hath fled
To realms of joy and peace:
But ZETLAND'S name will be
Revered in Masonry,
Till time itself shall cease.

PEACE TO HIS MANES!

ST. GEORGE'S LODGE, No. 5, *Feb.* 21, (George and Vulture Tavern.) —Bro. J. C. M'Mullen, to whose exertions the resuscitation of this Lodge are mainly owing, having completed his year as W.M., was fol-

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lowed in office by Bro. Alfred Head, under circumstances of an exceedingly pleasant and promising nature. Previously to the installation, Brother M'Mullen gave a superior degree to a Brother who had been initiated in Paris, and admitted a new member to the Craft, with much credit to the Lodge. The installation was performed with the strictness and minute attention for which he is remarkable, by Bro. Peter Thomson. Bro. Head then appointed Bro. Hanley, Senior Warden, and Bro. R W. Jennings, Assistant Grand Director of Ceremonies, Junior Warden; and his other Officers for the year. Several visitors were present at the business, and the banquet that followed; among whom were Bro. Gaskoin, Past Grand Deacon; Bro. Philipe, G.S.B.; Bro. Simpson, P.G.S.B.; and Brothers Norris, P.M., Grand Stewards' Lodge; and J. Lee Stevens and Thomas Chapman, Past Grand Stewards. We cannot close our notice of this Lodge, without paying a well-merited compliment to Bro. Edward Galley Giles, the Secretary, whose present of a beautifully-illuminated copy of their bye-laws, the production of his own unrivalled pencil, must be ever remembered with pride and gratification by the members of the Lodge.

Westminster and Key Stone, No. 10.—The installation of W.M. of this Lodge took place. A numerous meeting of the members welcomed Brother Henry Udall, who had been re-elected Master for the ensuing year. The short ceremony of re-installation was performed by the Grand Secretary, Bro. White. Bro. Henry Udall was presented as W.M. elect by the father of the Lodge, P.M. Shanks, and the Treasurer, P.M. Stamford. The former of whom has been a member of the Lodge from a time long antecedent to the Union. The W.M. then appointed and invested as his officers for the year, Bros. John Udall, S.W.; Pearce, J.W.; Lye, S.D.; Cox, J.D.; Best, I.G., Pyne Secretary; Shepland, MC.; and Tancred and Butts, Stewards. The Brethren then proceeded to the banquet. Amongst a large body of distinguished visitors, besides Bro. White, the G.S. above mentioned, we observed Bros. Dr. Crucefix, P.G.D.; W. F. Hope, R. L. Wilson, J. Hawley, W. T. Smith, all of the Grand Stewards' Lodge; Hart, P.G.S. for Surrey; Wackerbath, P.M. (66). In the course of the evening the Grand Secretary, in proposing "Success and perpetuity to the Lodge," entered into a detail of its history from an early period, the substance of which would be extremely valuable in a collection, should such be attempted, of the annals of Lodges. Bro. Dr. Crucefix, P.G.D., in returning thanks for his health having been proposed in an eloquent speech, referred to the charities of the Order, and the duties incumbent on those professing the principles of Freemasonry, to give them earnest support. He then called the attention of the Brethren to the approaching festival of his Royal Highness the Grand Master, for which he was Steward, and claimed their support on that interesting occasion. Four gentlemen were proposed for initiation, and the Lodge was closed, the whole proceedings having been conducted in a manner that reflected honour on all parties assembled.

Old Dundee Lodge, No. 18, (George and Vulture, Cornhill).—Bro. S. Bayfield concluded his services as W.M. by passing a worthy Brother to a superior degree; when Bro. John Yates was duly installed by Brother G. R. Rowe, P.M., with exceeding propriety and skill. The visitors on this pleasing occasion were Brothers Jeyes, Aarons, Muggeridge, Smart, Addison, Smith, and Hayton.

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Lodge of Emulation, No. 21.—Brother Willis entered upon his official duties with creditable zeal. This Lodge, the alma-mater of many salient Masons, past and present, has, like most others, encountered changes, but at present is in a promising state. Brother Fox, the Grand Steward elect, is a pupil of the veteran Peter Thomson, and is a very efficient Senior Warden. The late Brother Henekey took care, when living, to perpetuate his memory in the following manner. Our readers may remember a certain "Dr. Wright" of uncertain progress. To this personage he (Bro. H.) had an especial aversion, and presented his Lodge with a set of decanters without bottoms, and withal very heavy, so that whoever held the bottle was glad to pass it. These bottles circulate socially and briskly, and only rest at the top and bottom of the table, in stands not only contrived but turned by the hands of the memorable donor. Friends of the "Emulation," you have an excellent name, and are not unknown as good workmen.

Castle Lodge, No. 36, *Jan.* 31.—Bro. T. C. Hayward, succeeding Bro. Morgan to the Chair, was duly installed by Bro. Richard Lea Wilson, P.G.S., after the last-named worthy Mason had initiated a neophite, whose subsequent appropriate good conduct warranted much expectation of his progress and permanent adherence. Besides Brother Richard Lea Wilson, Bro. J. Lee Stevens, P.G.S., and other visitors made up, with the Lodge members, a snug and pleasant party. The Castle Lodge promises to renew its ancient vigour, but we put it to a worthy Brother if he should not have interposed an opinion against an ancient custom, always "more honoured in the breach than the observance?"

Lodge of Concord, No. 49, *Jan.* 12 (Prockter's Hotel).—Bro. E. R. Moran having this day completed his year of office, as W.M. of this select little Lodge, Bro. Wm. Shaw was installed in due form by Bro. R. T. Crucefix, one of the Past Masters of the Lodge. The newly elevated W.M. then appointed Bro. John Lane, S.W., and Bro. John Stevens, J.W., and named his other Officers for the year. Called from labour to refreshment the members of the Lodge, with Bros. J. Lee Stevens, and J. B. Gore. P.G.S., Rev. H. Gehle, John Whitmore, and other visitors, sat down to a well served repast; at which, whilst the good things before them were far from neglected, the claims of charity were set forth and responded to by all. It was indeed "a feast of reason and a flow of soul." At a convenient opportunity Bro. Moran, P.M., was invested with an exceedingly neat and appropriate jewel by the Installing Master.

Strong Man's Lodge, No. 53, *Jan.* 3.—Brother Conolly entered upon his office as Master, after the ceremonial of installation ably conducted by Brother George Aarons. The Lodge is evidencing a spirited determination to promote Masonic objects, and especially the Aged Masons' Asylum.

Grenadier Lodge, No. 79.—Brother Graham commenced his duties as Master after due induction by Brother Kincaid. The Lodge appears to be prosperous, and very social. Brother Neate in his own person unites the important offices of Treasurer and Secretary; and it is a remarkable occurrence, that for upwards of eighty years the destinies of this Lodge have been protected by three generations—his grandfather and father having during that time filled, without interruption, one or

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the other situation. This year Brother Neate will serve on the Board of Stewards for the Asylum.

Lodge of Unity, No. 82, *Jan.* 28.—Brother R. Wilson (is our reporter correct? for we have some doubts whether our zealous friend must not sometimes act by proxy,) installed Brother Owen Richards, and performed the ceremonies of initiation and passing. The Banquet has been changed to Dinner. The meeting was numerous. The members have entered into arrangements to conduct their centenary, which will be completed in 1842, in a spirited manner. Among the secrets of Masonry, and by no means an unimportant one, the divulging of what would be of public advantage to the Craft, would be that of conducting sumptuous dinner-banquets on an annual subscription of two guineas.

Lodge of Regularity, No. 108, *Feb.* 28.—Brother Warriner was installed by Dr. Crucefix. Brother J. C. Bell presented a box of working implements to this his Mother Lodge. The presentation was accompanied by a very fervid address. After the banquet a demonstration of Masonic feeling was manifested under circumstances of unusual interest; the case of a female orphan, whose age, by one fortnight, prevented her eligibility as candidate for the Girls' School, was taken up by the Lodge, and a subscription entered into for the purpose of procuring her admission into some respectable seminary. The Brethren intend to circulate their attempt among other Lodges, with a hope that such a generous impulse may be enkindled into a successful issue. The addresses delivered were highly appropriate. The members of the Lodge are but very limited, but a Steward is at present found for every occasion; an example which Lodges, with ten times their numerical force, might copy with creditable advantage.

Burlington Lodge, No. 113, *Jan.* 17.—The period of change having arrived, after the performance of the prefatory Lodge-duties in the impressive style which had characterized his term of office, Bro. Cullington retired from the chair to make room for the newly-elected Master, and Bro. Wm. Thodey Smith was regularly installed by Bro. R. T. Crucefix, P.G.D., a Past Master and Treasurer of the Lodge, in the most impressive manner, assisted by the Master and all the Past-Masters of the Lodge. The ceremony was witnessed by a larger assemblage than we have previously met in this pleasant and well-appointed Lodge. At the banquet about fifty aprons were counted, the great majority of whom were guests. Among the latter we noticed Bros. A. Dobie, Junior Grand Deacon; G. J. Parry, Grand Steward; R. W. Rodgers, W.M., S. C. Norris, P.M., J. P. Acklam, S., and other members of the Grand Stewards' Lodge; Sheriff Thos. Wood, J. Lee Stevens, (who officiated as M.C.), and W. Bond, Past Grand Stewards; Major Revel, Major Heilborn, Dr. Franz, Count Taaffe, and several Masters and Past Masters of Lodges. It was a meeting "began in order, continued in peace, and concluded in harmony." Bro. Smith has a brilliant year of office before him.

Temple Lodge, No. 118.—Bro. J. D. Kincaid succeeded Bro. Evans, Master of this now prosperous Lodge. Dr. Crucefix briefly inducted the Master, who had been previously installed in other Lodges.

The Masonic meetings of this Lodge are always conducted with attention, and with the best feeling.

Honour and Generosity, No. 194, *Jan.* 20.—A few years since and this Lodge could scarcely maintain its position, it now stands out in fair

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prominence, with promise of still higher importance. The installation of Brother Hugh P. Fuller, the Master elect, was ably conducted by Brothers Watson and Bigg, Past Masters. In the course of the evening a most impressive oration was delivered by Brother Bigg, in which he adverted as justly as eloquently upon the Masonic character and attainments of the immediate Past-Master, Brother Watson.

LODGE OF AMITY, (No. 200), *Jan.* 22.—Brother R. Lea Wilson installed Brother John Chrees, to the great satisfaction of the Members. There were also three installations. The Master being also a member of the Frederick Lodge, Croydon, many of the Brethren from that district paid him a mark of respect by attending. By the way, these Surrey Masons are somewhat ubiquitous, and are ramifying the objects of Masonry. Their zeal is commendable.

MANCHESTER LODGE, No. 209, *Jan.* 17.—Bro. J. L. Cooke was duly installed by Brother Geo. Aarons, as Master for the ensuing year. It is hardly necessary to state, that the ceremonial, in such able hands, lacked not in dignity or importance. The Lodge is visibly rising in numbers.

LODGE OF JOPPA, (No. 223), *Jan.* 21.—The installation of Brother Abraham Harris was attended by a numerous meeting of the Lodge, also by Brothers R. T. Crucefix, P.G.D., G. P. Philipe, G.S.B., Brother J. Lee Stevens, P.G.S., Jas. Lee, W.M. No. 3, and other visitors.

Brother Harris was installed by Brother Philipe, and four additions made to the Lodge, three of whom were of the Jewish nation, in a very efficient manner.

We shall not affect the well-known ability of the Installing Master, by expressing regret that our curiosity was not gratified by the ceremonies having been performed by a Hebrew, and the more so as Brother Aarons was present. It appears that our Hebrew Brethren were desirous to pay a compliment to their Christian friends.

Brother Henry chaunted grace before and after dinner with most admirable effect; he was brief in the former, and in the latter was, perhaps, too elaborate, but his splendid voice and chaste execution afforded the highest gratification.

Brother Crucefix was entrusted with the toast to the "Master," which he offered to the meeting in a very earnest address, enlarging upon the proof that an election, for the third time to a chair, sufficiently indicated the merits of Brother Harris. He then entered into the peculiar position of the Lodge as being composed of Jews in a Christian metropolis, reminding them of their powerful claim upon the lasting gratitude of mankind, provided they would carry out into the fullest intention of their MAKER, the tenets of the Sacred Writings; and concluding his address by some Masonic remarks, he proposed the health of the "Master of the Lodge of Joppa," which was most cordially welcomed.

Brother Harris returned thanks, and expressed his determination to merit approbation by a faithful and conscientious discharge of his duty, by maintaining the honour of the Lodge and promoting the happiness of its members.

The services of Brother Lazarus were duly acknowledged: to the Lodge he is a faithful friend and steward, to visitors a courteous director of ceremonies and an excellent promoter of hospitality. The banquet was plenteous, if not varied, after the Hebrew custom.

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PERCY LODGE, No. 234, *Jan.* 14 (George and Blue Boar, Holborn).—Bro. M'Kenzie having been duly elected to the office, was installed W.M. in proper form by Bro. W. R. G. Key, Past Master, and immediately evinced his efficiency by bringing a neophite to light. The members of the Lodge mustered strong on the occasion, or the long line of visitors would have outnumbered them. Among the latter were Bro. J. Lee Stevens, P.G.S., and Bro. Humphreys, W.M. of the Royal York Lodge, No. 7.

PRINCE OF WALES'S LODGE, No. 324.—Brother Kenyon Parker has succeeded the present Earl of Zetland as Deputy Master. At the last meeting the Lodge was deeply veiled in mourning, and the members clothed in conformity with the public order, as a mark of respect to the memory of the late Pro-Grand Master, formerly Deputy Master of this Lodge. An address of condolence to the present Earl was adopted and ordered to be presented.

BANK OF ENGLAND LODGE, No. 329, *Jan.* 10.—Bro. W. L. Wright, the presiding W.M., after conferring a higher degree on one of the junior members, made way for Bro. Rich. Spencer, who was duly installed by Bro. Past Master R. T. Crucefix, P.G.D. The ceremony was performed with all solemnity; and after the Worshipful Master had named and appointed his Officers, Bro. Crucefix addressed the immediate Past Master, on the excellent example he had shown the Lodge as an active Working Mason, and presented him with a very handsome jewel, the vote of the Lodge, to mark the sense entertained of his Masonic and private worth. Business over, the Brethren retired to banquet. Bro. J. Lee Stevens, P.G.S., and Bro. South, of the Grand Master's Lodge, were among the guests.

MOUNT ZION CHAPTER, (169), *Jan.* 16.—Companions Nesbitt, Gehle, and Vinck, were installed respectively, as Z. H. and J. by the excellent Comp. Fortune, Past Principal; and a zealous young Craft Mason exalted to the honour of Royal Arch. Comps. J. Lee Stevens and Samuel Staples, junior, were visitors on the occasion.

THE CROSS OF CHRIST ENCAMPMENT.—The veteran Past Commander Goldsworthy installed, under the Arch of Steel, Commander J. P. Acklam, on the retirement, after two years' service, of Commander Crucefix.

The Encampment is in a very prosperous state, and is now fitted up in a very chaste and unique style; we congratulate its Patriarch upon the pleasure we know he feels at finding that object of his devotion has, in some measure at least, been attained by the spirit and zeal of his associates.

MASONIC CHIT CHAT.

THE GRAND MASTER.—The Lodge at Berlin, in which His Royal Highness the Duke of Sussex was initiated, still retains the name of that illustrious Mason on its books as a member. Few Masons have lived to record their names on the books of their mother Lodge, for upwards of forty years, and it is the more remarkable from the serious afflictions that have befallen His Royal Highness; having rendered the probability of life more than usually hazardous.

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Brother G. R. Nicholls, of Sydney, is appointed Deputy Provincial Grand Master for Australasia. The appointment of the Prov. Grand Master, it is expected, is offered to Sir John Jameison.

Brother Francis, of Ripley, has been appointed by Lord Monson Deputy Prov. Grand Master for Surrey.

THE PRESENT ARCHBISHOP OF CANTERBURY.—The name of this most reverend prelate, appears in the Grand Lodge books, as William Howley, Clerk, initiated 21st December, 1791.

BRO. I. J. CUFF.—The piece of plate voted in pursuance with the direction of the Grand Lodge, in December last, has been manufactured by Brother Broadhurst, of Regent-street, and has been presented to Brother Cuff. It is a tea-urn of elegant workmanship, and does great credit to the designer and the artist.

Obituary.

In *December* last, Brother ROWLAND BURDON, *M.P.*, aged 90. He was initiated on the 4th of February, 1790, in the Phœnix Lodge, No. 111 (then 136), and was Deputy Pro Grand Master for Durham, under the late Mr. Lambton, father of the present Earl of Durham.

Bro. Burdon was a good practical Mason, warm and zealous in the cause. One circumstance of peculiar importance is identified with our deceased Brother, and is a subject of deep interest now that this biographical sketch accompanies the obituary of a meritorious friend and Brother.

In 1799, when in his place in the House of Commons, he heard the reading of a bill, brought in by the government, for the suppression of seditious and *secret* meetings. It immediately occurred to him, that the bill would operate to prevent the meeting of Masonic Lodges. He wrote, and sent off by special messenger, a letter to the late Brother Wm. White, the then Grand Secretary, the father of the present functionary, intimating the necessity of convening the Grand Officers for the purpose of considering what steps should be taken on the subject, and promising to transmit to the Grand Secretary a copy of the bill the moment it was printed. Brother Burdon's activity led to the happiest results. The bill was afterwards amended, and the two emphatic words "*Freemasons excepted*" being introduced, the Order, which was for a moment threatened by peril, became still more substantially fixed in the minds and in the hearts of the wise and the just. Brother Burdon's best laurel in Masonry was won in the senate of his country.

Jan.—Brother JAMES LONSDALE, of the Prince of Wales Lodge, 324, a gentleman of unaffected simplicity, and good breeding. As a portrait painter his reputation stood deservedly high; among his Masonic productions are the portraits of the Royal Brothers, the Duke of York and the Duke of Clarence, (afterwards William IV.) consecutive Masters of Lodge 324. Brother Lonsdale was for many years a member of the Beef Steak Club. An anecdote is told of his having accepted a wager that a portrait of a distinguished member, then under his easel, would not turn out a likeness, the wager was "dinner and wine for twenty." Brother Lonsdale won the wager triumphantly, but the umpire decided that the portrait became the property of the

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loser, so that the artist merely obtained a dinner and wine for himself in requital for a most splendid work of art. Brother Lonsdale died very wealthy.

Jan.—Brother JOHN BAINES, of the Six Clerk's Office, and principal of Barnard's Inn. He was a member of the London Lodge, and, (according to our reporter,) the familiar of the Judges, by which our readers must understand that he was so respected as to be on social terms with most of them; he was of cheerful temper, but indolent habits. The deceased appears not to have taken an active part in Masonry. He died respected for his natural kindness and amiable disposition.

Jan. 20.—At Dulwich Common, in her 35th year, Fanny, the beloved wife of Brother John George Graeffe, W.M., No. 1, a lady whose loss is deeply lamented by her husband and friends.

Feb. 7.—Brother S. PEACOCK, of Bull-ring Terrace, Hull, Sheriff's Officer, aged 60, much respected. He was attended to the grave by his brother Masons, and the procession, with the solemnities, attracted a large concourse on Sunday afternoon.

Feb. 8.—W. WILLIAMS, ESQ., of Castle Hill. It is with the most unfeigned regret that we announce the decease of this very liberal and kind gentleman, which took place at Castle-hill, on the 8th inst. Mr. Williams for many years filled the office of Provincial Grand Master for Dorsetshire with zeal and ability. He compiled the laws and constitutions of the Order, by authority of the Grand Lodge of England; was deeply skilled in the arcana of Masonry, and delighted to show forth its principles on all occasions; he was beloved by the brethren of his own province, and universally respected by the Craft. He was formerly *M.P.* for Melcomb Regis.

We regret much that our own opportunity of doing justice to the Masonic character of this distinguished ornament of the Order is not equal to our wishes; there are several Brethren now living, who being our contemporaries, can, and we trust will, give to an admiring Fraternity some records of one who, until the last moments of his valued existence, was in every respect most true—most faithful.

He was for many years treasurer to the Girl's School, and as such set an example difficult, perhaps, for any to emulate; he retired only when he left London. He had served as Grand Steward, and continued a member of the Grand Stewards' Lodge until within these four years.

The Grand Steward's Lodge may be said to owe its *present* continuance to the perseverance of this noble minded Mason. He stepped forward and rescued it from a precarious existence. Of all Masons, he who had presided as Master, had worked lectures, and felt the necessity of preserving to the Craft this excellent Lodge, was determined to exert all his spirit in the endeavour, and he succeeded.

Brother Williams was a man of stern inflexibility of character, he was the personal friend of his Royal Grand Master, to whom his independence of mind was well known; but during thirty years there was no other difference than what arose from mutual anxiety to promote the interests of Masonry.

Like a true and sincere Christian, inspired with faith, hope, and charity, he has sunk, in his 65th year, peacefully and resignedly to rest, leaving a memory that will be cherished with the liveliest feelings of respect by all who had the pleasure of knowing him.

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Feb. 9.—At his seat, Swansfield, Northumberland, aged 91, HENRY COLLINGWOOD SELBY, Esq., Clerk of the Peace for the county of Middlesex, Past Grand Warden. His career as a Mason was not marked by any brilliant effect, but he was uniform in his practice, and always expressed his admiration of the principles of the Order. In 1811 he was treasurer to the Board of Stewards, and entered the Steward's Lodge. In 1812 he was appointed Junior Grand Warden under the Prince of Wales, and was the last appointed previous to the Union.

Feb. 19.—We regret to have to announce the death of the EARL OF ZETLAND, Pro Grand Master, which took place rather suddenly, at Croke Hall, the family seat, near Richmond, Yorkshire, after an illness of only a few hours. The late noble Earl appeared quite well on the previous day, but on arising the following morning, his lordship complained of giddiness; he fell into a slumber at noon, and expired without a sigh at three o'clock in the afternoon. The late Earl was born the 10th of April, 1766, and was consequently in his 73d year. We have elsewhere recorded this melancholy event, and attempted a biographical memoir of this most affable and generous nobleman.

Lately.—Brother A. B. BLAKISTON, aged 50, at his residence, the Holme, Regent's Park. The deceased, although not very conspicuous in the public ordinances of the Craft, was, in private life, the zealous admirer and supporter of its tenets. He was initiated in the Lodge of Union, and was greatly respected.

PROVINCIAL.

REIGATE.—SURREY LODGE, No. 603, *Feb.* 8.—Brother Knowles was installed by Brother Martin, P.M., into the chair, to whom he bids fair to be a worthy successor. The Masters of the Lodges in the Provinces had been invited to make arrangements for the forthcoming Grand Lodge on the 27th of February, who attended with other visitors.

Lord Monson, the Prov. G.M. for Surrey, the founder and first Master of the Lodge, in returning thanks at the banquet, observed that the Lodge was his pet-child, and would ever have his earnest support.

We may take occasion to observe, that his Lordship's example as a provincial ruler, and as a zealous Mason, might be emulated with greater advantage than the many absentees are aware of. The Bard of the Lodge, Brother Hart, favoured the Brethren with a pleasant effusion of his muse, he generally has a new composition at each meeting; and Brother Andrews' "Old hat" was none the worse for wear.

EPSOM.—PROVINCIAL MEETING, *Feb.* 27.—Lord Monson, to whom the Order is exceedingly indebted for much personal labour and attention, held a Provincial Grand Lodge for the county of Surrey, at the Spread Eagle, Epsom, which was numerously attended by the resident and metropolitan Fraternity.

After the routine business of the Lodge had been disposed of, his Lordship appointed the following Brethren Officers for the ensuing year:—George Francis, Esq., of Ripley, Deputy Grand Master: the

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Hon. G. C. Norton, Grand Senior Warden; S. D. Kincaid, Esq., the Master of the Grove Lodge, Grand Junior Warden; —— Myers and John Chrees, Esqrs., Grand Deacons; Thomas Hart, Esq., Grand Secretary; and Brothers Monger and Boorne, Grand Organist and Sword-bearer. Brother Knowles was unanimously elected Grand Treasurer.

About fifty sat down to the banquet which followed, among whom, besides the Masters and Officers of the Chertsey, Reigate, Ewell, Guildford, and Croydon Lodges, we noticed Brothers J. Burckhardt and R. T. Crucefix, Past Grand Deacons; J. P. Acklam, R. Lea Wilson, J. Lee Stevens, W. T. Smith, L. Thompson, and B. Brayne, Past Grand Stewards; Brothers Tabor, Pike, Graham, &c. &c.

The cloth being drawn, the toast of "The Queen and the Craft" was responded to with hearty cheers, and "God save the Queen," sung in excellent style by the professional Brethren, Jolly, Fitzwilliam, and Atkins. The succeeding toast was "The Duke of Sussex, Grand Master of England," with Masonic honours.

Glee—"Hark! Apollo strikes the lyre."

Lord Monson, on proposing the next toast, said he was extremely sorry to interrupt, if but for a moment, the flow of pleasurable feelings; but he could not pass over the mention of a much-loved name—of one who had been deservedly dear as a Mason, and as an eminent member of society—whose loss all must feel most sensibly—(Hear, hear)—and he thought he should best do justice to the sentiments of the company, and to his own, by proposing "The grateful and affectionate recollection of the late Earl of Zetland."—Drunk in solemn silence.

"Lord John Spencer Churchill, Deputy Grand Master," was then given and responded to.

Song by Jolly—"Oh! come to the west, love!"

J. Burckhardt, Esq., having received permission from the noble Chairman, expressed the pride he felt at being allowed to propose a toast which warranted him in calling for bumpers. He was conscious that the task might be better fulfilled had it fallen on a more exalted Mason than himself, but not with more sincerity; and on this point he begged those who were present on that occasion to recollect what he had said of Lord Monson, and his Masonic efforts in the county of Surrey, at the last provincial grand meeting of Hertfordshire.—(Hear, hear). As his Lordship was then absent, he had experienced less difficulty in speaking of his merit than he now necessarily felt; and, perhaps, the best mode of expressing his opinion of the noble Lord would be to recommend those under his banner to emulate his efforts—to copy, to the best of their ability, his zeal and activity, his attention to the duties of the Craft, and his active humanity and benevolence.—(Cheers). For himself he had, particularly as he was now affiliated with a Surrey Lodge, to declare the strongest attachment to his noble Provincial Grand Master; and he was convinced that this feeling was participated in the warmest manner by all who were subscribing members to Lodges in that district.—(Hear, hear). They were grateful for the courteous manner in which his Lordship carried on the duties of his high office—they were most happy to be under his protection—and they hoped that the day might be distant indeed in which the misfortune of separation might ensue.—(Hear, hear). With these brief remarks he would call on the Brethren to do justice to the toast, "The health of Lord Monson, Provincial Grand Master for Surrey."—(Cheers—a quick and hearty Masonic fire).

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Lord Monson declared that he felt greater difficulty in responding to the toast, in suitable terms, than the excellent Brother who proposed it. The whole tenor of it laid him under an obligation by no means easy to estimate. He felt duly sensible of the very kind, but scarcely deserved, encomiums with which the toast had been proposed, and equally so the expression of fraternal kindness with which it had been received; and for both of which he begged to offer his most grateful thanks. Placed at the head of the Fraternity in that county, it was to him a pleasant duty to foster and encourage the practice and extension of Freemasonry; and he left the progress which the Order had made under his short government—the numbers assembled that day—to speak for the sincerity of his determination.—(Hear, hear). Individually and collectively, he thanked those who had thus honoured him, and would drink to their happiness and prosperity in return.—(Cheers).

Song, by Fitzwilliam—"Railways now are all the go."

Lord Monson then said, he had a very pleasing duty to perform; it was to call attention to the merits of a gentleman who was an active, able, and zealous promoter of Freemasonry in that province—one who had already rendered it great assistance—one who, in his own immediate locality, had found the Order, as it were, dead and buried, but had resuscitated it, and rendered it infinitely more vigorous and flourishing than in the palmiest days of its former existence. It would be anticipated that he meant their worthy Deputy Grand Master.—(Cheers). Yet Brother Francis had not stopped satisfied with his exertions at Guildford, but had extended them with equal success to Chertsey.—(Loud cheers). He felt deeply indebted to him for his Masonic industry, and would conclude by proposing, "The health of G. Francis, Esq., the Deputy Provincial Grand Master."—(Cheers). (Masonic fire).

G. Francis, Esq. assured the Brethren, and his Lordship especially, that he was most grateful for this kindness at their hands, whilst he felt that the honour previously conferred on him by his Lordship,—in naming him as Deputy for the Province—was one of so flattering a nature, as of itself to call for an expression of thanks beyond the scope of his ability. It implied their concurrence in the proud distinction made by his Lordship—a distinction which naturally inferred confidence, because it involved co-operation. (Hear, hear.) He must be dull indeed, if he could not appreciate the honour, and feel duly grateful, however inadequate he might be to its verbal expression. Under the guidance of the Noble Lord, there could be no fear for Freemasonry in that Province; it was already too firmly planted—rooted to the soil, and now flourishing far and near. (Hear, hear.) In the performance of the duties imposed on him by the office with which he had been honoured, he would adhere strictly to the regulations of the Order—to maintain its discipline, and in the performance of those duties, he would endeavour to emulate the urbanity of their excellent Provincial Master. (Cheers.) And again thanking all who heard him for their kindness that day, he would pray to the Almighty Architect of the Universe to prosper their undertakings. (Cheers.)

Glee—"Merrily goes the bark."

Lord Monson, with a few appropriate remarks, proposed "The Present and Past Grand Officers for Surrey."

—— Martin, Esq. who officiated as Senior Warden in the absence of the Hon. Mr. Norton, returned thanks, and in the course of his address, remarked, that since Lord Monson had become Provincial Grand Mas-

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ter for Surrey, the Lodges in that district had been doubled, and the number of subscribing Masons quadrupled. (Cheers.)

Song by Mears—"The Fairy Tempter."

Lord Monson then proposed "The health of the Grand Treasurer," observing that the interests of Charity demanded that the office should be no sinecure. (Hear.)

The Provincial Grand Treasurer returned thanks.

Song—"Flow thou regal purple stream," by Atkins.

"The Master and Officers of the Grove Lodge, Ewell," was introduced as a toast by Lord Monson, with the remark that the entertainment of the day, was mainly at the cost, and entirely under the superintendance of the Master and officers of that Lodge. It was gratefully responded to by the company, and acknowledged in a brief address by the Master.

Bro. Andrew, a Past Grand Warden of the Province, and a member of the Grove Lodge, at the special request of the Noble Chairman, sung "When this old hat was new," in his usual and inimitable style.

Lord Monson then reminded the Freemason's of Surrey, that there were two Past Grand Officers of England present, and many other Brethren eminent for their worth and skill in the Craft as visitors; and concluded by proposing "The Visiting Brethren." (Cheers.)

R. T. Crucefix, Esq. *M.D.*, Past Grand Deacon, returned thanks in a fervid and eloquent strain, explanatory of the principles of Freemasonry and their beneficial effects on mankind. He congratulated the Fraternity on the important position they had attained in that Province; and complimented the Noble Lord and the Officers of his Lodge on their zeal and perseverance.

Duet by the Brothers Monger—"We are two roving minstrels."

Other toasts followed, and the party separated with much reluctance, after spending a very delightful day, Masonic and social.

READING, *Jan.* 8.—The Brethren of the Lodge of Union, 597, met in the Masonic Hall, for the purpose of electing their Worshipful Master, when R. Woodhouse, Esq., *M.D.*, was unanimously re-elected for the present year. After the business of the Lodge was closed, a numerous party of the Brethren retired to partake of a sumptuous repast at the Wool Pack Inn. We hear that on the 30th inst. the P.G.M. for the county, John Ramsbottom, Esq. proposes holding his Provincial Grand Lodge, and that a large meeting of the Fraternity from London and the adjoining counties, are expected to attend. As it will be a day of importance to the Masonic Brethren, we propose giving an account of the proceedings. [No account has reached us. ED.]

CAMBRIDGE (*Dec.* 27) SCIENTIFIC LODGE.—The installation of the W.M. elect, Brother H. F. Rowe, a Past Master of some standing in the Lodge, was performed with all due solemnity, and in the most impressive manner, by Brother J. R. Barker, W.M. This is the fifth time that Brother Rowe has been called upon to preside over the interests of his Lodge, and perhaps to no more fitting hands could such a trust be confided—certainly, to none more zealous. The day passed most happily, and nothing was wanting but the presence of the A.P.G.M., who was attending his duties at his new living, Rettingden, Essex.

KIDDERMINSTER, *Jan.*—LODGE HOPE AND CHARITY, 523.—Meeting of Emergency, to take the question of the Asylum into consideration.

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Resolved, upon the motion of Brother Caswell, and seconded by Brother Favall—

"That this Lodge perfectly and cordially agree with the object stated in the Circular, being that of building an Asylum for the Worthy Aged and Decayed Freemason; and that the Brethren hereof unanimously agree to support the same, either out of the funds of the Lodge, or by their personal subscriptions. And that they beg to return their heartfelt thanks to Brother Dr. Crucefix and his coadjutors in the good work, for their unremitting exertions on the behalf of the Worthy and Aged Freemason."

[We most cordially appreciate the motive, and recommend to all Lodges a similar course of laudable proceeding.]

Birmingham, *Jan.* 31.—St. Paul's Lodge, No. 51.—This Lodge met for the purpose of installing our good and worthy Brother Ribbans, Past Grand Steward, as Worshipful Master for the ensuing year. The business of the evening, consisting of three initiations, one passing, and the installation, which arduous duties were performed by the installing Master, Brother Lloyd, in a manner as to establish his reputation as a profound Master Mason. Indeed, Brother Lloyd, in modest confidence, pursued the "even tenor of his way" to the admiration and satisfaction of every Brother present.

Immediately after the passing, the ceremony of installation commenced. The Board of installed Masters was formed, consisting of Brothers Wood, Lloyd, and Pearce; also Brother Skeets of the Athol Lodge, and Brother Cooper, late of the Royal Cumberland Lodge, No. 48, Bath.

The following are the principal officers appointed for the ensuing year:—Brothers F. W. Fiddian, S.W.; S. W. Suffield, J.W.; Morris Banks, Treasurer; —— Greatwood, Secretary.

The St. Paul's Lodge may now rank among the first Provincial Lodges, and supported as Brother Ribbans is by his P. Masters, his P.S.W., Brother Reece, and his friends, he may confidently invite any Brother to visit him, and one thing we are sure about, that Brother Ribbans will make a stranger welcome.

Brothers Wood and Lloyd display their skill and inclination to exalt the science of Masonry, and this is no mean criterion whereby to judge of the conduct of human life; for herein may be traced the source, the nature, and tendency of our hopes, fears, desires, and pursuits—the reasons why we cannot be completely happy in ourselves, and the vanity and insufficiency of every thing around us to make us so.

At our initiation, we commence with the Great Architect himself, and at our raising we signify the hereafter, and, as a universal system, a sensible comfort is experienced; for we can receive the Israelite—we open our protection to the worthy worshipper of Mahomet or the Grand Llama, and we return the salute of every honest man, be his creed what it may, so as to embrace the characteristic emblem of a Mason's heart—Charity.

Hanley.—The Menturian Lodge of Free and Accepted Masons, No. 606, held a Masonic banquet, and installed their Master for the ensuing year, at the Albion Inn, Hanley, on Wednesday, the 2d of January, when the Craft in the province were invited to attend in strict Masonic habiliments. The installation took place at one, and dinner at four o'clock.

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BATLEY, *Dec.* 24.—The Brethren of the Nelson of the Nile, No. 330 celebrated the festival of St. John, when Brother the Rev. Dr. Senior, head master of Batley Free Grammar School, was unanimously elected W.M. for the ensuing year, and installed in due form into his responsible and important office. And on the Thursday following, the anniversary of our Patron Saint, the Brethren of the Three Grand Principles, No. 330, Dewsbury, assembled, according to ancient custom, for the purpose of appointing officers, &c., when Brother the Rev. Dr. Senior, W.M. and Chaplain, who had previously been presented, by his affectionate Brethren, with a splendid chaplain's jewel and collar, as a testimonial of their respect and esteem, was unanimously re-elected to preside over the interests of the Craft for another year.

LINCOLN.—The Witham Lodge is acquiring considerable increase of members; and is now in a condition to resume the spacious and private Lodge-room formerly erected for its reception. Under the able and practical direction of the present W.M. this Lodge is attaining considerable eminence amongst the institutions of Lincoln. There is some talk of the Duke of Sussex being in this county ere long, and a grand Masonic festival held in honour thereof.

[There may be some *talk* about the Royal visit, and we suspect the Brethren require some excitable matter to rouse them, but we are not among those who *expect* the Grand Master will be enabled to spare time to visit the provinces. We are glad, however, to find the Witham Lodge is looking up.]

HORNCASTLE, *Jan.* 24.—The Brethren of the Olive Union Lodge held their annual meeting for the installation of the W.M. at the Bull Inn, in Horncastle; and after the business of the Lodge was finished, the Brethren sat down to an excellent dinner, provided by Brother Button for the occasion, at which Brother W. R. King, W.M. presided; the following toasts were given from the Chair. The W.M. said, in rising to propose the first toast, that although the ladies had not the power of becoming Masons, yet many of them, to his knowledge, were proud of having Masons for their husbands: and the high personage whose name he was about to mention to them, was proud in the reflection that her father not only stood high in character as a man, but that he was distinguished as a true and good Freemason. Brethren, I beg to propose to you "The health and happiness of our Queen Victoria, and long may she reign over us;" which was responded to with true Masonic spirit. "His R. H. the Duke of Sussex, as Most W.G.M.," was given with due honours. The D. G.M. and the Brethren of the G.L. The Right Hon. C. T. D'Eyncourt, as G.M. of Lincolnshire. The Earl of Yarborough, as G.M. of the Isle of Wight. Lord Worsley, as the G.S.W. Sir E. Brackenbury, as G.S.W. for Lincolnshire, and the members of the county Grand Lodge. The Earl of Brownlow and Sir E. F. Bromhead, and the Masters and Brethren of the different Lodges of Lincolnshire. The W.M., W. R. King, after a short but beautiful address upon the Order of Freemasons, and after proving, that as no man could become a Freemason indeed, without becoming a better man, he proposed that the Olive Union Lodge in Horncastle do be annual subscribers of one guinea per year to the Horncastle Dispensary; which was immediately acceded to, and the first subscription ordered to be paid into the hands of the treasurer of that valuable institution. After spending a truly Masonic and happy evening, the Brethren separated about ten o'clock.

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LEEDS, *Dec.*—The Brethren of the Lodge of Fidelity of Freemasons, celebrated the festival of St. John the Evangelist, on the installation of Brother Charles Thomas Jaques, as W.M. for the ensuing year, at Mrs. Oates's, the Adelphi Hotel, Dock-street, in this town, on Thursday last. The W.M. in the Chair, supported by Brother the Right Hon. the Earl of Mexborough, P.G.M. of West Yorkshire, and his Deputy, Brother Charles Lee. The harmony of the evening was greatly promoted by the exertions of Brother E. Walton, P.G.O. of West Yorkshire. A most sumptuous dinner was provided, which gave great satisfaction to the Brethren, about forty in number.

CARLISLE.—The Brethren of the Lodge of Harmony, No. 241, celebrated H. R. H. the Most Worshipful Grand Master's Birth-day, on Monday, the 28th January, at Brother Gray's Hotel.

The company of visiting Brethren was numerous.

This being a Festival Day, the Brethren appeared in the Collars and Badges of their Orders.

SUNDERLAND, *Dec.*—The Master, Wardens, and Brethren, of the Phœnix Lodge of Freemasons, No. 111, held their Festival in their Hall, Freemasons'-street, Sunderland, where they spent the evening with the greatest harmony.

SOUTH SHIELDS, *Dec.*—The Brethren of St. Hild's Lodge of Free and Accepted Masons, No. 292, held their annual festival at Brother W. Cook's, Golden Lion Hotel, South Shields, when the officers were duly installed and obligated for the ensuing year:—George Spurrier, Esq., W.M. After which upwards of forty Brethren, including visiting Brethren from the St. George's Lodge, sat down to dinner. Several loyal and appropriate toasts were drunk, and songs sung in the course of the evening.

GATSHEAD, *Feb.* 18.—The Borough Lodge, No. 614, of Free and Accepted Masons, held their annual Festival at the Goat Inn, when Brother W. Coxwell was installed W.M. who appointed his Wardens and other Officers; after which, the Brethren dined together, and the day passed over with harmony and good feeling.

DURHAM.—The Brethren of the Granby Lodge, held their annual festival at Bro. Thwaite's, the City Tavern, in this city, on the 26th inst. The following are the Officers for the current year:—Bro. A. Wilkinson, of Old Elvet, W.M.; Bro. R. White, S.W.; Brother Geo. Ornsby. J. W.; Brother the Rev. T. W. Peile, Chaplain; Bro. Richard Thompson, Treasurer; Bro. W. Brignal, Sec.; Bro. T. Jackson, S.D. Bro. J. H. Forster, J.D.; Bro. G. Jackson, J.G.; Bros. R. Sutcliffe and G. Horner, Stewards; and Geo. Herbert, Tyler.

NEWCASTLE, *Dec. 4th.*—A Prov.Grand Lodge for Northumberland and Berwick-on-Tweed, was held this day, at the Ancient Freemasons' Hall. The Lodge was opened in due form, by the D.P.G.M. and the minutes of the last Lodge were read and confirmed. The roll of the different Lodges was called over. Letters patent from the Right Hon. the Earl of Durham, appointing Brother William Loraine D.P.G. Master were then read.

The D.P.G. appointed the several Grand Officers of the Lodge.

The D.P.G. informed the Brethren that in consequence of the arrival of His Royal Highness the Duke of Sussex, at Raby Castle, he had

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in the name of the Province, waited upon His Royal Highness, and requested the honor of his presence at the Northumberland Provincial Festival, to which the Grand Master was pleased to say he would send a reply.

The gracious reply of the Grand Master was then read, expressing his reget that the lateness of the season and badness of the weather, as also the effects of an accident, prevented him from travelling further North. His Royal Highness expressed his best wishes towards the Brethren.

The letter from the Grand Master was received by the Brethren with grateful feelings, and a lively hope that he would on some future period honor them by his presence.

A letter from the Right Hon. the Earl of Dalhousie, M.W.G.M. of Scotland, relative to the Border Lodges, was read and received with marks of approbation.

The Lodge afterwards adjourned to the Queen's Head Inn, where about fifty, including the D.P.G.M. for Durham, sat down to dinner, and spent a very convivial evening.

Dec.—The Brethren of the Newcastle-upon-Tyne Lodge, No. 24, held their installation at their Lodge Room, Nelson-street, on Thursday last, when Brother P. M. John Jobling was installed Worshipful Master for the ensuing year; the Officers were also installed. The Brethren afterwards held their festival at Bro. Wilkin's, and spent the evening in the utmost conviviality and harmony.

OLDHAM.—Lodge of Friendship, No. 344.—Formerly we had two Lodges in this town, both of which were numerous. But Masonry has been in a dormant state for many years. A new Light from the East has, however, now cast its refulgent rays upon the fading branches, and by the reflection has opened and enlivened the roots; and the branches are now getting ready to burst forth with the first genial day of spring. Since Easter last we have enrolled twenty Brethren, most of them young men, who, by the zeal they have already displayed, promise in a short space of time to become good, sound, and zealous Masons. To this stage of our proceedings, we are in a great measure indebted to the Brethren of the Lodge of Candour, No. 422, at Delph, Saddleworth, who have been unremitting in their kind exertions to aid us.

On Wednesday, the 19th of January, the Anniversary of St. John the Evangelist was celebrated; about thirty Brethren were assembled, (amongst whom we noticed several members from the Delph and Mottram Lodges). After the appointment and installation of the officers, they sat down to banquet. Several excellent toasts and exhortations were delivered by the Brethren present, and the song and wine went merrily round. The evening was spent in the utmost conviviality and good humour. Nothing could give greater pleasure than the assurance that the Lodge has every prospect of becoming not only a numerous, but a very respectable scion of the stock, which I am sure will gratify every Brother who has the solid foundation of Masonry based on his heart.

SADDLEWORTH, *Dec.* 27.—St. John's Day was celebrated with joy and gladness, under the auspices of a very numerous meeting of the fraternity.

LIVERPOOL, *Dec.*—The Brethren of the Merchant's Lodge, Liverpool, sat down to an excellent dinner at the Globe Tavern, Copperas-hill

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the chair being filled by Brother Henry Morris, Past Master of the Lodge. After the cloth was removed the health of "Her Majesty, the Queen"—a Mason's daughter, was enthusiastically drunk. The following Masonic toasts were drunk with appropriate songs, namely. His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of the United Masons of England. Le Gendre Nicholas Starkie, Esq., Provincial Grand Master, and John Drinkwater, Esq., Deputy Provincial Grand Master, both of the western division of Lancashire, together with the honours of Masonry and Prosper the Art. The health of Brother Morris, the acting Master, was also enthusiastically drunk, as being a worthy and tried pillar of the Order, and with the honours of Masonry and Prosper the Art. The Brethren, not forgetting one of the great principles of the Order—Charity, made a very handsome subscription to a distressed Brother of the Lodge, now labouring under sickness in London, and a recommendation was given to the Grand Masonic Fund of Benevolence, London, in his behalf. Several other Masonic toasts were proposed, with appropriate songs, and the evening was spent with the greatest hilarity and good fellowship, after which the Brethren retired highly gratified with the evening's entertainment.

Dec. 27.—The annual meeting of the Brethren of Lodge 263 took place at the Rainbow Hotel. A magnificent dinner was provided by the worthy host and Brother. The evening's entertainment was more than usually distinguished by hilarity and gratification. T. Hextall, Esq., W.M., and P.P.G.S., presided, and was supported by John Drinkwater, Esq., R.A., D.P.G.M., and by the Brethren Joseph Hess, W.M. of 35, and P.M.E.Z.; James Norris, Esq., V.W.P.G.S.; John Molineux, Esq., W.M. of 368 and P.M.E.Z., filled the situation of vice-president, and was supported by James Davies, Esq., and several other distinguised Brethren. The cloth having been removed, the usual loyal and patriotic toasts were given from the chair, and the speeches delivered on the occasion were particularly marked by eloquence and talent. The friendly feeling, characteristic of the Order, was peculiarly manifested on this occasion.

Stockport, Unity Lodge, 403.—The zealous Brethren of this Lodge, which numbers amongst its members several influential gentlemen of the town, have just completed the embellishment of a large room, in which it is intended to hold their future meetings, in the Wellington Bridge Inn. We have been favoured with an inspection of the Lodge, which much exceeded our expectations, and which is deservedly entitled to the high encomiums lavished upon it. The alterations were effected under the superintendance of the Worshipful Master, Wm. Rayner, Esq., and a committee of five other Brethren. The artistical decorations were executed by Mr. W. A. Ashe, Wellington Road, and reflect great credit on his taste and judgment. We have been favoured with a perusal of the committee's report, from which we would, had we time and space, make ample extracts. The report is admirably drawn up, and its subject is highly deserving of commendation. The only alterations needful are the substitution of Masonic for certain other figures.

The Provincial Grand Master, Lord Combermere, has declared his intention to hold a P.G. Lodge annually in this town.

Barnstaple, *Dec.* 24.—The Brethren of Royal Lodge, 312, dined

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together, about fifty in number, at Brother Pearce's Fortescue Hotel, being the anniversary of St. John. The evening was spent with conviviality and harmonious feeling.

TIVERTON.—An encampment of Knights Templars was lately held at the Freemasons' Hall, when Sir Knight the Rev. John Huyshe was re-elected Eminent Commander of the Royal Sussex Encampment for the year ensuing, and two Companions of the H.R.A. Chapter, attached to George's Lodge, No. 129, were installed.

DORSET,—ALL SOULS' LODGE, No. 199. WEYMOUTH.—Brother W. J. Hill was this evening installed in the Chair, and after appointing his officers, addressed the Brethren, in a neat and appropriate speech, for the distinguished honour conferred upon him in the handsome manner they had—to preside over so numerous and highly respectable a body of Masons. Twenty-six years since he was there first brought from "darkness to Light;" and that during his unavoidable absence for nearly ten years, he had done no act to forfeit their good esteem, which was to him a great consolation, and hoped to make up in zeal for what he might be deficient in ability; and trusted they would allow him to say, that in strenuously recommending (some two years back) the introduction into that Lodge, of that truly valuable work, the Masonic Quarterly Review, a publication of peculiar merit and importance in conveying the most profound and useful knowledge of the principles and proceedings of the Craft, and deserving a conspicuous place in every Lodge where the cultivation of the science was held in just and proper estimation, he had evinced a proper feeling.

The W.M. has caused his Lodge to be put into deep mourning for the next six months, in consequence of the lamented death of the R.W.P.G.M., W. Williams, Esq., who in this Lodge first received his infant birth and nurture, and for many years presided with great ability, and has, in the name and on behalf of the members, written a letter of condolence to his amiable widow, and also to his son, H. Williams, Esq., P.G.S.W. Although the Brethren deplore the loss of a beloved friend, they will be cheered in their Masonic labours in having his likeness continually before them in a full-length portrait, by Pickersgill, in his very best style.

SHERBORNE, *Dec.* 31.—The Lodge of Benevolence of Free and Accepted Masons, celebrated the festival of St. John. The business of the day consisted of the installation of the W.M., the appointment of officers for the ensuing year, the receipt of the report of the Committee of Finance, &c. At five o'clock the Brethren were called from labour to refreshment, when they sat down to a banquet at the Antelope Inn. The customary loyal and Masonic toasts were introduced by Brother E. T. Percy, the W.M., with his usual ability; and the addresses of the evening were deeply imbued with fraternal love and Masonic charity.

TAUNTON, *Dec.* 28.—St. John's day was celebrated by the Brethren of No. 327, at Sweet's Hotel, Taunton, on Friday last. Brother Charles Haseler, the Worshipful Master elect, was duly installed in the presence of the R.W.P.G.M, and a numerous Lodge, together with Brothers Sir Charles Dance, Robins, Burr, and other visitors. Brother Ash conducted the ceremonies of the day with great discretion, and received the merited thanks of the Brethren on his leaving the Chair of the Lodge. Brother Haseler proceeded to appoint and invest his officers for the

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year, and from his very judicious selection we are induced to hope that this distinguished Lodge will retain its high character. A banquet, in Miss Sweet's usual style of excellence, closed the proceedings of the day, which was graced by the attendance of Sir Charles Dance, Brothers Burr, Robins, Maher, Warre, &c. The toast and song were judiciously mingled with the eloquent addresses which characterised the evening; and it will be gratifying to record that the poor old Mason was not forgotten. The toast from the Chair, of "Prosperity to the aged and decayed worthy Mason, and the healths of Brothers Crucefix and Eales White," was long continued, and forcibly displayed the disposition toward that glorious work of the warm hearts assembled; and on the latter Brother's well-known snuff-box making its "annual tour," it exhibited gratifying and ample proofs, that in deeds as well as disposition, the Aged and Decayed Masons' Asylum was "remembered at a pinch."

March 7.—We congratulate this Lodge on its reception of Brother Sir Charles Dance, late of the Watford Lodge, as a subscribing member, whose son, Brother C. W. Dance, was also *raised* therein preparatory to his departure for India, where his estimable qualities, with his zeal and application to the best principles of that pure Masonry which is so conspicuous in his father, will do much to assist the rapid increase of the Craft in that country where is displayed so tempting and expansive a field for its beneficial influence. Brother Dance has won the esteem of the Lodge, and carries with him their warmest wishes.

The W.M., Brother Haseler, has presented to the Lodge a very tasteful arrangement of the appropriate symbols which *superintend* our working, the production of his able pencil and design, which does great credit to both.

Bristol, *Jan.* 28.—The Birthday of the M.W.G.M. His Royal Highness the Duke of Sussex, was celebrated at the Montague Tavern, the W.M. of the Royal Sussex Lodge of Hospitality, Bro. Hanson, President. The Chair on the right was supported by the Right Worshipful Deputy Grand Master, Brother Richard Smith, and his Senior Grand Warden, Bro. Keyser, and on the left by the P.D.P.G.M. Bro. Husenbeth, and by the P.G.S.W. our venerable Brother Dr. Davies. The company was very numerous.

After the removal of the cloth, *Non nobis Domine* was admirably sung by the eminent professional vocalists Bros. England and Turner.

The Worshipful Master addressed the Brethren on the virtues of our gracious sovereign Her Majesty the Queen, and proposed her health, which was drunk with enthusiasm.

The next toasts were—Her Majesty the Queen Dowager, Her Royal Highness the Duchess of Kent, and the rest of the Royal Family, which were respectfully drunk with every demonstration of respect and good feeling.

The health of our beloved and Most Worshipful Grand Master His Royal Highness the Duke of Sussex, was then proposed by the W.M., and drunk by every Brother with profound respect and the most cordial good feeling, and with the best wishes for the preservation of our Royal Grand Master to the Craft for many years longer. The honours of Masonry were given in the usual way.

The respected Provincial Grand Master the Right Worshipful Brother Col. Baillie, followed, and was received by the Brethren in the warmest manner. The D.P.G.M. Brother Smith returned thanks in the name of his superior.

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The W. Master, in proposing the health of the D.P.G.M. Bro. Smith, spoke at some length, in enumerating that worthy Brother's merits as a citizen, a friend, and a Brother, and particularly on the duties of his office, which were never exceeded by his predecessors. The Brethren, sensible of his effective services, drunk to his health and happiness with the best feeling. The D.P.G.M. returned thanks in his usual polite style, and proposed the health of the W.M. Bro. Hanson, on whom he passed a very proper and well merited eulogium. The Master next returned thanks, and proposed the health of the P.D.P.G.M. Bro. Husenbeth, who in returning thanks lauded the zeal of the Brethren of Bristol, in having established an excellent Lodge of Instruction, which he stated was a School of Inquiry, and which the Brethren could not do better when in Lodge assembled, than to hear an extemporarily learned lecture from the Chair. Brother Husenbeth congratulated the Lodges of Bristol on the acquisition of several young and scientific Masons, and particularly alluded to Brother Nash, with whose erudite Treatise on the Cabalistic Numbers in the *Quarterly Masonic Review* he was highly delighted with. Bro. Husenbeth sat down under the usual honours by the Brethren.

The other Present and Past Grand Officers, the Masters of Lodges, Visitors, and other Brethren, were not forgotten by the Worshipful Chairman, and the evening was spent in the greatest harmony and good brotherly feeling.

Feb. 1.—An Encampment of the Knights of the Sword, the East and the Eagle, was held by the E. Com. Marshal, at which several Companions were installed.

WINCHESTER.—LODGE OF ECONOMY.—At the annual meeting on the feast of the Patron Saint of Freemasonry (St. John the Evangelist), the following gentlemen were elected to fill the several offices for the year ensuing:—Brother Withers, Worshipful Master; Brothers Durant and C. Bruce, Wardens; Brother James Bruce, Secretary; Brother Cave, Treasurer; Brothers Smith and Foster, Deacons.

PORTSEA, *Dec.*—The Brethren of the Royal Sussex Lodge celebrated the Festival of St. John the Evangelist, at the Mitre Tavern, Portsea, and installed the Master and Officers for the ensuing year. The Brethren afterwards dined together according to ancient custom. On the cloth being removed, the healths of the Queen, Patroness of the Order, His Royal Highness the Duke of Sussex, Grand Master, Sir Lucius Curtis, Deputy Provincial Grand Master, were drunk with the usual honours. The evening passed off with the greatest harmony and unanimity of sentiment.

SCOTLAND.

GRAND LODGE QUARTERLY COMMUNICATION, *February.*—Brother W. Forbes Mc'Kenzie of Portmore, *M.P.*, to be Provincial Grand Master for Peebles and Selkirk, in the room of the lamented Brother, Sir John Hay. This gentleman has already served in the offices of Senior and Junior Grand Warden; and, from his very exemplary conduct as a Mason, as well as from his private character as a man, none could have been found so well fitted for the place. He has at least one

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eminent example before him, in the truly Masonic devotion of the present Earl of Dalhousie, who, perhaps alone, of all the Provincial Chiefs of Scotland, statedly summonses the Authorities in his Province, and visits the private Lodges, however remote.

Celtic Lodge, Edinburgh and Leith.—The annual Celtic Masonic Ball took place on the evening of Thursday, 14th February. The occasion was numerously attended, and festivities were prolonged to an early hour next morning.

Canongate Kilwinning Lodge, *March* 6.—The second public night of this Lodge took place this evening. General invitations had been sent to the Lodges in Edinburgh and Portobello, of which formal deputations attended from Mary's Chapel, St. Andrew, St. James, St. Stephen, Celtic, Defensive Band, and Roman Eagle Lodges of Edinburgh, and the Portobello Lodge and Lodge in the 7th Dragoon Guards, stationed at Piershill. The Hall presented a very animated spectacle, filled as it was by so numerous an assemblage of Brethren, arrayed in the varied colours of their respective Masonic classes. The R. W. Master, Henry Jardine, Advocate, was supported by his Brother James Jardine, D.M., W. Aytoun, S.M., and Past Masters Mc'Neil and Robertson. The proceedings of the evening were conducted in the most masterly manner, the numerous visitors expressing, through the several heads of deputations, their high gratification and pleasure at being present. One sentiment seemed to pervade the whole—Masonic unity; and which was certainly powerfully sustained.

Clerical Brethren.—Among the more eminent clergy in Edinburgh, at this moment, may be reckoned the Rev. Drs. Chalmers, David Ritchie, Lee, Brunton, and Baird, (Principal of the University), who have borne testimony to the excellence of the Masonic Institution, and in several instances advanced its benevolent objects from the pulpit. The late Rev. Sir Henry Moncrieff Wellwood, Bart., was for a number of years Chaplain to the Grand Lodge of Scotland.

Dugald Steward.—This great Light of philosophy and reflectively of the Craft was initiated a Mason in the Canongate Kilwinning, on the 4th December, 1775, while professor of mathematics in the University of Edinburgh.

Proh-Pudor!—The once talked of project of a Masonic School seems now to be "all silent and *all* ——" asleep.

Tweed Lodge.—A meeting of this Lodge took place last night to celebrate the Festival of St. John the Evangelist. The Brethren convened in the house of the Right Worshipful Master Dodds, at half-past seven o'clock, and walked in procession, by torch-light, from thence to the Lodge, preceded by his Grace the Duke of Roxburgh's instrumental Band, who had kindly lent their services on the occasion. The evening was spent with all the kindly and convivial feeling so characteristic of the Craft.

Inverary, St. Anthony's Lodge.—The members, widows, and orphans, entitled to a share of the funds of this Lodge, met in Mr. Alex. Davidson's Inn, on the 7th January, between the hours of twelve and three o'clock, when a final division of the funds of the Lodge and Society was made.

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PETERHEAD, *Dec.* 27.—Provost Arbuthnot was to-day unanimously elected Right Worshipful Master of the Keith Mason Lodge. There was, as usual, a procession of the members, after which they assembled in St. Peter's Episcopal Church, where the Rev. Charles Cole preached a most impressive and appropriate sermon from the beautiful and philanthropic parable of the good Samaritan, Luke x. 37, "Go and do thou likewise," on which occasion a collection was made in aid of that deserving institution the Pauper Lunatic and Orphan Fund. The Brethren then dined in Munro's New Inn, where they got an excellent dinner, and spent the evening like good Masons.—The Peterhead Annual Subscription Ball took place, in the New Inn, on Thursday the 3d ultimo.

STONEHAVEN.—James Knox, R. W. Master; William Thompson, Depute-Master; &c.

It is worthy of remark that one of the Brethren of this Lodge has not been absent one St. John's day for the last fifty years. During the last year, twenty-nine superannuated members, fourteen widows, and three orphan families, have received benefit from the funds, besides an allowance to sick members, and funerals of deceased members.

BALLATER.—At the annual general meeting of the Brethren of St. Nathalan's Lodge of Tullich in Mar Freemasons, held within the Monaltrie-Arms Inn, on the 8th instant, being St. Nathalan's day, the Office-bearers of the Lodge were appointed by James Farquharson of Monaltrie, Esq., W.M.

ELGIN, *Jan.*—THE GORDON MONUMENT.—The foundation stone of the first monument in memory of George, the last Duke of Gordon, was laid at Elgin with Masonic honours, under the sanction of the Provincial Grand Master of Morayshire, on Wednesday week, by James Petrie, Esq. R.W. Master of the Trinity Lodge of Masons, in presence of the Magistrates of Elgin, and an immense concourse of spectators, who had assembled on the Ladyhill, the site of the building, to witness the ceremony. The monument is from a design gratuitously furnished by Mr. Burn, architect, Edinburgh. It is a Tuscan column, ninety feet in height, exclusive of the statue which is to be placed on the top of it. Its diameter, above the base of the shaft, is eight feet nine inches. Within there is a spiral staircase leading to the top of the column. The dimensions of the summit of the beautiful mount on which the monument is now building, is about 250 feet by 130, and is upwards of 100 feet above the level of the High Street. In the afternoon, about fifty gentlemen sat down to dinner, in the Assembly Rooms—James Petrie, Esq. in the chair; supported on the right by R. W. Duff, of Orton, Esq., Captain Stewart of Lesmurdie, &c.; and on the left by John M'Kimmie, Esq. Provost of Elgin, R. Bain, Esq. &c. John Lawson, junior, Esq., banker, officiated as croup'er.

ABERDEEN, *Dec.* 27.—Office-bearers of St. Nicholas Lodge of Freemasons: George Mackay, R.W. Master; &c.

Office-bearers of the Operative Mason Lodge: James Mann, R.W. Master; &c.

Aberdeen Lodge, 1541.—Office-bearers elected 27th Dec.: Francis Gordon of Kincardine, R.W. Master; &c.

Office-bearers of St. Machar's Lodge, elected 27th Dec.: Alexander Cromar, Surgeon, R.W.M.; &c.

DUNDEE.—A Masonic ball was given at this place, under the management of the members of the Caledonian Lodge. Upwards of three hundred ladies and gentlemen attended.

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IRELAND.

THE CONSTITUTION OF THE SUPREME GRAND COUNCIL OF RITES FOR IRELAND, APPROVED OF BY THE GRAND PRESIDENT HIS GRACE THE DUKE OF LEINSTER, AND SUPREME GRAND COUNCIL.

In a former number,* we inserted a translated copy of a very interesting manifesto issued in Paris, purporting to be a treaty of Masonic union and alliance; we abstained at the time from any remarks, leaving them to exercise their own unbiased opinion; and it is probable we should not have adverted to the subject, had it not been taken up very zealously by some spirited and well disciplined Masons of Dublin, to whom the Craft is very much indebted for their laudable endeavours to engraft as a scion of the "Universal Tree," a code of regulations adapted to the means and especial objects of their requirements.

It is well known that vast numbers of English, Scotch, and Irish Masons are continually visiting Paris; many of them solely for the purpose of *obtaining* "Orders," not of *earning* them. This railroad mode of decoration is not the most orthodox, and as one means, and perhaps the best, of checking this tendency, "the Council of Rites" comes with especial claims to the attention of those who are desirous of extending their investigations, under circumstances more conducive to good discipline. We may enter more fully into this subject hereafter.

GRAND LODGE OF IRELAND, *July 6th*, 1838.—Deputy Grand Master White on the Throne.—Bro. Peyton Johnson, formerly of Lodge 308 Ireland, but now of No. 19, Richmond Randolph Lodge of Virginia, United States of America, being introduced by Bro. Thomas Wright, P.M. Bro. Johnson presented applications from the Grand Lodges of New York and Virginia, soliciting the establishment of a friendly intercourse with the Grand Lodge of Ireland, through the medium of some eminent Brothers who would act as their representatives in the Grand Lodge of Ireland, which should in like manner have its representatives in those two Grand Lodges of America.

At the same time, a communication of precisely a similar tendency was read by Bro. Fowler, D.G.S. from the Grand Lodge of Scotland.

The three communications were referred to a Committee of five to examine precedents, if any, and consider such matters in relation thereto as might be requisite, and to report next Grand Lodge meeting. Committee to consist of Bro. Thomas Wright, P.M. (4); Bro. T. Keene, P.M. (4); Bro. Barry, S.W. (4); Bro. Meara, P.M. (50); and Bro. Grant, P.M. (494), who reported on the 17th August as follows:—

"Your Committee held a conference with Bro. Peyton Johnston, formerly of Lodge No. 308, Ireland, and at present by transfer of Lodge No. 19, Richmond, or Randolph Lodge of Virginia, United States of America; and as the result of said conference, your Committee report it as their opinion that a friendly communication between the Grand Lodges of New York, Virginia, and Ireland is most desirable; inasmuch as it will promote that good feeling and fraternal intercourse which is to be advocated among the Craft all over the globe, and will operate to a considerable extent in checking impropriety; as by mutual

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* December, 1835, p. 404.

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exposure of such Cowans and bad Masons as have been excluded the Craft, for their improprieties in the other Grand Lodges, imposition on the charitable and true Mason will be checked; exclusive of saving the Craft from the contamination which they must suffer by association with such excluded Masons.

"Your Committee further report, that in order to facilitate such friendly and fraternal intercourse, it would be desirable to have a mutual interchange of representatives in the respective Grand Lodges of New York, Virginia, and Ireland; and recommend, that so soon as the Grand Lodges of America shall return representatives, they shall be recognized; and that representatives be nominated and authorized to act in behalf of the Grand Lodge of Ireland in those of New York and Virginia.

"Your Committee, in conclusion, recommend that the Grand Lodge should avail themselves of Bro. Peyton Johnston's visit to, and immediate departure from Ireland, to establish so truly desirable an object as the fraternal intercourse sought for.

(Signed) "MARTIN MEARA, P.M., No. 50.,
"CHAIRMAN."

It was moved, that the above report be received and adopted, which passed unanimously.

It was then moved, that Bro. Peyton Johnston be the representative of the Grand Lodge of Ireland in the Grand Lodge of Virginia, United States of America;—passed unanimously.

The Deputy Grand Secretary then read a communication from Bro. James Herring, G.S. of the Grand Lodge of the State of New York, recommending as the Irish representative to that Grand Lodge, Brother Robert R. Boyd, P.M. of St. John's Lodge, No. 1, a merchant of that city of great Masonic zeal and private worth, who will spare neither time nor expense to fulfil the expectation of his constituents as instructed.

It was resolved, that Bro. Robert R. Boyd be appointed representative of the Grand Lodge of Ireland in the Grand Lodge of New York; and that Bro. J. Norman, P.D.G.M., be the New York representative in the Grand Lodge of Ireland; and that Bro. Thomas Wright be recommended as the representative of the Grand Lodge of Virginia in the Grand Lodge of Ireland.

A patent was forthwith made out for Bro. Johnston, and another was ordered and since transmitted to Brother Boyd.

The Committee having directed some communication to be made through the Deputy Grand Secretary to the Grand Lodge of Scotland, which as yet remaining *un*-answered, they have not reported on the subject of the Scotch representation.

It was rather a singular coincidence, that the three Grand Lodges of Scotland and America should all have applied on the same subject at the same meeting.

Sept. 5, *A. L.*, 1838.—Deputy Grand Master reported that he had received officially the Constitution of the Grand Council of Rites, for the management of the several higher grades of Freemasonry, above that of Knight Templar; established under the authority, and with the approbation and immediate sanction of His Grace the Duke of Leinster, Grand President; it was ordered to be taken into consideration at the next meeting of the Grand Lodge.

Oct. 4, *A. L.*, 1838.—Deputy Grand Master on the Throne; the Constitution of the Supreme Grand Council of Rites, &c., was read by

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the Deputy Grand Secretary, when Bro. Thomas Wright, P.M., Victoria Lodge, No. 4, entered at length into the merits of the measure, and exhibited its usefulness, by bringing every grade of Freemasonry under some authority, to which they should be amenable; that as the members were limited as to number, by reason of their original Constitution, established in Ireland many years ago by Bro. Zimmerman; that the body of Masons, now forming the original Chapter of Prince Masons, or Knights of the Eagle and Pelican, Prince Grand Rose-Croix, having attained full strength, were anxious to share the honours of the higher grades, had established this Grand Council or Lodge, in a constitutional and legal manner, and had solicited all those claiming to be of that rank in the Order, to come forward and join them, by taking out warrants, *gratuitously in the first instance*; and for which purpose, as Secretary to the Council, he had forwarded a copy of the Constitution, regularly signed and sealed, to every Lodge in Dublin, as well as to every one within his reach, and that no application of any kind had been made or received up to that hour; that the Council had been formed on the model of the Grand-Orient of Paris, or Grand Council, which numbered a long list of English and Irish Brothers, who had taken those high grades in Paris, and mostly men of distinction, as well as property and rank, who it had been better to have kept at home; and ultimately exhibited its great advantages, by reference to an invaluable article at page 404 of the Quarterly Freemasons' Review, in 1835, to which he referred the Brethren; and called to the recollection of the Grand Lodge, that by the judicious management of the Deputy Grand Master, the Royal Arch and Knights Templars' Degrees had their respective Grand Lodges; that the Duke of Leinster, always anxious and alive to the good of the Order, had instructed those qualified to act to create, legally and constitutionally, a similar Grand Lodge for all Degrees, from Prince Grand Rose-Croix upward, in order to extend the benefit thereof to the Craft at large; which had already been acted on by granting a warrant, No. 1 to Cork, and No. 2 to Dublin, the original Chapter of Ireland still retaining their precedence without a number. Bro. Wright then moved, which was seconded by Bro. Thomas Hewitt, of Cork—"That the Grand Lodge of Ireland recognize the Constitutions of the Grand Council of Rites, and act in unison with it, as with the Supreme Royal Arch Grand Chapter and the Supreme Grand Encampment of High Knights Templars,"—which was adopted, there being only *one* dissentient voice.

This question was afterwards sought to be opened by notice, and debated in Grand Lodge on the 3rd January last, when on a division the motion on notice was rejected, the

Ayes for the notice being 21
Noes for original measure 57

The previous question having been then put, it was carried without a dissentient voice.

The Festival of St. John, was as usual celebrated by the opening of the Grand Lodge of Ireland, at five o'clock in the afternoon, when the salutation of Grand Officers was proceeded with. The Brethren afterwards dined together in full Craft clothing, William White, Esq., Deputy Grand Master presiding, whose presence is a guarantee, that not only were all the recondite portions of Freemasonry observed, but that the social spirit of the entertainment did not lack its usual rationality.

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GRAND COUNCIL OF RITES, *December 19th.*—Met to elect Officers for the ensuing year, when the following return was agreed to.

His Grace the Duke of Leinster, Grand President.

Brother John Norman, Vice-President.

John Fowler, as Grand Chancellor, Senior Grand Warden.

Richard Wright, as Grand Almoner, Junior Grand Warden.

George Hoyte (Lord Mayor), Grand Master of the Ceremonies, Senior Grand Deacon.

William Rigby, as Grand Standard Bearer, Junior Grand Deacon.

Michael M'Donnell, Captain-General of Guards, Inner Guard.

Rev. Thomas Flynn, Grand Chaplain.

Thomas Wright, Grand Guardian of Archives, as Secretary-General and Treasurer.

REPRESENTATIVE MEMBERS OF THE GRAND COUNCIL OF RITES:—Duke of Leinster, John Fowler, and John Norman, Grand Inspectors General.

SAME FOR THE PRINCES OF THE ROYAL SECRET:—Richard Wright and William Woodhouse, Order of Misraim. Geo. Hoyte (Lord Mayor), Samuel Warren (Alderman), and Thomas Wright, Knights of the Sun.

Rev. Thomas Flynn, George Browne Grant (High Sheriff,) and Michael M'Donnell, for the Philosophical Masons, K.H.

Thomas Murphy, John Phelps, and Edward Moore, Knights of Eagle and Pelican, Prince Grand Rose-Croix.

Andrew Nugent, Thomas Hewit, and Eustace Harris, No. 1, Cork.

Alexander Dudgeon, Richard George Ogle, and John Porter, No. 2, Dublin.

Past-M.W. Sovereigns, Isaac D. Tyndall, William Rigby, John Veevers, and William White.

—For the list of all the Prince Masons of Ireland, or Knights of the Eagle and Pelican, Sovereign Princes Grand Rose-Croix, as enrolled and registered on the books of the Grand Council of Rites, including His Grace the Duke of Leinster, and His Royal Highness the Duke of Sussex, see p. 456, 1835. Since which there have been added the following:—

Col. Charles King, John Jones, John Porter, Thomas Quinton, William H. Roe, James Blacker, Lloyd Henry Thomas, William Woodhouse, Andrew Nugent, Thomas Hewitt, Eustace Harris, Sir James Stewart, Bart., William Henry Bolton, Robert Thomas Crucefix, *M.D.*, Fenton Hort, Parisian Degree, Signor Antonio Sapio, Parisian Degree, Denis John Doyle, Parisian Degree, William Henry Wright, Parisian Degree.

Lodge No. 2.—The oldest in Dublin, the warrant bearing date Oct. 1732, met on the 7th of January to instal officers, when the worthy and harmonious Brother George Rankin was installed Master. The Lodge entertainment was as in the "good olden time," in commemoration of the antiquity of their warrant; among the guests we noticed the Rt. Hon. the Lord Mayor and his two Sheriffs, Grant and Taylor, together with many distinguished individuals. This Lodge musters many professional brethren, so that there was no lack of harmony.

The VICTORIA LODGE, No. 4, with their usual hospitality, entertained a goodly company on the installation of officers, January 22d, when Brother Nathaniel Augustus Fagan was installed Master, and by his Masonic talent and gentlemanlike courtesy, proved to the Brethren the correctness of their choice; indeed one would fancy, who saw Brother

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Fagan in the chair for the first time, that he had been accustomed to the office all his life, he managed matters with such mild yet commanding deportment.

Brother Barry was installed Senior Warden, who, with his usual hilarity, kept the foot of the table in fits of laughter. Brother Parr was installed Junior Warden, a station he is peculiarly qualified to fill, for his very heart is Masonic kindness and hospitallity, but indeed we would recommend him to keep his seat more in future, for it gave us pain to see him exert himself to such an extent in contributing to the happiness and comfort of the Lodge.

No. 141, *Jan.* 21st. 5838.—This Lodge, still maintaining its place as one of first rank in the Metropolis, met this day to instal Brother Geo. Wright Creighton, barrister-at-law, as Master for the ensuing six months. To appreciate the judicious selection of such a Brother as first officer of the Lodge, one should be present. Brother Creighton has been a long time the lecturer of the Lodge, which, with the tact of a well spoken barrister of good repute, and a truly talented Mason, and the urbanity of a gentleman, renders him, we would almost say, the most fit man to be Master. Brother Porter was installed Senior Warden, he is likewise of the law, and though averse to the usual system of "common place," exhibited, in any deviation he might have inadvertently fallen into, a vast deal of logical dexterity which extricated him creditably from any error, if such we might call them; but we must allow he is a "lad of promise."

Brother John C. Creighton, another limb of the same profession, happened to be on the Continent, and was not installed, but the facetious and truly agreeable Brother Hatchell filled the place as if he had been made for it. This Lodge owes much to the exertions of Brother Wm. H. Wright, P.M. and Secretary, who is an active, zealous, and talented officer.

Jan. 24, GRAND MASTER'S LODGE, installed Brother Bate as Acting Master. Brother Bate is a friendly Brother of old standing, and carried forth with him the usual principles of that Institution. We augur well of this Lodge, which is daily improving; from being few it numbers near fifty members, entirely attributable to the energy and activity of Brother W. H. Roe, P.M. and Secretary.

January 22, LODGE 494.—The warrant under which this Lodge of truly great aristocratic consequence meets, is of very old date, as well as the furniture. This warrant was granted to be held at first in Trim, County Meath, about twenty miles from Dublin, and was thence removed for the convenience of the Grand Master for Ireland, to Dangan Castle, then the princely mansion of the Right Hon. the Earl of Mornington, the father of the Wellesley family. Into this Lodge was introduced some of the greatest in the land, amongst which are ranked in the light handwriting of his boyish days, a name not easily to be blotted from the page of history, "Arthur Wellesley," the present Marquess, and almost all the rest of that fortune-favoured family; also the celebrated Naval Commander Pole, the sponsor of William Wellesly Pole, now Lord Maryborough; but to enumerate all the great names in that much to be respected Lodge list, we should repeat all the names of those extraordinary men who shone in the days of "Old Ireland's glory." In a former number the singular fortunes attending the warrant, by the zeal and enterprise of that excellent Patriarch Bro. Carlton, have been detailed. Under the auspices of one of his family, the success of the Lodge has been maintained with inflexible integrity,

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as its first metropolitan master, and shortly after its opening, initiated Bro. Taylor, one of our present Sheriffs, into the Craft, together with several other respectable citizens.

The Lodge met this evening, to instal Bro. George Browne Grant, our present High Sheriff, as Master; Bro. Henry Stewart, Senior Warden; and Bro. T. Hogg, one of the Society of Friends, Junior Warden. The warrant itself is a curiosity; its three lesser lights are equally so, but the collars and aprons, once so honored, strange to say, though more than half a century old, are yet respectable in their bearing, and except being faded by that destroyer Time, are in very good condition.

DUBLIN, ST. PATRICK'S LODGE, No. 50, (Emergency), *Dec.* 22.—Bro. Christopher Coppinger, Esq. W.M.

P. M. Hercules Ellis proposed that P. M. Thomas Joseph Tenison do have twelve months' leave of absence from St. John's Day next. Seconded by P. M. Captain Stritch.—Granted.

"Resolved unanimously,—That, in acceding to P. M. Tenison's request for leave of absence, the Brethren of the Lodge of St. Patrick, embrace the opportunity to express the high sense which they entertain of his moral and social virtues, as well as his Masonic skill and knowledge. And to return him their sincere and heartfelt thanks, for the zeal and energy which he has ever displayed in upholding the honour and interest of this Lodge; and although lamenting the absence of Brother Tenison from their meetings, the Brethren regard with pride and satisfaction, the manner in which he has employed his time, namely, re-constructing and arranging the Masonic edifice within the province of Armagh.

(Signed) "By Order,
"GEORGE JAMES BALDWIN, P.M.,
"Secretary, &c."

[Extract from Lodge minutes.]

Third Thursday in January.—Installation dinner of St. Patrick's Lodge, No. 50. The Brethren assembled for labour at four o'clock. Thomas Keck, Esq. of Dublin Castle, P.M. of No. 4 and 620, was honoured by being unanimously elected a P. M. of No. 50. This appointment, which is "one of special favour," is most gratifying to the entire Fraternity, and most creditable to the body that made it. At seven o'clock the meeting adjourned to refreshment. The new Worshipful Master William Green, Esq., son to the late Sir Jonas Green, Recorder of Dublin, and brother to that distinguished lawyer, Brother R. W. Green, first sergeant-at-law, presided, guiding the social spirit of the table, and promoting the happiness of the meeting by his "righte merrie" powers. The other "Stewards of the Mysteries," also fulfilled their several duties; amongst them was the new Junior Deacon, Brother Robert Stack, *A.B.*, *M.D.*, and late of T. C. D., and Brother the Rev. Charles Osborne, *A.M.* Chaplain. The Master was supported on the right and left by Bro. John Whaley, Esq. *D.L.*, of Armagh, and Brother Sir James Crofton, Bart. *D.L.* of Leitrim. The admirable and scientific singing of the Messrs. Robinson, &c., and Brother Conran's brilliant extemporaneous performances and variations on the pianoforte, elicited a commensurate share of applause. Amongst the visitors to this Lodge during the season, have been Brother Aldridge, the tragedian, generally known as the African Roscius, and Senor Huerta, the guitarist.

CARLOW, *Dec.* 27.—The members of the Carlow Lodge, 116, in full assembly, celebrated the Festival of St. John, at their Hall, in Dublin-

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street. After transacting business the Lodge was adjourned to dinner hour, when the Master, Wardens, and Brethren, of whom there was a most numerous attendance, sat down to dinner at seven o'clock. Several visiting Brethren were of the company, particularly Brothers Henry Carey, Armstrong, Brennan, of Lodge 60, Birr and Baldwin of Lodge 50.

The Worshipful Master, Brother W. Armstrong presided, and evinced throughout the evening, his usual tact, ability, and courteous demeanour. Brother Simeon Clarke sat on his left, with some of the newly initiated Brethren, and on his right the visiting Brethren. The customary toasts were given and cheered.

"Brother Baldwin, of Lodge 50." (Great cheering.) Brother Baldwin briefly returned thanks.

"The visiting Brethren." Brother Cary returned thanks.

Brother Baldwin proposed the health of the Master and prosperity to Lodge 116.

Brother Armstrong, W.M., rose and stated, that he felt at a loss for language to convey, in suitable terms, the gratitude he felt for the high honour they conferred on him. He had never risen on such an occasion with more pleasure, and he would be insensible to every duty he owed the Craft if he did not feel satisfaction at such a moment, surrounded as he was by worth, talent, and respectability (cheers). As Masons, they studied from the Great Book of Nature, and squared their conduct by the unerring rule of Nature's God, as set forth in his Divine Laws. They were influenced by the same principle of pure and practical benevolence, and a uniformity of opinion which strengthened the ties of friendship, and promoted harmony, love and esteem (cheers). Among the members of our ancient and honourable society —one that appeared to gather strength as it rolled on through countless ages—no invidious distinctions exist, merit being always respected, and honour given where honour was due (cheers). Under these circumstances it was no small honour to have the privilege of presiding over so numerous and intellectual an assemblage of Brethren on that night, and he would never forget the favour they conferred upon him. The W.M. concluded by proposing "health and long life to their excellent Past Master, whom he hoped soon to see in that chair he so often and so ably filled, Brother Simeon Clarke, P.M." (Great cheering).

Brother Clarke briefly, but eloquently, returned thanks.

Various other toasts were given.

The Brethren separated at 12 o'clock, highly delighted with the entertainment, and with cordial good wishes for the next happy meeting. The Warrant of Lodge 116 was granted in March, 1739, and upon an occasion of so interesting a nature, the Brethren will celebrate the event by a centenary dinner next March.

The members of this Lodge are most desirous not only themselves to support the "Quarterly," but to recommend that every Lodge should possess it as a public record of matters of interest and discipline, and it is intended to pass a resolution in open Lodge to such effect. For the honest and independent manner in which it has been conducted in the true spirit of Free and Accepted Masonry, it claims the gratitude of every zealous Irish as well as Scotch and English Mason. It has created an impulse when such was wanted, has regenerated dormant Masonry, and given to the young and the enterprising a lively spirit, and an energetic confidence. In this very town

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some three years since, about half a dozen Brethren remembered they were Masons, and now upwards of forty influential members of society have been enrolled under the Mystical Banner. Brother Simeon Clarke is the master mind that has worked right well in the cause, and it is but fair justice that his valued name should be inscribed in the "Annals of Masonry," of which he has been and continues to be so worthy an example. Next month the centenary will be celebrated.

MAYO.—A Polish exile, who represented himself as having been an officer in the service of his country, was in this town last week. Being in distress and a Freemason, he applied to the members of Lodge No. 12, and had his necessities relieved. This act of liberality and benevolence cannot be too highly lauded, nor a system which thus ministers to the wants of the stranger and the indigent receive more praise than it merits. On other occasions we have had to notice the benevolence of this respectable Lodge; their kindness to a patriot and an exile for a noble cause, is a further proof of their charitable feelings and "brotherly love."

CLONES, *January 9th*, Lodge No. 790.—This Lodge continues its career of excellence, and Bro. the Rev. Charles Walsh, the W.M., is in every respect well entitled to be delegated with his present authority.

CALEDON, *St. John's Day*.—The members of Lodge 681 assembled and dined in their rooms. Their arrangements were on a scale of combined comfort and economy.

TYRIAN LODGE, 333, met in the evening of the 27th December, initiated, transacted business, and separated in peace, love, and harmony.

NEWRY.—We understand that the inhabitants of this town purpose raising a public monument to the memory of Brother Trevor Corry, Esq., *K.T.* and *K.M.*, and that subscriptions towards its erection continue to be received at the branch Bank of Ireland Office, by the members of the committee, and by Mr. Lyons, who is authorised to investigate drawings and estimates. We would suggest to the members of Lodge No. 18, Newry, that the first stone of this record of the public and private worth of our departed friend and Brother should be laid with Masonic ceremonies.

MIDDLETOWN, *St. John's Day*.—A meeting of the members of Warrant, No. 210, now the Phœnix Lodge, took place in the afternoon of the 27th December. We hail the re-organisation of this Lodge, as a refreshing era in Freemasonry, connected with the county of Amargh, it having been, until the prompt interference of a zealous Brother, completely "stat nominis umbra."

"The cold chain of silence had hung o'er it long"

Since its resuscitation in September last, not only some of the landed proprietry, clergy, and military, but also individuals extensively engaged in mercantile pursuits, have been enrolled in its ranks; still it is but fractional in point of numbers; but like the rolling stone, it will be gathering strength in its progress, according to the force with which it is propelled, and weighing the encouraging circumstances with those in the opposite scale, we would say that the balance preponderates to the side which promises that No. 210 may yet form a Masonic nucleus, round which the respectability and intelligence of the neighbourhood will centre, more particularly as a select, not a numerical strength, is the main object of its present supporters.

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After work, the Brethren sat down to dinner and wine, to which was added, as H.B. Codes Irish song says –

"A neat little swig
Of a charming small drop of the sweet Inishowen."

Dinner over and grace said, Brother Tenison loyally and gallantly drank to the health and happiness of their "Young and lovely Queen." (Continued acclamations.) His Royal Highness the Duke of Sussex, the Right Hon. Sir James Forest, Lord Provost of Edinburgh, and the Duke of Leinster, Grand Masters of England, Scotland and Ireland, and the other customary Masonic sentiments followed in succession, and were drunk with all the honours.

Bro. George Young, Esq. of Knockbane, then rose, and addressing the Senior Warden said, "Doctor Lochrane, I propose the health of an individual who is not only a good Freemason, but the son of one; his father having been a Provincial Grand Master, as well as the governor of one of our counties. In those departments the Rev. Bro. Joseph Tenison, exercised the most praiseworthy zeal, during a period of great peril, rendering essential services to his parishioners of every denomination, who followed him to the tomb, mourning the loss of a profuse benefactor, an impartial magistrate, and a considerate friend. (Applause.) Need I say more than that I now propose the health of his son and representative, who in the words of Hammond, seems

"Formed alike to serve us and to please?"

Thanks having been returned, the W.M. proposed the health of Bro. Dr. Crucefix, whose name would be recorded in the annals of philanthropy, as the founder of the Aged and Decayed Masons' Asylum.

The next toast was the health of our absent members, Bros. H. Ellis and Lieutenant William Cross, of the 68th "Light Infantry."

The healths of the Master and members of "Lodge Fifty." The Wardens, Secretary, and Deacons of 210. "Our distressed and deserving Brethren" followed.

At this period, the newly admitted members contributed according to the prescribed custom of affording relief to some deserving object of Masonic solicitude. On the present occasion, as on recent ones, the sums collected were forwarded to an industrious and well conducted Brother, who had seen better days; but who had been reduced by paralysis, to want, weakness, and sorrow—the most acute and lingering. Supper having been served, some good songs were sung, and the meeting soon after separated.

At a subsequent meeting of No. 210, held on the 14th February, Captain James Rodgers of Her Majesty's 26th, or Cameronian Regiment, was admitted a member, and the Rev. Swithin Williams, *B.A.* Curate of the Chapelry of St. John's, Middletown, having been raised to the degree of a Master Mason, was elected Chaplain, nem. con. Our Rev. Bro. addressed the meeting in language befitting the occasion, thanking them for this additional proof of their cordial and confiding attachment, and which he would continue to do all in his power to promote and cultivate.

Cork.—The Earl of Cork has transmitted five pounds in aid of the Masonic Orphan Asylum of this city, which we regret to hear must close its doors, unless speedy aid be afforded to it by the benevolent.

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FOREIGN.

BERLIN.—ROYAL YORK LODGE.—We have had the distinguished honour of continuing the name of his Royal Highness the Duke of Sussex on our books, as a member of our Lodge, since his initiation into Masonry, now upwards of forty years; and have the happiness and pride to state, that the illustrious Mason is desirous that he may be still considered as the attached member of this his Mother-Lodge.

CORFU.—Masonic matters are progressing, and the little coquetry between the civilian and military Lodges, has settled into a perfect understanding of the duties which devolve upon both.

HALIFAX (NOVA SCOTIA).—The accounts appear to be satisfactory as to the discipline and practice. The desire expressed for books of constitutions to be presented to every apprentice on his initiation, speaks out the intention to comprehend and observe the law.

Brothers J. Aldbro, the P.G.M., and A. Keith, the D.G.M., are exemplary in the discharge of their important duties. The last Grand Lodge was held on the 27th of December, 1838, and was numerously attended.

QUEBEC.—It is understood that the Grand Lodge have passed a resolution to place all districts where there is not a Provincial Grand Master, under the superintendance of the Grand Registrar; and much anxiety is felt that the authority of that officer has not yet extended to this colony, where it is so much wanted.

AUSTRALASIA.—The first Lodge of the ancient and most honourable Order of Freemasons was opened in Adelaide, on Tuesday evening last, by G. S. Kingston, Esq., the Surveyor-General. A considerable number of Brethren were in attendance. Brother Kingston was elected Right Worshipful Master for the ensuing year, and Brothers Gilbert and Morphett, Worshipful Wardens. We learn that numerous applications for initiation into the sublime Mysteries of the Craft have been made.

MONTEGO BAY, *Jan.* 3.—The Friendly Lodge, No. 539, Provincial No. 7, assembled to celebrate the installation of the Worshipful Past Master, Barnett Isaacs, as Master, at their room, Freemasons Hall, Church-street. The attendance was numerous, and all Chair Masons were invited. After the ceremony, an Entered Apprentices Lodge was opened.

GRENADA, *November.*—"We are continuing in the right spirit, and are much pleased with the 'Quarterly,' as a desire is expressed to receive communications on all Masonic matters. A description of the ceremony of laying the foundation of the Presbyterian Church is sent; it may interest many in England, and the mention will certainly please us here."

In compliance with the above request, we have to state that the ceremony took place so long back as the 30th November, 1831.

The Assembly was convened in the Court-house, and a procession formed, including the Governor, Magistrates, and Masonic Brethren. The Master of the Caledonia Lodge, Wm. Stephenson, Esq., presided, and Bro. Robert Keith offered up a prayer, invoking the blessing of

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God upon the undertaking. The usual formalities were then observed, and his Excellency, Sir James Campbell, the Governor, officiated with the trowel. Bro. Stephenson addressed the Assembly in most eloquent terms, and the procession, enlivened by the military band, returned to the Court-house.

The Governor, with the Brethren, and many sons of St. Andrew, afterwards dined in the Lodge-room.

Dec. 27.—The Brethren of the Caledonia Lodge, No. 324, pursuant to notice, celebrated the Festival of their titulary patron, St. John the Evangelist. The Lodge was opened at "that hour of day's bright arch the key-stone," and the Brethren being in due time called to refreshment, sat down to banquet. The M.W.P.G.M., Brother William Stephenson, R.W.M. of the Lodge, with his accustomed ability, supported the dignity of the Chair to the satisfaction and gratification of all present. The toast, the song, and the glass, circulated freely and joyously; the latter, however, with that prudence and caution so characteristic of the Craft, and so beautifully and impressively inculcated by the tenets and principles of the Ancient Fraternity. We were rejoiced to learn that a good many of the Brethren of the Lodge of Harmony, as well as several other Brethren, were present on this very pleasing and harmonising occasion; and the meeting altogether was one of unmixed happiness, brotherly love, and respect. The Brethren dispersed shortly after "that hour o' nicht's black arch the key-stane."

"Success to the Craft, when united we find
Worth, genius, and all that ennobles the mind:
Here Brother meets Brother, and friend enjoys friend,
And wit, mirth, and song in harmony bleud."

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.

Our advices from India have not much interest, and are confined to duplicates of former matters which have appeared. We gather, however, from them, that there is great anxiety felt respecting the appointment of Provincial Authorities.

Bro. Seth Sam, Junior, has left London for Madras, and Bros. Neave and Grant will, ere long, return to Bengal. So that, with their well-known zeal and activity, and the spirit that has been evoked, we hope to record, at no distant period, much valuable and important information.

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REVIEW OF LITERATURE.

Lectures on Freemasonry, exhibiting the Beauties of the Royal Art. By Brother D. G. Goyder. Third Edition. John Reid and Co., Glasgow; Oliver and Boyd, Edinburgh; Whittaker and Co., London.—These Lectures, which are published in an exceedingly cheap and convenient form, are illustrative of the natural connexion between Freemasonry, Morality, and Religion. Without venturing to raise the veil behind which Masonic Mystery is enshrined, these Lectures are calculated to awaken the laudable desires of the uninitiated, and to direct the attention of the non-favoured to the fullest elucidation and application of moral truth. A corner should be found for them in the Ark of every Masonic Lodge.

A Moral Contrast. By F. Bolingbroke Ribbans, C. Coll. Camb. *F.S.A.* Longman and Co., London.—In this short tale of simple construction, but of beautiful moral texture and most appropriate application, the learned and benevolent author has drawn a forcible contrast between propriety and waywardness in youth. It is, in our opinion, eminently qualified to attain the improvement of youth, which, in the very modest introduction to the work, is declared to be the author's sole aim.

The Mabinogion, from the Llyfr Coch o Hergest, and other Ancient Welsh Manuscripts, &c. By Lady Charlotte Guest. Part I., containing the Lady of the Fountain. Longman and Co., London.—We regret that our limits will not admit of an extended notice of this beautiful production, not less in justice to the noble authoress and her spirited publishers, than as a loss to our readers. The Lady of the Fountain is one of the earliest, and classes among the best of ancient Welsh minstrelsy, and its translation is faithfully rendered by Lady Guest. In addition to the interesting romance which forms the chief feature of this number of the Mabinogion, and of the copious notes that follow the text, it is illustrated by a very perfect facsimile of the MS. of the Red Book of Hergest, from which the romance of the Lady of the Fountain is taken. Our regret at want of space to review this work as it deserves, is considerably lightened by the knowledge, that it has received the most flattering encomiums from our brother critics; in the utmost extent of whose praise we fully concur.

The Idler in Italy. By the Countess of Blessington. 2 vols. Henry Colburn.—Lady Blessington has succeeded in throwing a new charm over Italy, in these pleasant and piquant reminiscences of her former adventures and researches. Herself the very impersonation of feminine grace and elegant erudition, it is no wonder that she has elicited new beauties even in the land of natural beauty, impassioned feeling, and classic lore. We congratulate Mr. Colburn on the reception these volumes have met with, and the public on their possession.

Narrative of an Expedition into Southern Africa, in 1836 *and* 1837. By Capt. M. C. Harris, H. E. I. Company's Engineers, R.A.S., &c. &c.—In this very interesting work, the reader has presented to his imagination, depicted in the most graphic, and we doubt not, accurate manner, much of the interior of Southern Africa of which no accurate account has hitherto appeared. But the most remarkable feature in its production is, that the certainty of extreme privation, and the utmost risk of per-

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sonal danger from the native chiefs, was run by Captain Harris chiefly with a view to enjoy the pleasures of sporting to the most magnificent extent—to chase and subdue the antelope, the giraffe, the hippopotamus, and the elephant, in their native wilds and fastnesses. This pursuit led the ardent author through the territory of the crafty and victorious Moselekatse, from whose cupidity and craftiness he had a narrow escape. It is a soul-stirring and wonderful account of animal conquests and escapes; and whilst it will be found to be a splendid companion to Maxwell's "Wild Sports of the West,"—for the volume may be as fairly entitled a practical synopsis of the "Wild Sports of the South,"—it is embellished with several beautiful drawings, and is accompanied by an excellent zoological appendix, in which are described several specimens hitherto unknown to science. We recommend its perusal not merely to the sportsman, or the zoologist, but to the general reader.

The Oriental Herald, "January, February, and March," 1839. Madden and Co., London.—Parbury's monthly digest of East Indian affairs in the hands of his successor, bears every evidence of a faithful discharge of duties, rendered more imperative by previous success. The present state of affairs in our Eastern hemisphere, adds greatly to the value of this excellent publication.

The Present and Future State of Jamaica considered. By T. H. Milner, Esq. H. Hooper and Pelham Richardson.—A pamphlet deserving the attention of every one interested in our West India possessions, and especially with reference to Jamaica.

Heads of the People, No. 5; taken off by Henry Meadows. R. Tyars. "The Heads of the People" are going a-head rapidly in popular estimation. Nothing short of this could be expected in a work supported by an unequalled list of contributors, and headed by such names as Douglas Jerrold and Laman Blanchard. No. 5 is even an improvement on its predecessors, in the characteristic excellence of the pencil as well as the text illustrations. At this rate, the body of the work will beat the head; and the termination excel them both. So that the publisher will be enabled to apply Pierce Egan's problem to any competitor—"Heads I win, tails you lose."

Advice to the British Soldier. By a Non-Commissioned Officer. W. Wilcockson, London.—Mr. John Fletcher, Quarter-master-sergeant of the 59th regiment, the author of this moral manual for the young soldier, is evidently well informed on the subject he undertakes to expound, and peculiarly well qualified to apply that knowledge to the benefit of those to whom it is addressed. It points out, correctly, to the soldier how he should conduct himself under every circumstance likely to befal him, and what advantages would probably follow such praiseworthy behaviour; and it would form the most appropriate present that a kind-hearted officer could give to any soldier under his command.

Woman physiologically considered, as to Mind, Morals, &c. By Alexander Walker. Baily and Co.—This work is the emanation of no common mind. There is a freedom of thought throughout the whole, too much perhaps for general readers, who are unaccustomed to separate from the mass of theoretical speculations—few of which can be said to be consistent with established principles—those which can be tested by the application of sound sense. The more valuable portions of Mr. Walker's volume are better adapted to the professional reader, inasmuch

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as it is too *philosophical* in certain especial points to be fitted for the perusal of that sex whose state and circumstance it treats of, and for whom, by its title, it would appear to be especially written. Latent prejudice rather receives support than reproof by many remarks of the author; notwithstanding, however, his observations upon the superstitious regard to certain ecclesiastical laws are fearfully correct. Should this work extend to another edition, which it probably will, the author may with advantage improve its arrangement and materiel, by rendering it either more exclusively professional, or less so upon certain subjects, for the general reader.

An Address delivered before the Members and Friends of the Woolwich Institution. By the Rev. Charles Woodward, B.C.L. Charles Sargent, Woolwich.—In this unassuming pamphlet, the reverend author has successfully developed the object and advantages of literary, scientific, and mechanic institutions, with a view to the establishment and improvement of that of which he has become one of the Vice-Presidents. The moral worth, and religious reliance of our excellent Brother (who is the Junior Warden of the British Lodge, No. 8), with his literary and scientific attainments, eminently qualify him for such a task; and for, perhaps, the more important one, that of youthful instruction in its highest branches, to which he has devoted himself.

The Cathedral Bell; a Tragedy in Five Acts. By Jacob Jones, Barrister-at-Law. John Miller, London.—The enthusiastic author of "The Anglo-Polish Harp," and of "The Stepmother," "Longinus," and "Spartacus,"—tragedies, also, in five Acts, brings here another offering from his muse. Unlike most other modern tragedies, those of Mr. Jones are, in our opinion, better adapted for the stage than for the closet. We are aware that this is no excess of praise.

Bro. A. N. Baily, 83, Cornhill, has announced a *Life of the Duke of Wellington,* by Wm. Henry Maxwell, Esq., the celebrated author of "Stories of Waterloo," "Wild Sports of the West," and other successful works, which will appear in twelve alternate monthly parts, the first of which will be published in May. From the specimens we have seen of the pictorial illustrations, and our faith in the ability of the writer and the liberality of the publisher, we are confident it will be a splendid standard work.

Monody on the lamented Death of the Earl of Zetland, Pro-Grand Master of the Order of Freemasonry, written, composed, and most respectfully inscribed to the Members of the Lodge of Antiquity. By John Parry. D'Almaine and Co.—Brother Parry's appropriate tribute to the memory of the Earl of Zetland, better known as Lord Dundas, does him infinite credit. It was sung at the meeting of the Lodge of Antiquity, on the 27th February, by Brothers Collyer, Handel, Gear, Parry, and Bellamy, and was greatly admired by all present. It is here published in three parts for two tenors and a bass voice; and also for a single voice with a pianoforte accompaniment. The following are the words:—

We mourn a Brother dead,
Whose sainted soul hath fled
To realms of joy and peace;
But ZETLAND's name will be
Rever'd in Masonry
'Till time itself shall cease.
Peace to his manes!

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TO CORRESPONDENTS.

BRO. RIBBANS.—We have fulfilled your request (re. 21); it was warmly welcomed.

THE SPIRIT OF PETER GILKES.—We were aware of the attempt to influence the ballot; and take this opportunity to remind the Masters, Past Masters, and Wardens, to act from their own judgment, and not from silly and inconsiderate suggestions.

BRO. HALLSWORTH.—Many thanks

PHILOSOPHOS.—Wrangling in Masonry has nothing amusing, exciting, or instructive. The time is at hand when a stop must be put to Masonic disputations. Of all positions, that of assumption is the most ridiculous. Shade of Peter Gilkes, an eighteenpenny Lodge would feel ashamed under the circumstances!

A PAST STEWARD.—If present at the Birthday Festival, should have known better than to write about what he could not have seen—simply because it never took place. If not present, why be the scape-goat of another's ill-nature?

A. H.—Look to the deed of settlement, if such exists.

NO TYRO—does not rise early enough in the morning, he is therefore always too late.

A SECRETARY.—BRO. Burmester was Grand Secretary for Foreign Correspondence, and is consequently a Past Grand Officer.

NO SUBSCRIBER should pay for peeping. What will he say, now that the circular for the December Quarterly Communication is published? Were we wrong in any one particular? Did we garble any iota? Fie! fie! good words cost little. A prediction founded upon prejudice is as worthless as it is baseless.

A. Z.—If the bill was not taxed, it was certified.

BRO. RULE.—We have not yet received the publication. When we do, we shall cheerfully comply with the request.

A MASTER.—The line of duty is clear. A Master giving publicity to an infamous circular, becomes "particeps criminis."

SHADE OF BROTHER RITHERTON.—Alas, poor ghost! cannot thy eyes be replaced by some portrait-renovator?

A. A. (Grenada, W.I.).—We are greatly obliged by the communication. The lines on the 21st August, 1838, deserve mention, but we have not room. The consecration of the Lodge has been reported. See p. 404, 1838.

CORITAN —The communication is thankfully acknowledged.

BRO. K.—How many excuses may not be made for Charity's sake?

BRO. F. S.—The description of Masonic emblems in a grave-yard of Norwich, are not sufficiently explicit.

ANONYMOUS.—Lines to a Brother are not inserted for want of signature. It may appear odd, that "NOBODY" should put us to so much expense of postage.

A MASON —This letter is inserted, although without name or address; but we should bring "*our hogs to a fine market*," and endanger *our own bacon*, if we encouraged the *grunters* to evade this law.

BRO. T. H. CARROLL.—Such a recruit is an honour to our banner. We hope to record matters of importance in his own location, and of consequent interest in the distance.

BRO. THWAITES.—The obliging communication is attended to.

H. I.—The letter to the Grand Master is altogether inadmissible.

D.—"On the Black Ball," must await the issue of inquiry. Its appearance at the present moment might *excite*, but would not *gratify* the anxiety of the recently prominent actors.

SIGMA.—The magnificos are conspicuous, but not numerous.

Q.—We do not know who among the Lords of the Admiralty are Masons. All the back numbers of the Review can be procured, but not at a reduced price.

A MEMBER OF THE BOARD.—The suggestion is excellent, and we shall be glad to see it adopted. A fine (self-imposed) for non-attendance, and the proceeds to furnish the means for a social meeting on the termination of the labours of the session, will be capital. If the defaulters are many, they will pay the labourers; if few, it will show anxiety to do the business of the Craft.

AMICUS CURIÆ.—Not so. The notice is not abandoned. Cogent reasons render it prudent to postpone the subject.

BRO. SIMPSON'S communication is duly noticed.

BRO. W. D. NASH.—The able article will appear in our next.

BRO. THOMAS (525).—The letter, dated Feb. 28, only reached us on the 27th March, and is therefore deferred.

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BRO. SHARP, JUN.—We hope to have acted faithfully, and have inserted what space permitted—the rest hereafter.

BRO. MOODY.—We regret the brevity with which we are compelled to notice his communication.

BRO. BAKER (660) —We refer our correspondent to No. V., March, 1835, p. 3, *et seq.*, where he will find the subject treated of at some length; further comment is unnecessary. That the vile trash should excite curiosity in the popular world, may be lamented; but even works of open infidelity find readers. Let Masons only practice what they profess, and they may "defy the devil and all his works." We have seen the trash, and a precious task we imposed upon ourselves in wading through it!

BRO. SMITH —Delicacy of constitution will prevent the party's attendance!

GRENADA—We request the party who supplies us with Grenada papers, to address them for the Editor, care of Messrs. Sherwood and Co., 23, Paternoster Row, London.

* *.—Signing by deputy is indecent in both parties.

A WARDEN.—When unavoidable circumstances prevent the installation of the Master-elect, We are of opinion that the W.M. can, with consent of the Master-elect, appoint Wardens, who would suffer by delay. In the case in question, no loss of time occurs, as the Wardens are qualified.

BRO. THOS. FELLOWES (147)—is too late for examination. There is no alphabetical register. More in our next.

Q. (2).—We know of no distinction, morally speaking, between the pilferer of gold and the filcher of oranges. Legal punishment, however, would follow conviction somewhat in the ratio of value.

DISCIPLINE AND PRACTICE.

A CRAFTSMAN.—If an E. A. accepts the conditions of his entrustment he should persist in the ceremony, but he cannot be compelled to do so, nor ought any step to be taken. Time and circumstance will direct him in the line of his duty.

A PAST MASTER is querulous without cause; see our reply to L. in No. 20. Furthermore, we add, that a P.M. who shall discontinue as a subscribing member for twelve months, may, on rejoining his Lodge, take rank as P.M., but only as junior—his seniority of membership in the Lodge can only date from the period of his rejoining. In joining any other Lodge he must be bound by its laws; but in no case can the forfeited privilege be recovered but by order of Grand Lodge. The passing through the Chair a second time is not a recovery of the former, but the obtaining of a new privilege.

W. M. is correct. "Free by birth," are obsolete words. "A free moral agent," are the terms suggested by the "highest authority."

A MASTER—Before he complains to the Board, should, with his Wardens, comply with Art. 10, p. 80, of the Constitutions. And while on this subject, we may state, that on the 21st of February last, there were upwards of one hundred of the metropolitan members of Grand Lodge open to attainder for neglect of this law, including nearly all those Lodges whose position should make them the most honourable observers of it. Oh, the moat and the beam!

A JUNIOR WARDEN.—Although the Constitutions do not declare that a Master of one Lodge may not hold a seat as Warden in another, yet if by so doing he keeps a Brother from office, it is "contra bonos mores." The spirit of the law is, that all Lodges shall be effectively represented, not that one Brother shall represent several Lodges.

SEVERAL CORRESPONDENTS.—The circular does not state that black gloves are Masonic mourning; this was probably an omission. The lawyers would have said these are the orders, and "no more."

ONE OF THE OLD SCHOOL.—There are many emendations continually growing out of propriety and good taste, and Masonry should be in the van, not in the rear. Reform is not revolution. Children are no longer frightened at Old Bogies.

A MASON —See our remarks to P. Z. on Arch matters. No one can be present at a Board of installed Masters, but such as are *really* so, and the *candidate*.

A WARDEN.—If the Lodge elect a Warden not duly qualified, and he is installed and serves as Master, his appointments must be respected; and he, on the termination of his full year of official duty, becomes a Past Master. Still the abuse of the Constitution in the first instance is not the less an abuse; and on proof being shown to the Board of General Purposes, a strong admonition would, no doubt, be passed on the *Lodge* for their violation of the law in the first instance.

P. M.—Although general practice does not compel the production of private certificates from Lodge to Lodge, yet such is the law, and a most wholesome one it is. No Lodge whatever—

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NOT ONE, is exempt from the stringency of the law. Were such the case, such Lodge would be out of the pale of Masonic protection.

A CANADIAN MASON.—As the affair appears to be sent to a Masonic tribunal, we forbear to express any other opinion than that the passing was an abuse, twenty-eight days being required between that and the initiation.

A MASTER—"On Etiquette."—Visitors are usually placed according to the table of precedence. See Constitutions. The W.M. and P.M. and Wardens of the G.S L., should take precedence of all other visitors (Grand Officers excepted), next the Master, Past Master, and Wardens of other Lodges, in numerical rank; then members of Lodges according to their Lodge number, excepting in cases of high social rank, when courtesy dictates the necessary course.

A PAST MASTER.—"Black balls" are rolling about. It is dangerous to stop a ball suddenly, but we can, "in private," impart "a secret," and one worth knowing too, that would make this curse a dangerous plaything to any professor—who would be *loathed*—and that is a fearful sentence, which few would dare to encounter.

ARCH MATTERS.

P. Z. is, we know, of the olden time; but even he cannot be present at a Board of Installed Masters, not having been duly installed. No Arch Mason, merely as such, can claim admission.

A MEMBER OF CH. 324.—The article is referred back for the alteration suggested, and in the hope that *time* may render its insertion unnecessary.

COMP. M'M —The "Larks" at the Mess are not without flavour; but are they birds of good or ill omen?

P. Z.—It is UNCONSTITUTIONAL for any one to sign the entry book who does not intend to enter the Grand Chapter. The book ought not to be bandied about; it should *lie* for signatures in the ante-room. "Mahomet should (stroke his beard and) go to the hill."

P. Z.—It is singular that laxity of discipline should be chiefly observable where its practice is chiefly expected.

Q.—A Chapter may open for general affairs with less than nine, but not for the purpose of exaltation. There is an expectation of a revisal of the laws, and this necessary object would have been advanced, but for ill-timed officiousness.

TEMPLARS.

A KNIGHT.—The subject is now under the consideration of a few of the faithful.

H. H.—There is no *law* to bar his wishes—common sense will support him.

L.—The party is not a Templar, and can give no opinion: not that he wants talent, but he is shy in "principle."

A CAPTAIN.—Wait awhile—doubt will pass away. A year since, and but two Encampments were held in London; four now are in active discipline, and the FIFTH is rallying.

THE ASYLUM.

BRO. EALES WHITE.—As Brother Hammond's Othello says, "I am berry much——cross." We have all good reason to be so, but we will not be cheated out of our good humour. The old Mason will soon have his earnest money, and the June Festival will bring grist to the mill. "As the wind blows, so the mill goes." is a merry glee.

BRO. SENIOR.—We await his future report in anxiety. See the Asylum report.

AN ADMIRER may rest assured that there is not the slightest fear of the erection and endowment of the Asylum in due time. The founders are among the most anxious. The first proposition is noble in its object, and by devoting small annuities to the necessities of deserving Masons, the carping objections of those who talk about giving, but give not, is at once reproved. More immediate and stirring measures are also thereby rendered unnecessary.

MRS. T.—We feel the compliment paid to Masonry, by such esteemed advocacy as of great advantage to the Asylum.

W. T. (25).—Pursue your laudable course without fear or reserve.

A WARDEN.—The division of the funds in favour of the "Charities" instead of the "Schools," is the honourable interpretation of the wishes of nine-tenths of the Craft. The Ball Stewards deserve general thanks.

A MASTER.—The Asylum will ultimately prove the "Bulwark of the Schools."

☞ **Remember, the 19th of June next is the Festival-day for the Aged and Decayed Freemason.**

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THE

FREEMASONS'

QUARTERLY REVIEW.

JUNE 29, 1839.

THE GRAND MASTER.

His Royal Highness the Duke of Sussex, M.W.G.M., attended the especial Grand Lodge in April, and the Quarterly Communication in June; he appeared to be in excellent health and spirits, and gratified the several meetings by very eloquent addresses. On the first occasion he took the opportunity to admit that the granting of annuities to the worthy aged and decayed Freemason met with his approbation.

The Earl of Durham has been appointed Pro-Grand Master of England, the "Alter-Ego" of his royal friend. His Lordship, as Deputy Grand Master, and in all the relations of his Masonic career, has given such solid and abundant proofs of his fitness for this high distinction, which leave but one impression on the minds of all; "detur digniori," as a moral axiom, has in the case of this appointment been faithfully illustrated. The Craft generally, at home and abroad, will acclaim the Earl of Durham as the fitting successor of their venerated and esteemed Brother, the late Earl of Zetland—the mantle has deservedly fallen upon one whose honest heart will not the less appreciate the honour because it is merited.

The Earl of Zetland, worthy of his noble sire, the inheritor of all his excellent qualities, succeeds Lord John Churchill as Deputy Grand Master, in which office his Lord-

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ship is the third in generation;—his grandfather and father having both held the same distinguished situation, and under the same Royal Grand Master. From the known attachment of the Deputy Grand Master to Masonry, the Fraternity may feel assured that their hopes and expectations will meet with the kindest attention and support.

THE NEW GRAND OFFICERS.—The Brethren who have attained the rank of Wardens are the Hon. Aug. H. Moreton, *M.P.*, and Capt. Deans Dundas, *R.N.*; neither of them are as yet much known to the Craft; but from both there is much of promise. With a rectitude of intention the Brethren are also endued with a high sense of moral integrity and honour, and having accepted office will, it is confidently expected, show that, in possessing the right, they have vigour of mind to execute the duties annexed to their appointment.

The Deacons and Sword Bearer, Brothers Douglas, S. C. Norris, and Mc Mullen, may be said to be selected from the Craft, they are all Past Masters. The Senior Deacon is from No. 4. The Junior from the Grand Stewards' Lodge, in which he has proved himself a very useful and talented Member; his father and uncle, for a long period of years, were like himself among the foremost in duty and obedience. And the Grand Sword Bearer from No. 5, has given proofs of great activity in the Craft.

The other Officers are continued in their respective Stations.

THE BOARD OF GENERAL PURPOSES (with which the Board of Finance is now incorporated) will have much important sessional matters under its consideration. Brother Henderson, the former President, has been again nominated, and will no doubt carry into effect the object he commenced with so much good intention and zeal. We allude to the library. As the room is now ready, and the cases fitted, it will only remain to collect materials, and throw the library open to those whose wishes may lead them to visit it.

The researches of Brother Henderson have extended to many matters of importance, which came under his attention when Grand Registrar: we solicit him now to give the fullest possible effect to his views, and inform the Craft generally upon whatever may have appeared interesting.

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The financial statement of affairs betokens a favorable aspect—and the Secretariat is in a general course of improvement.

The *Provinces* are, under all circumstances, in a very fair state; a gentle sprinkling of Provincial Grand Masters, would prove refreshing in districts where due authority is wanting, while such appointments would greatly relieve the Grand Master. We have not heard much of the effects of the regulations of the Grand Registrar, under whom it was stated that Provinces without Grand Masters were to be placed.

COMMITTEE OF LAWS.—Five Brethren are appointed by the Grand Master to investigate the Constitutions, and to report to the Grand Lodge. It is singular that all the selected are lawyers, (Grand Officers), and no doubt eminent as such, and qualified to investigate and report. But why all lawyers?

FREEMASONRY IN GENERAL.—The reports from Scotland, Ireland, and from Foreign parts, will be perused with unusual interest.

THE SCHOOLS are in a very satisfactory state; their festivals have terminated greatly to the honour of their supporters.

THE ASYLUM has, although but of new birth, proved to be of Herculean strength, and has fairly strangled all prejudice. Its festival has come off with a splendid collection, and with a credit that redounds to the honour and generosity of those who aided in the spirited effort.

The excellent chairman of the day, Brother Rowland Gardiner Alston, the Deputy Provincial Grand Master for Essex, felt as a young, generous, and ardent mind, that he was entrusted with a high and dignified office,—that the confidence of one numerous class of the Masonic community, and the tearful hopes of another, were committed to his guidance and guardianship for the day, on which, of all others, that confidence and those hopes were to be gratified and realized. Brother Alston blenched not at the task, but delivered himself with ease, judgement, and with such power as in a measure greatly to neutralize the effect which contradictory circumstances had occasioned. The result must

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have been as gratifying to his own feelings as his kindness and energy have proved serviceable to the cause he so warmly espoused.

As usual, the ladies blessed the occasion by their presence, as well as by their subscriptions. The Old Mans' cause is that of Woman herself: youth may have its charms, but in her eyes age is venerated because her heart is pious. Five hundred and thirty pounds were collected among one hundred and twenty persons, many of them not Masons, yet applauding and supporting our principles.

It has been asked why the number then present should have fallen off one third from the last festival? the reply—for a reply must be given—will be found first, in the temporary jealousy which some well-disposed, aye, and most liberally-disposed Brethren, have felt in the partial change of system, by which the interest of capital has been appropriated to the aged Mason until the Asylum can be erected and endowed: next, that those Brethren not as yet subscribers, but who have declared their approbation of this mode of immediate benefit, did not at once attend to prove that approbation by their presence and subscriptions: and lastly, by the absence also of many who, ignorant of the contemplated withdrawal of several former cheerful contributors, but relying upon the accession of fresh forces, did not feel called upon to attend at a personal inconvenience.

The difference in the amount collected is easily explained; last year nearly two hundred pounds were reported as extraordinary efforts, not likely to be repeated; while the Ball in January, which netted £75, was equally divided between the three Charities; had this not been the case, £50 more would have become available assets; furthermore, the contemplated Masonic Festival at Peterborough was diverted from its original intention, and the sermon announced to be preached by the Rev. Mr. Mortimer, has been postponed. Had these various items been brought into account, a magnificent total would have been declared. All hail! however, to the spirit and the integrity of those who have done the good they have!

We say now to those staunch advocates for the Asylum, would you wait until tens of thousands are collected before you can carry practical benevolence into effect? if you do, you leave the worthy Aged Brethren of your own time to starve and to die.

We say to those who are for the annuities only, will you refuse to such as have heralded this lesson of Charity,—a refusal to build when the means shall be forthcoming?

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The answer in both cases will, we fearlessly state, be such as Masons ought to give—"Collect the means, and apply them in all good faith for the purposes intended!"

But we say to the nobility of Masonry, and to those who have abundant means—"You cannot urge any plea why *your* contributions are not recorded in the list; your position amongst us excites hope in all whom nature and virtue should make dear to you, that in their decline of life you may be both their ornament and their consolation. Oh! as they commend your virtues, in the name of Heaven deserve the old men's praise and thanksgiving!"

Surely the Asylum is not to be left to be raised by one portion of the Craft? if it is, then let that portion have the means as well as the honour, for unbounded means there are, if properly examined into; and, as Brother Jerrold in his beautiful poem of "The Palm Tree" says:—

> "Pour we the wine of Charity around,
> And let it bless and fertilize the ground;
> * * * *
> So that beneath its fruitful ample dome,
> The old may eat their bread—may find a home!"

There is a mine of wealth yet to be explored, which will prove an abundance unto the Worthy Aged and Decayed Freemason, who, before the debt of nature shall be paid, and the awful chasm of the grave shall have entombed all the prejudices that have hitherto prevented the erection of an earthly temple consecrated to Humanity, shall yet praise and bless his Creator, and hear the loud blast from the trumpet of truth, proclaiming—

> "The stone is laid, the temple is begun,
> Help, and its walls shall glisten in the sun.
> * * * *
> There, beneath acacia boughs, shall old men walk,
> And, calmly waiting Death, with angels talk."

Said we not that the time would arrive when all and every, and each Mason would become enlisted in this cause—and its banner would float proudly in the breeze?

The general body of supporters have acted their part during a very trying conflict of opinion, with great good temper, with prudent consideration, and with sound moral courage;—they have not permitted themselves to be allured from the open course they marked out, by any promises of support, or from any foolish fear; they knew their object to

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be a good one, and were indifferent as to any feeble construction which might be put upon their general motive, or the sound principle on which that motive was based: honest themselves, they have been honest to others; while striving to carry out a grand principle, they have continuously exerted themselves on behalf of the subordinate but not unimportant objects;—while the Asylum was their watchword, the Schools were always in view.

They have had embarrassments and difficulties to contend with; but their attention was yet alive to all other matters, whether of legislation or practice, and we question whether this frank and enlivening spirit which always presented a front of dignity, and a certainty of action, has not been of the highest importance to the interests of the Asylum, for a proof has been given, if such were wanting, that the "Chosen Band," were ready and willing to bring their powers to bear on the instant, wherever a Masonic summons might direct them; that, in fact, they became a phalanx of unity and strength, worthy of the strictest examination, and having been tested by every moral assay, they stand forth with conscious dignity.

The Grand Master admitted at the Especial Grand Lodge in April last, that he saw no objection to Masonic Annuities —that he would not himself suggest the designation by which the Institution should be named—and that, provided only the *interest* of the capital should be distributed, and that the capital itself should be properly invested, there could be no objection; reserving, however, to himself the examination and approbation of the general laws and regulations. His Royal Highness further stated, that he was not anxious that there should be any change in the parties conducting the affairs.

That after a careful review of circumstances, the Grand Master should have arrived at his present conclusion, is not to be wondered at: it is the true character of an honest mind to be as frank in concession, as it may have been stern in objection; but when so exalted a personage at once waives all former doubts, for it is clear that doubt no longer does exist—no not even as to the remotest probability, that the Schools can be endangered—the admission becomes the more valuable, the principle more to be admired.

It should be observed that the last General Meeting had decided, that Six Candidates for small annuities should be elected in July, and this evident approval of immediate

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operation, no doubt tended to place the sincerity of that meeting in its proper light, and to shew that its frontier-line embraced but one object, the determination to aid their aged Brethren by the utmost possible good; and there need be no further difference of opinion as to the future ground to be taken up—because there will naturally fall into the ranks a vast number of wealthy and liberal Masons; who, like their Illustrious Leader, will bring into the general stock their opinions with their subscriptions; and whatever direction the united benevolence shall take, the present supporters will accept their junction in the cause, as the most satisfactory evidence that their own exertions are appreciated —while the honor of having first stimulated the exertions of the fraternity, secured the co-operation of all classes, and obtained the sanction of the Grand Master, are trophies, which, while living will embellish their Masonic heraldry, and when dead, form their splendid escutcheon. Never was a Masonic principle more honorably examined, never was a moral victory more nobly achieved!

The true promoter of science views, in every object of her pursuit, the perfection of physical improvement to be dependant upon contemplation and reflection, as connected with moral science; and that were it otherwise, the advantages of metaphysical science would not produce an approach to that enjoyment which fills the moral mind with unmixed admiration. Moral science embraces the power RIGHTLY to direct the mind, and prevents it from perverting wholesome truths into corrupt impressions. The mind consequently is enabled to view natural elements with greater purity; and physical science becomes invested with a dignity it could not attain but for this principle of refinement. Mind is the superior gift, calculated for the possession of all classes; and the peasant, the artisan, the tradesman, the mechanic, the merchant, the peer, and the prince, are all tested by it, and become estimable or otherwise, as they exert their powers in useful and practical results. Masonry is a moral fulcrum, and amid all improvements it is gratifying to observe that in every age, especially in the present, it has in all respect given abundant proofs that as it was coeval with creation, so it can only be surrendered on the fiat of HIM who ordained its existence.

We feel an intuitive presentiment that at the present moment which teems with import, the workings of our

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great system are passing through the alembic of reasonable and unbiassed opinion; and it is now that we feel much pride that our columns, having hitherto fulfilled the word of promise, by admitting only such remarks and opinions as tended to instruct and amuse, have become a necessary medium through which public opinion may be safely conveyed. We have always held, that while *Freemasonry* is immutable, because it is *virtue*, yet that such enlightened system of rational improvement as can be effected by freedom and good order, whether in its legislative or practical points, should not be disregarded. It is most gratifying to our *amour propre* to find that such objections to a revisal of the Constitutions have recently been removed, and that the "Book" whereby we act is to be re-opened. We trust that this duty will be performed so conscientiously that faith, hope, and, above all, charity, will be respected in their nicest landmarks; that discipline and practice will be ensured; and lastly, that such enactments will be made as will render any future alteration very distant.

We take this opportunity of returning our complimentary thanks to him, or to them who, not understanding, or not choosing to understand, in any remarks we have hitherto made touching either him or them, our real intent and purport, have thought it seemly to intimate (chance giving him or them the opportunity) that such remarks were intended to apply to the most exalted rank. In disclaiming any disrespect, and in awarding all honor where due, we repeat as strenuously as we can, that our aim then was to reprove interference, and we now in the most stringent sense denounce all that meddling officiousness, which however it can ingeniously pervert, cannot as ingenuously admit, the means of wholesome admonition—*qui capit ille ferat.*

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ON FREEMASONRY.

ON THE SKILL OF ANCIENT MASONS IN THE SCIENCE OF ARCHITECTURE.

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

No one can rise from the contemplation of Freemasonry, without being struck with the extraordinary fact, that almost all the Sciences which have conveyed benefits to mankind, owe their origin to the secret power which operated with such genial efficacy in the Lodges or Assemblies of that remarkable class of men, who were engaged in planning and executing the noble public structures which constituted the pride of each particular people; while they tended to excite a spirit of emulation that produced the most beneficial results. In the dim vista of forgotten ages, discoveries and inventions, whether arising from the effect of accident, or emanating from the brilliant efforts of genius, stand out in bold relief, amidst records that are fabulous, or facts that are founded in conjecture. Amongst the rest, Geometry, with its application to Architecture, offers a series of practical illustrations on which the Free and Accepted Mason may dilate with equal pleasure and pride, because they constitute an unerring testimony to the merits and scientific excellence of our ancient Brethren.

The earliest nations of which we possess any authentic account, before the introduction of Temples for the celebration of divine worship, performed their devotions on high mountains; for *the highest of hills and the lowest of vallies* were ever accounted sacred; and it was an ancient belief, that, as the summit of a mountain made a nearer approach to the firmament where Heaven was supposed to be locally situated, so it was concluded that from thence the prayers of the worshipper were more likely to be heard. Devotion was also offered at tombs and funereal cavities of the earth; because it was thought the departed soul hovered near the place where its former companion the body had been deposited; and it was addressed in the character of a mediator between the devotee and his god. "Who it was that erected the first temples," says Archbishop Potter, "is not agreed by

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ancient writers. Some ascribe it to Phoroneus the Egyptian; others to Merops; others, among whom is Varro, to Æacus the son of Jupiter. Some will have Jupiter to have been the first who built Temples, and on that account to have been the first and principal god. The Egyptians refer the invention to Isis; the Phrygians to Uso. Others rather choose to derive it from Cecrops the founder of Athens, or Dionysus, otherwise called Bacchus. Some mention the Arcadians or Phrygians, or Thracians, or Cretans as the first founders of Temples. Others name in particular Melisseus, King of Crete. Lastly, that I be no further tedious, many are of opinion that Temples owe their first original to the superstitious reverence and devotion paid by the ancients to the memory of their deceased friends, relations, and benefactors; and as most of the gods were men consecrated upon the account of some public benefit conferred on mankind, so most of the heathen Temples are thought to have been at first only stately monuments erected in honor of the dead. Nor is it any wonder that monuments should be at length converted into Temples, when at every common sepulchre it was usual to offer prayers, sacrifices, and libations."

The first public buildings, by whomsoever erected, can scarcely be considered as places of divine worship, although they might be afterwards appropriated to that purpose, for it has been conjectured by many learned writers on the most plausible evidence, that the Tabernacle of Moses was the first religious edifice dedicated to the exclusive worship of God. The Tower of Babel, as we are informed by Moses, was raised with immense labour and exertion; yet it was not for devotional purposes, but to get the architects a name; to prevent dispersion, and perhaps, from its height, was intended as a place of security against the effects of another deluge. No conjecture can be formed to illustrate the extravagance of this notion, beyond the simple fact as it is recorded by the Jewish Lawgiver; but respecting the work itself, we are unable to withhold our admiration and applause, at the magnificence of its conception—the science developed in its plan—and the combined labour and ingenuity of its execution. It was a work of which the Noachidæ, or ancient Fraternity of Masons, might be justly proud; although their intentions were frustrated, and their policy destroyed by divine intervention, that the Architects might be dispersed abroad to colonize the world.

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The walls were of immense thickness and solidity, and the interior apartments comparatively small, intersected probably by secret and winding passages, purposely made intricate, to carry on designs of mystery and promote superstition. These were soon brought into use by the Cabiri; who, finding this building admirably calculated for the celebration of the Spurious Freemasonry, devoted the lower apartments exclusively to this purpose, and the extraordinary noises which were heard during the rites of initiation, soon excited the superstitious reverence of the vulgar, who feared to approach the precincts of an edifice consecrated by the assumed presence of their deities. The upper tier, which contained one large chamber, was used as an observatory for astronomical observations. The Tower was dedicated to Belus, but it does not appear that any rites of public worship, distinct from initiation were ever offered to him in this place by the population which was suffered to remain. In later ages when Temples became common, and statues of the protecting deity occupied a conspicuous place in the consecrated edifices, an image of Belus was introduced into the adytum of this Tower, and divine worship was practised in conjunction with the Spurious Freemasonry: for it was by a progressive improvement that the times of their celebration were regulated by the recurrence of Solemn Festivals, commemorative of the brave exploits, or the public services rendered to mankind by the deity in whose honour they were established.

The dispersion of mankind was a beneficial event, rendered necessary by a redundant population, which the plains of Babylon would soon have become inadequate to supply with food. This event propagated Masonry throughout the world; and the pyramidal Tower of Babel, with its secret vaults and caverns furnished models for the infant architecture of every colony which established a permanent residence on any part of the globe. If a communication between the Masons of contiguous tribes became necessary to promote the purposes of science—the signs and tokens used by the Noachidæ constituted an universal language, which would tend, in some measure, to obviate the inconvenience arising from the confusion of tongues. And as the judgment of the contemplative Master Mason became matured by study and reflection, improvements were introduced, which conferred a character on the science amongst each particular people; and numerous illustrations of the

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vast ideas which distinguished the Fraternity, exist in every country under Heaven. Hence originated the pyramids of Egypt* and Mexico, the catacombs and caverns of all nations, and the pagodas of the eastern and western hemispheres;—all gigantic, and equally displaying the geometrical knowledge of the artists by whom they were respectively designed. The master mind which conceived them was undismayed by obstacles apparently insuperable; toil and labour were unheeded; and genius aided by perseverance produced structures which still remain, and for ever will continue as imperishable monuments of the superior talent and elevated ideas of our ancient Brethren.

It is only by such reflections as these that we are able to estimate the obligations which mankind owe to the science of Freemasonry, as it gradually developed itself in the infancy of the world. Without it the sublime, the beautiful, and the romantic in the works of art would never have had existence. It was Freemasonry that erected the lofty dome, the majestic temple, and the ornamented portico. It was Freemasonry that decorated her gorgeous edifices with painting and sculpture. And it was the same divine Science that enriched them with permanent colours, which, after a lapse of more than two thousand years, are still as bright and glowing on the broken columns and dilapidated roofs, as when they were first laid on.

Genius is confined to no age; and its workings in the bosoms of ancient Masons—even in the absence of that knowledge which results from experience—though their names be unknown, may be easily traced in the grand and majestic remains which exist in the Old and New worlds. The earliest temples were caverns excavated in the solid rock; and for the most august specimens of this kind of architecture we must refer to the science of the ancient Fraternity in India. Here, in the most early times, Masonry, with its attendant arts, attained a high comparative state of perfection; for the edifices of that country display a grandeur of design and elegance of execution

* The date of the pyramids has ever been found a difficult problem to solve. The old Arabians, at a loss to conceive how these vast masses of masonry were piled together, referred them to the antediluvian period; and with their usual predilection for the marvellous, have constructed a legend which would make a figure in the One Thousand and One Nights.

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which was acquired, even in Egypt, at a much later period; whence Operative Masonry is said to have passed to all other nations. The wonders of the structure at Elora, have been accurately described by Captain Seeley. It consists of a series of sixteen contiguous temples, each possessing porticos, sanctuaries, columns, and galleries; all excavated in the living rock, and adorned with hieroglyphics, and sculptures of gigantic figures of the human form.

In Elephanta are similar cavern temples, apparently of equal antiquity. The principal excavation is of vast size, and decorated with colossal images of the chief divinities of India; some being more than fourteen feet in altitude. They are sculptured in such high relief as to present the appearance of detached figures; and exceed the Egyptian statuary in elegance, although they fall short of the works of our expert brethren in Greece. Most of these figures are decorated with the Zennar or sacred cord, which was a symbol of initiation. They are depicted with crowns and pyramidal caps, and decorated with jewels; but they exhibit countenances of the most revolting character. In the words of Linschoten, they are distorted into such horrible and fearful forms, that while some make a man's hair stand upright, others are distinguished by a placid serenity and benignity of countenance; and others betray evident marks of deep dejection and inward anguish. The more conspicuous figures are all gorgeously arrayed after the Indian fashion with heavy jewels in their ears, with superb collars of precious stones, with belts sumptuously wrought, and with rich bracelets on their arms and wrists.

The chapels or smaller temples have their walls covered over with hieroglyphics and symbolical figures; amongst which we find representations of the Tau Cross, which was an emblem of generation. The christian reader may start when he beholds the sacred emblem of his faith used as a symbol of heathen devotion, but it is even so. The holy Cross pointed to the four quarters of the compass; and was honoured as a striking emblem of the universe by many ancient nations. It is found engraven on their monuments; and even the erection of many of their temples was conducted on the same cruciform principle. The two great pagodas of Benares and Mathura are erected in the form of vast crosses, of which each wing is equal in extent; as is also the pyramidal temple of new Grange in Ireland, and many others.

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In all the early, as well as the more recent Masonic structures of antiquity, symbols of the spurious Freemasonry were conspicuously sculptured. In Egypt these were the globe and winged serpent; a sitting figure of their sacred stream, the lotus, the scarabæus; the hawk; the dog; the cross or sacred tau; Isis with her sistrum, butterfly, serpent, vase, patera, cornucopia, &c.; numerous hieroglyphical characters of various and significant meaning; while figures of the Sphynx were placed in long extended avenues leading to the most sacred temples, as symbols of prudence and secrecy. Belzoni says, "that on all the walls, columns, ceilings, and architraves, there is no where a space of two feet that is not covered with some figures of human beings, animals, plants, emblems of agriculture, or of religious ceremony. Wherever the eyes turn, wherever the attention is fixed, every thing inspires respect and veneration; heightened by the solitary situation of many of the temples, which adds to the attraction of these splendid recesses." The ancient temples of Mexico were covered over with hieroglyphics sculptured in relief. Thus to express the rapid progress of time they introduced a serpent; for suffering innocence a rabbit was the symbol. Drawings of feet denoted a public road. A living man was represented by a human figure with small tongues painted near his mouth; a dead man had none of those appendages. To live is to speak, say they; and hence, a volcano was symbolised by a cone with tongues over its summit, to denote the mountain which speaks, &c. They had, says Humboldt, "real simple hieroglyphics for water, earth, air, wind, day, night, the middle of the night, speech, motion; they had also for numbers, for the days and the months of the solar year. These signs, added to the painting of an event, marked, in a very ingenious manner, whether the action past during the day and night; the age of the persons they wished to represent, whether they had been conversing, and who amongst them had spoken most."

The gate of the Lions, erected by the Cyclopean Masons at Mycenæ, before the time of Abraham, had its capital ornamented with three annulets, emblematical of the divine Triad eternally existing. "The abacus supports four balls, or circles, which are again surmounted by a second abacus, similar to the first. They are supposed to have been derived from the worship of Mithras, the lion being the symbol. It is not a little curious that balls, and these spirals, which

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in all hieroglyphics signify water, are found in the treasury of Atreus, at Mycenæ, and at Persepolis. The triangular form of the stone above the doors at Mycenæ had a particular signification. It was certainly a mysterious figure among the Egyptians. Diodorus informs us, that Cambyses, who lived in the sixth century before Christ, not only took ornaments, but even artists, from Egypt, to adorn his palace at Persepolis; but these artists and ornaments came from Thebes, which the Egyptians called the City of the Sun. The Cyclops were worshippers of fire, Vulcan, and the Sun." *

If we turn to "the far west," we shall find, amidst the darkness and uncertainty which attend the history of nations little known, the genius of Masonry busy in projecting and executing great architectural undertakings. In Britain, the prevailing taste was to astonish by magnitude rather than to please by decoration and beauty; and the magnificence arising from such a design, was effectually exhibited at Stonehenge and Abury; the latter of which was the largest temple ever known; extending very nearly to a length of two miles. These structures, though rough and uncouth to the eye, were formerly, as we are told, but I am ignorant on what authority, plastered over with mortar, and ornamented with hieroglyphics in painting and enamel. Be this as it may, they certainly contain the rudiments of architectural science, combined with a competent knowledge of the laws and motions of the heavenly bodies; for they were constructed on true astronomical principles. In the words of a learned antiquary and topographer, "the regular pillars and architrave of Stonehenge wanted nothing but the polishing operation of the chisel to class it under the lowest grade of architecture; indeed, the transition from this British to a Tuscan colonnade, would be a very ready one. To round the uprights, and give them a plain capital, and render the faces of the architrave smooth by help of the chisel, would present the eye with a regular architectural temple. Stonehenge, strictly speaking, is not an unhewn structure; for, on examination, it is plain that the stones have had mortices and tenons formed in them (by sharp pointed iron instruments), by which they were compactly united together." And thus we find Operative Masonry in active exercise amongst a people that were reputed barbarous, and buried in the grossest idolatry and superstition.

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* Sir W. Gell, cited by Fosbrooke. Encyc. p. 6.

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In the New World, Masonry was in full operation at the same period; and here our ancient Brethren reaped abundant laurels. The pyramids of Mexico, like those of Egypt, are of an unknown antiquity. A group of these extraordinary buildings, which assimilate the masonry of all ancient nations, still exists, according to Humboldt, in the valley of Mexico, eight leagues north-east from the capital, in the plain that bears the name of Micoatl, the *Path of the Dead.* There are two large pyramids dedicated to the Sun (Tonatiuh) and to the Moon (Mextli), and these are surrounded by several hundreds of smaller pyramids, which form streets in exact lines from north to south, and from east to west. Of these two great teocallis, one is 180 feet, and the other 144 feet in perpendicular height. The basis of the first is 682 feet in length. The small pyramids are scarcely 32 feet high; and served, according to the tradition of the natives, as burial places for the chiefs of the tribes. On the top of the great teocallis were two colossal statues of the sun and moon; they were of stone, and covered with plates of gold, of which they were stripped by the soldiers of Cortes. "I have been assured," says M. Humboldt, "by some Indians of Cholula, that the inside of the pyramids is hollow; and that during the abode of Cortes in this city, their ancestors had concealed in the body of the pyramid, a considerable number of warriors, who were to fall suddenly on the Spaniards; but the materials of which the teocalli is built, and the silence of the historians of those times, give but little probability to this latter assertion. It is certain, however, that in the interior of the pyramids there are considerable cavities."

There were also pyramidal temples in the city of Mexico and that of Vitzliputzli was the largest and most magnificent. It has been described of such prodigious extent, that a town of more than five hundred houses might have been erected in its courts. It was in shape the frustum of a square pyramid, one side of which contained an elaborate staircaise. It was a sumptuous pile of building, and the flat surface at the summit was paved with jasper of various colours. The pillars which surrounded the court were brilliantly ornamented; and statues of the chief deities were placed in conspicuous situations. It is indeed a remarkable fact, that the aboriginal inhabitants of this great continent, savage though they may have been for a succession of ages, were in times too far remote for either record or tradition, a wise, civilized, and scientific people. An evidence of this exists in the

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record, that more than half a century ago, two ancient wells were discovered in North America, *walled round with brick.* It is clear, therefore, from this incident, that, as bricks were unknown to the first inhabitants of whom we possess any knowledge, they must have been used by a people antecedent to them, with whom arts and civilization had been cultivated with considerable success. And this primitive people, whoever they might be, were acquainted with the principles of geometry, because the wells were walled in a perfect circle.

Another instance which equally elucidates this conclusion may be deduced from a recent number of the *Constitutionnel*; which records that on the coast of Peru, in the environs of Garvey, province of Truxillo, an ancient buried city of considerable extent has been recently discovered, by the captain of an American vessel, named Ray. Following the course of some excavations which he made, he found the walls of the edifices still standing, and many of them in a complete state of preservation. He infers from the number and extent of them, that the population of the city could not have been less than 3,000 souls. Great numbers of skeletons and mummies, in a perfect state of preservation, were found among the private and sacred edifices, and a great number of domestic utensils, articles of furniture, coins, and curious antiquities. The earthquake, by which it would appear the city was engulfed, appears to have surprised the inhabitants like those of Pompeii, in the midst of their daily avocations, and many of them were singularly preserved, by the exclusion of atmospheric air in the precise action or employment of the moment when overwhelmed. One man, standing up as if in the act of escaping, was dressed in a light robe, in the folds of which coins were found, which have been sent to the scientific institution of Lima for investigation. A female was also found sitting in a chair before a loom, which contained an unfinished piece of cotton-stuff, which she was in the act of weaving. The cotton-stuff (which is of a gaudy pattern, but very neatly fabricated), is about eight inches in diameter, and appears to have been only half completed. A great number of antiquities and curiosities found in this American Herculaneum grave, have been sent to the museum of Lima.

Here the scientific efforts of our ancient Brethren have been brought to light in those regions where Operative Masonry would be least expected to exist. And this constitutes a collateral, but most convincing proof, corroborated

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by the remains of gigantic pyramids in Mexico and elsewhere; that some of our ancient Brethren, the descendants of Magog, on their departure from Shinar, led their colonies in a north-easterly direction, and progressing slowly through the snowy regions of Siberia, in process of time sought a more genial climate on another continent; carrying with them a competent knowledge of Operative Masonry; and a system of religious mysteries or Spurious Freemasonry; of which sufficient vestiges of ancient customs remained amongst the native population, when Las Casas visited, and Purchas wrote of these benighted regions, to sanction the hypothesis. Here these two divisions of Freemasonry flourished, alike unknown to fame, and unrecorded by the historians who have transmitted to posterity those invaluable data on which we found our knowledge of causes and effects in the nomadic history of the eastern hemisphere. And while we feel assured that Freemasonry, in one or other of its forms, was making a slow though certain progress to perfection amongst the people whose habits and propensities have been thus familiarized to our ideas; we enjoy the further satisfaction of knowing, that, in a quarter of the globe whose existence was not even suspected by this busy and active population, the inhabitants were pursuing the same courses, and practising the same description of religion and science, under the sanction of a similar discipline, which operated to produce a series of uniform results.

To the philosophic eye of the deliberative Freemason, these facts, and the deductions to which they insensibly lead, cannot fail to possess the charm of an intense and pervading interest. He will pursue them through their various and instructive details; and, discovering their value and usefulness, will reap from their study that mental confidence which springs from an implicit faith in the Great Disposer of events; assured that under the direction of His superintending Providence, human reason and human science have always been employed in promoting those beneficent designs, which will eventually produce the glory of God and the welfare of man.

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Fig. I.

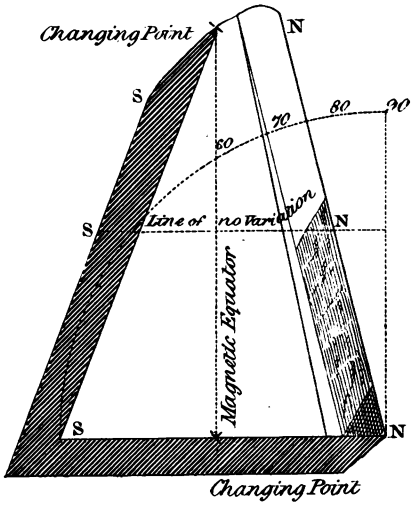


Fig. II.

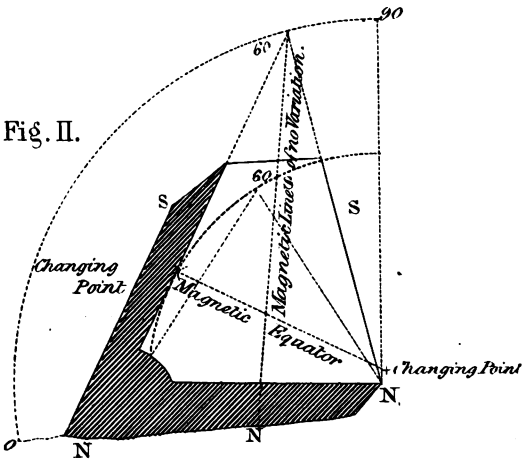


Fig. III.

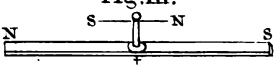


Fig. IV.

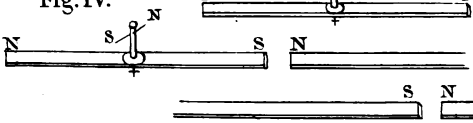
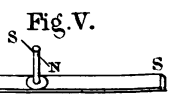


Fig. V.



R. Martin, lith. Long Acre.

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Fig. VI

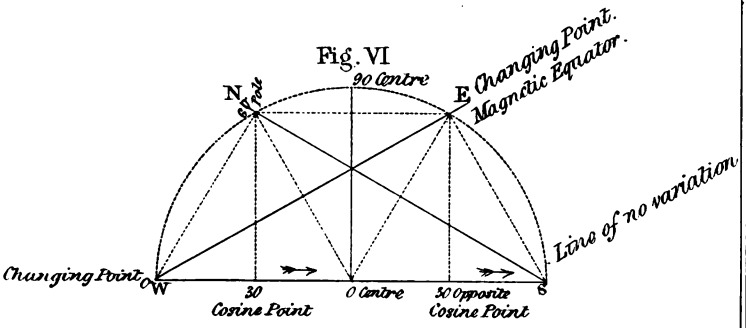


Fig. VII.

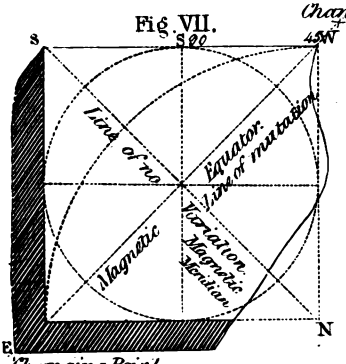
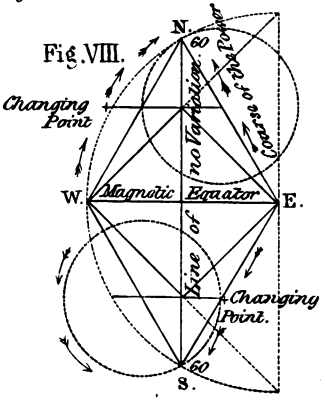


Fig. VIII.



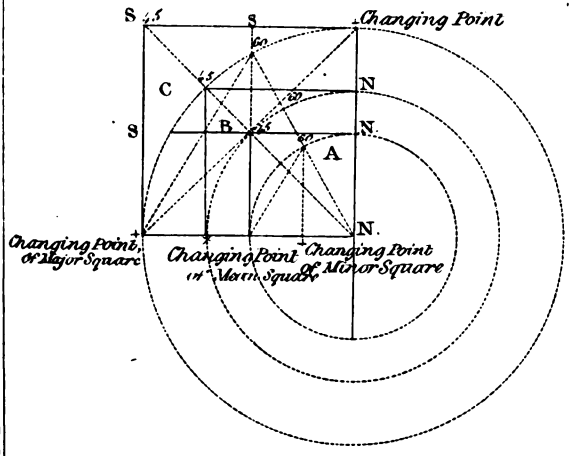


Fig. IX.

R. Martin, Lith. Longacre.

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A NEW SYSTEM

EXPLANATORY OF TERRESTRIAL PHÆNOMENA, &c.

BY THE LATE BROTHER ROBERT TYTLER, M.D.

SURGEON 35TH REGIMENT BENGAL N. I.

(*Continued from page* 22, *Vol. VI.*)

FIG. I, in the accompanying plate, represents a magnetic specimen (reduced to one-half the size), purchased from a Bysantee, or toy-merchant, in the Basar of Futtehghur, in the year 1837; and is said to have been brought from the Isoree Pahar, or mountain of Mahadena, which hill, or mountain, is reported to be situated in the country of Joudpera, and distant twenty native marches from the City of Ferrukabad, is, therefore, here adduced; because from this stone the fact is verified, that, in Mineral Magnets, the mutating spot appears in the Centre of the Base of the former, as well as in the side of the latter Triangle.

The next fact which, in order, I am called upon to establish, is evidence of the assertion, that the Changing Point (determined by means of the Triangles before delineated, and appearing on the surface of Natural Rocks, to be posited in the Centre of a Line constituting the side of an Equilateral, and the Base of an Isoceles Triangle; and, thereby, equal to the Semi-Diameter of a given Circle) is *bona fide*, a Magnetic Pole, or point to which turns one of the ends of a Compass Needle. With a view of proving this fact, upon which depends the important TRUTH, that the Metaphysical point, forming the Centre Changing Point of Magnetism, is apparently moveable within matter; and at one time, under certain conditions, constitutes a Pole, and at another, when those conditions happen to vary, really becomes a Centre, there is, in this place, appended (Fig. 2, half the natural size) a representation of a third fragment of ferruginous Rock, purchased in the City of Delhi, in the year 1836, which exhibits the Frustrum of an Isoceles Triangle, that has been separated from a surrounding mass of Magnetic Ore. In this specimen the Centre of the Base is a Pole, marked N, while the opposite Pole S is found in the vertex of the Frustrum; in the same manner, that we discover a Pole N, located in the apex of the Equilateral Triangle, appearing on the surface of the first adduced specimen of those interesting and instructive Rocks. An experiment also serves to determine the apparent mobility of the Centre, within the substance of the Material Magnetic Mass. The word apparent is, in this place, employed by me, because the Magnetic Pole, being assymptotic, or beyond matter, fixed in space, in a point to us both unknown and inconceivable, can never change; and, consequently, in whatever manner the explanations of a shift in the Loadstone of one, or both Poles, may be attempted, it is clear that the Pole itself is unaltered, and unalterable; and, therefore, the circumstance of an alteration in the Pole, although to our senses the change has been effected, is yet only seeming, and not *bona fide* real. I likewise make use of the expression, within the substance of the Rock,

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in consequence of the fact having been proved by means of the Triangular and straight Lines, existing in relief, on the surface of the first delineated Magnetic Stone, that the POWER works upwards from the Centre of the Ore, and does not confine the course of progressing through the Universe merely to the surface of the stratified Body. The Experiment is this.—Let N S (Fig. 3) represent a Bar Magnet having a Magnetised Needle, poised in the vertical plane, placed above the Centre of the Bar marked +. So long as the Magnet remains undisturbed in the situation delineated, the Needle will continue with inverted Poles in the horizontal position *s*—*n*. But if the opposite Pole of a second Magnetic Bar be approximated to one of the Poles of the former, say at Pole S, an alteration induced by an apparent shift in the Polar point N, will instantly be effected in the horizontal Line of the Needle, which will Dip in the manner here represented. This fact then plainly evinces, that the Centre, on the approach of the second Bar, has shifted from + to a point nearer S; and that either a New Pole has been formed, or that the N Pole has, in corresponding manner, retrograded from N towards +, or Centre of the first Magnet. The Reader, however, always preserving in mind, that the Centre beyond matter is unaltered, and is in no way affected by the Phænomena, which have been described; a fact rendered still more strikingly evident from the circumstance of the POWER of the Pole in N continuing as strong as it was found previously to the approach of the second Bar. The Needle, upon removing the second Bar, instanter regains its former position, and remains, as at first, poised horizontally, being equally balanced between N and S. Similar, yet opposite effects are observed when the Magnets become reversed (Fig. 5), and the Poles in a contrary position are presented to each other; or S N is made the relative situation of the two Bars. From the inferences, warranted by the foregoing experiment, and the variation, under certain circumstances, of the Changing Point, from a Central to a Polar, in the Mineral Magnet, we then arrive at the conclusion of the Magnetic Centre with reference to matter, so far as evidence derived from the corporeal senses, in this case, can be admissible, being moveable. This motion, as is testified in the above Experiment, advancing in a Circle from the Pole, or Cosine point of the Arc of 60° towards the Centre, this latter being the point which coincides with the Needle Raphidean, or material point, posited in the extremity of the Axis, or Diameter, in the Circumference, and again passing from the Centre to the opposite Cosine point, in the bisection of the Second Radius; these points regaining, when the inducing circumstances are absent, their original situation in the Circle (Fig. 6).

The third fact, whose establishment is necessary in order to render these demonstrations convincing to the Reader's mind, is the testimony adducible from the Phænomena of the Magnetic Rocks, that the two visible Segments of the Magnetic Line,—the one Segment being the Line of no Variation on the Earth's surface, which terminates in the Terrestrial Magnetic Pole; and the other, the Line of Mutation, or Magnetic Equator, running at Right Angles to the former (as though the visible intersection forms in the matter of the Rock every conceivable degree of divergence), constitute the Hypothenuses of two Right Angled Triangles, or are respectively the Diagonal of a Square, having their extremities located in the plane of the bisection of the Co-tangent of 45° of a Major Circle, and in the union of the Tangent and Co-tangent of 45° of a Minor. In support of this both Geological and

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Mathematical Truth, the representation (Fig. 7, half the natural size) is here afforded of a fourth Native Loadstone, which was procured in the Bazar of Delhi, at the same period with the former. The delineation of this Stone, as is the case with all the examples adduced in this Work, corresponds with the actual size of the Fragment, and exhibits a portion of a regularly formed Geological Square. Similar to the specimen immediately preceding, the surface of this Stone is, however, unmarked with Lines, those formed with dots being added to the drawing, with the view of indicating the course of the Segment, constituting the Magnetic Meridian Line, and that forming the Line of Mutation, or Magnetic Equator, progressing in the track of the Changing Points. Those sensible Segments of the one indivisible Line (a fact well illustrated in the Example under consideration), running Diagonally in the Square, cross each other at Right Angles; and, uniting in the Centre of the Square, there form a point, corresponding with the Raphidean point, or 90° in the Circumferential Curve, which Angle of 90° being again bisected by the Diagonal, or Hypothenuse, there becomes generated the Angle of 45°, in which is located the Vertex of the Right Angled Triangle, whose Area may be deemed the grand field of the whole System disclosed in the Electro-Dynamic Phænomena. In the great Universal Scheme of Magnetic, Geological, Geometry, the Triangle and Square are, by means of the foregoing facts, shown to be integrally united, so as to form two distinct portions of one indivisible, inseparable whole. Hence those two Mathematical figures, or characters, as regards Electro-Dynamism, bear a certain relation to the Circle and each other; and also to the bisecting point, or the Cosine punctum of the Semi-diameter, coinciding with the Centre of the Tangent, and Co-tangent of 45°, in a given Circle. This relationship is illustrated in the accompanying Diagram (Fig. 8); from which will also be perceived the manner in which the Changing Point shifts Mathematically from the Centre, in the Middle of the Radius (of a Major Circle), to a point in the opposite side of the Triangle, when the Fragment, bearing this shape, is detached, as in Example second, from a surrounding mass. In the representation of the Square-shaped Mineral Magnet, which is given before, the Line S N being the Diameter of the Square, the Point, or Pole S (and consequently N also, if the Rectangle in the Fragment had been complete, would have had the same locality) is posited in the Union of the Tangent and Co-tangent of 45°; which Tangential point of a Minor Circle is coincident, or in the same plane, with the bisection of the Co-tangent of the same Angle in a Major. In this case the extent of the Diameter of the Minor is equal to the dimensions of the Radius of the Major Circle, and consequently (as Circles are to each other as the Squares of their Diameters), this augmentation is effected according to the Square of the Distance; and thus the Diameter of one Circle becomes equal to the Radius and Tangent of 45° of another in the scale of Electro-Dynamic demonstration.

We have already determined that the Polar and Central points being moveable in matter, the Cosine point of the Radius advances to the Centre of the Circle; and, *vice versâ*, the latter progresses, and assumes the relative position of the Cosine. But this alteration is of course effected according to the Universal Law of the Square of the Distance; and thus, through an investigation, carried on into the nature and properties of these Magnetic, and Geologically Geometrical Rocks, we become in possession of the interesting fact – whose existence is, indeed,

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the source of all Magnetic movement—that, in the case of a Minor Square, inscribed within a Major, the bisection of the Radius, forming the side of the largest Square, or Cosine point, is a Centre, or Changing Point; but, in a Major, the same point having shifted, and so becoming the junction of the Tangent and Co-tangent of the Minor, is rendered a Material Pole, whence exists, and to which returns, the great Magnetic Line, penetrating and pervading every Corporeal Atom, animate and inanimate, organic and inorganic, shapeless or reduced to form, which enters into the composition of this Planet. Hence it is proved, by means of the facts which are connected with the Phænomena attending the apparent shift of the Centre of Magnetism in the Loadstone, that the Lines uniting the Changing Points and the Poles, are parts of one and the same indivisible Line; the segment running from Pole to Pole being the Magnetic Meridian, or Directive Line of no Variation of the Compass, and the Line of no Variation on the Earth's surface; and that joining the points of Mutation forming the Magnetic Equatorial, or Changing Line, *i. e.* that in which the Needle changes from N to S, and *vice versâ*. In the course of these two Segments the movements of the Needle take place; and as the Lines of Mutation and of Direction cross each other at Right Angles, both Vertically and Horizontally, it is obvious, that the Oscillations, Vibrations, and Movements of the Needle consist of alternate motion and alternate rest, or of Variation at one moment, and Direction the next.

The increase of the Square, or shift from a Changing Point to a Pole, being according to the Square of the Distance, is produced in the Duplicate Ratio of Magnitude; that is, of three continual proportionals, in which A : B :: C (Fig 9). In this case the first, or Minor Square, is equal to 4, or 2^2. Because the Square Root of this Square, in consisting of the Radius and Tangent of a given Circle (both being unity), is equal to 2; and, therefore, assuming those Lines (that is, Radius, or Line of 90°, and Tangent of 45°), as equal, and each Unity, $\overset{R}{1} \times \overset{T}{1} = 2$, and $2 \times 2 = 4$, or 2^2. The Major Square, or C, being in Duplicate Ratio to the Minor, is equal to 16, or 4^2; and, hence, B, or the Mean Square, is equal to 8, this being the sole number whose Square, or 6 4, equals 4×16, or the product of the first and third of the three Proportionals. Now 8 is not a Square, but is a Square Root, and a Cube whose superfices is a Square. Hence the Square Root of 8 is a Surd, or interminable fraction, being 2·824271,* divisible to infinity. This Root is, therefore, Assymptotic, and is, consequently, a fraction analogous in its nature to the Polar Point in the Universe; being a fraction inaccessible in numbers, as the Point of the Pole is inaccessible in matter. Hence $\sqrt{8}$ may be esteemed the Polar numeral, which proceeding beyond matter, or the numerical scale, is illimitable. In the bisection of the Co-tangent of 45°, coinciding with the Centre of the Radius, the Magnetic Line both commences and terminates; that is the Raphidean Pole, or Pole materially distinct from the invisible supermaterial Magnetic Punctum, is posited in the Co-tangent of 45°, while in the Semi-diameter is located the Changing Point. The bisection of the Co-tangent of 45° of the Major Circle is, however, equivalent to the junction of the Tangent and Co-tangent of a Minor; wherefore the Magnetic System, so far as matter

* The sum of this decimal is 26.

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is in question, has its limits in a Tangential Point of a given Circle (having a Radius equal to 90°), which is located in the vertex of the Angle of 45°. But 45 in Hebrew is expressed by the two letters מה which are indicative of משיחיהוה Messiah Jehovah. But $45 = יה \times 3$, or 15×3; and $45 \times 5 = 225$; the first being equivalent to יה multiplied by the number of letters in שדי the triple lettered NAME; and the second to יה multiplied by the number of letters in אלהים, the five lettered NAME. Therefore 225 is the Square, or 15^2, of which each stone of the Temple consisted, and 45, or 15×3, is the Equilateral Triangle inscribed within each of the stones, $5 \times 45 = 15 \times 15 = 225$. The Vertical point 45, equivalent to the Cosine Point of the Radius, taken as 60, is the Bisecter both of the latter, and the Co-tangent, or Tangent of 45° of the Major Circle; and each bisected Line being equal to 2, therefore $2 \times 2 = 4$, $4 \times 4 = 8$, the mysterious Cubic number, which, by means of "the short reckoning," is obtained from יהוה, THE GREAT TETROGRAMMATON, or

י	— 10	$2 \times 6 = 8$, the Square Root of which is INACCESSIBLE.
ה	— 5	The evolutions of the nearest accessible, that is, Rational,
ו	— 6	Root, to $\sqrt{8}$, accordingly constitutes the Magnetic Pro-
ה	— 5	blem in figures; this Problem, stated in numbers, being
		equivalent to making the Metaphysical Polar Material
26		Raphidean points coincident in the Sphere, Cube, final Magnitude, or Solid, in which the Proposition is required to be demonstrated.

Now the nearest accessible, or Rational, Root to $\sqrt{8}$ is $\sqrt{9}$, whence the Problem solved by the Magnet, in numbers, consists in extending 6¼, or 8^2, to 81, or 9^2; that is, it is required to form a Square having a determinate Root, which Root shall be intermediate between $\sqrt{4}$ and $\sqrt{16}$, this Square being 9, or 3^2; and this is THE PROBLEMwhich is marked out in the construction of THE TEMPLE. But, as we shall find hereafter, the operation involved in this Problem, is equivalent to rendering coincident the extremity of the Line of the Angle of 60°, or the perpendicular Line dividing an Equilateral Triangle, with the limit of the perpendicular let fall from the Centre of the Co-tangent of 45°, and bisecting the Isoceles Triangle, having for Base the Radius of the Circle. Because this perpendicular being the side of a Rectangle, or Demi-square, whose sides are formed by two Radii, the Tangent and Co-tangent of 45° is equal to the Radius = 90, as well as to the Tangent of 45°, and the Co-tangent of 45°, each equal to the Chord of 60°, while its extremity rests in the Centre of the Co-tangent, or material boundary.

(*To be continued.*)

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ORIGINAL AND SUPPLEMENTARY FREEMASONRY.

BY BROTHER D. W. NASH, OF THE ROYAL SUSSEX LODGE OF HOSPITALITY, NO. 221.

THE many valuable papers which have appeared in the Freemasons' Review, illustrative of the Origin and Antiquities of Freemasonry, and throwing light on the early history of our Order, contain frequent and repeated allusions to what has been called *Spurious Freemasonry*. The same ideas as connected with this subject have also been repeatedly enunciated by Dr. Oliver, the learned author of those papers, in such of his works as more particularly treat of this portion of Masonic literature, —a literature, indeed, of which he is almost the sole founder. While acknowledging the pleasure and information which I have derived (in common with the whole Brotherhood) from the perusal of those works, and admiring the research and scholarship which they evince, I am free to confess that I do not see the slightest foundation for the doctrine of the existence of two orders or branches of Freemasonry—the *True* and the *Spurious*. I must say that I am not aware that there is any evidence whatever to show that there ever were two orders or societies of Masonry, properly so called, existing at the same time, the one of which professed the pure and enlightened doctrines of a primeval age—the other, disfigured and disgraced by the phantasmata of false philosophy and base superstition. On the contrary, there does appear to be evidence most abundant, and most conclusive, to demonstrate the intimate connection of all the *Secret Mysteries* of the ancient world (as far as our knowledge of them will permit) with that secret society which flourished in Jerusalem at the period of the building of King Solomon's Temple, (the rites and ceremonies of which have been handed down to us, no doubt much mutilated and obscured) and consequently with that Fraternity of which, under the name of Freemasons, we are members; and, moreover, that evidence seems to warrant us in concluding that Freemasonry is not only derived from the Mysteries of the ancients, but that it is the representation of those associations, of which all that remains has been preserved in the ceremonies and traditions of modern Masonry.

The learned author is, however, of opinion, and has strenuously endeavoured to demonstrate, that the institution of the Mysteries, or secret religious associations of the ancients, such as the Egyptian, Cabiric, and Eleusinian Mysteries, which he specifies under the term *Spurious Freemasonry*, "was a decided imitation of the 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."

If it be true that there have been at any period two distinct systems of Masonry, of which Jewish Freemasonry, or that in which we have been initiated, is the more ancient, the offspring of a patriarchal and virtuous age, handed down to us from generation to generation, and that the so called spurious system is of later date and parasitic origin, it follows as a necessary consequence that we ought to discover on the one hand, in the Jewish system, internal evidences of greater antiquity; and on the other hand, in the Mysteries of the pagan world, proofs of their

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derivative origin from that system of which they are said to have been mere imitations.

Though firmly convinced that Freemasonry is the genuine descendant of the *Mysteries of the Ancients*, I shall, for the moment, adopt Dr. Oliver's view of the existence of two systems, that I may endeavour to show that the evidences of high antiquity and priority of origin, are in favour of the Spurious Freemasonry; to show that the Mysteries do not altogether deserve obloquy, and finally to demonstrate the direct origin of the ceremonies of modern Freemasonry from those of the ancient Mysteries. The circumstances from which the evidences of priority of origin are to be derived, are *doctrines* and *principles*, *rites* and *ceremonies*, *emblems*, and *symbols*.*

I must here remark that Dr. Oliver has already so deeply drawn upon the stores of antiquity, and has collected such a vast amount of facts from the various sources of classic lore, in support of his opinions, that it is impossible, in writing on the Antiquities of Freemasonry, to avoid quoting many passages which have appeared in his own works, for the purpose of applying those passages and historical evidences in a different way, and to the controversion of the opinions in whose support he has brought them forward.

First, then, for the doctrines and principles taught in the ancient Mysteries.

The Mysteries of the ancient world, by whatever appellation known, and wherever practised,—whether the Osiric of Egypt, the Mithraic of Persia, the Cabiric of Samothrace, the Eleusinian of Greece, or the Druidic of the Celtic tribes, had for their object the communication of high and important truths relative to the divine nature, to cosmogony, and natural philosophy. In them were taught, under the most solemn oaths of secrecy, those esoteric doctrines respecting the nature of the gods, and the origin of things, which it was considered dangerous and impolitic to reveal to the uninitiated and unprepared multitude. The arts and sciences, as then known, were imparted in the shape of dogmatic formula; and the alluring researches of magic and divination were occasionally cultivated by the half-enlightened sages of those early times.

The main truths taught by these secret societies were the unity and eternity of the Deity, the immortality of the soul, the resurrection from the dead, and the reward in a future state of good or evil committed in this life, together with the indestructibility of matter, and certain hypotheses associated with these great truths, resulting in a great measure from the limited condition of their physical knowledge, which did not, however, essentially interfere with the enunciation of these leading principles. The avowed end and object of initiation into the Mysteries was the regeneration of the soul, the illumination of the natural darkness of the human mind by the light of divine truth and pure philosophy, the exaltation of the intellect from the obscure and grovelling paths of ignorance and superstition to the contemplation of the glorious sunshine of knowledge and virtue. The fragments preserved to us in the writings of Eusebius, Proclus, and others of the Orphic hymns, many of which certainly relate to the doctrines of the Mysteries and the ceremonies of initiation; all tend to show the nature of the instruction conveyed, and

* A comparison of ancient symbols, with those of Freemasonry, is reserved for a future communication.

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the knowledge obtained by admission into these institutions. Orpheus, the author of these hymns, is said by Diodorus Siculus to have been the first who taught the Greeks the doctrines of the immortality of the soul, and of future rewards and punishments. Of this theology, and of that of the Mysteries generally, the following is a specimen:—

Ζεὺς Βασιλευς· Ζεὺς αὐτὸς ἁπάντων αρχιγένελθος·
Ἑν κράτος εἷς Δαιμων γένετο, μεγας αρχὸς ἁπάντων.
Πάντα γὰρ εν μεγάλῳ Ζηνὸς ταδε σωματι κειται.

"Jupiter (i. e. God) is king; he is the parent of all; there is one power, one divinity, one ruler of all; for all things are contained within the vast body of Jupiter."

Another hymn of the same poet, addressed to one of the initiated, recommends the worship of the one God—the Creator, to those who have entered into the Mysteries.

"I will declare," says the revealing hierophant, "a secret to the initiated; but let the doors be shut against the profane. Do thou, O Musæus, the offspring of the bright moon, attend carefully to my song; for I shall deliver the truth without disguise. Suffer not, therefore, thy former prejudices to debar thee of that happy life, which the knowledge of these sublime truths will procure unto thee; but carefully contemplate this divine oracle, and preserve it in purity of mind and heart. Go on in the right way, and contemplate the sole Governor of the World. He is one, and of himself alone; and to that one all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see every one." From the same source whence he derived these sublime ideas, namely the Egyptian Mysteries, Orpheus is said to have acquired a knowledge of philosophy, music, medicine, magic, and astronomy.

"The desire of knowledge" was, indeed, one of the principal inducements to become members of these associations, and it was from them that the most celebrated philosophers and teachers of antiquity confessedly derived their wisdom, and laid the foundation of their future reputation. It was, in fact, from Egypt, where the Mysteries had attained their highest degree of celebrity, and where they were conducted with a pomp and solemnity unrivalled, that all the founders of the various schools of Greece and Italy obtained the essential principles of their religious and philosophical doctrines. Of these schools the two most important and most celebrated were those of Thales of Miletus, the founder of the Ionic, and that of Pythagoras, the Samian, the founder of the Italic sect. From the tenets of these philosophers, and especially of the latter, we are enabled to ascertain the general nature of the knowledge derived by them from their Egyptian teachers in the bosom of the Mysteries.

Pythagoras, in particular, is remarkable for the zeal and perseverance with which he appears to have sought knowledge where only, at that period, it was to be found—in the sacred associations I have spoken of. Having been first instructed by Pherecydes, who had himself studied philosophy in Egypt, Pythagoras proceeded to Phenicia, where he was initiated into the Phenician Mysteries, and thence to Egypt, at that time the great fountain of all knowledge, and the storehouse of the collected wisdom of ages. After initiation into the Osiric Mysteries, and a residence of twenty-two years among the sacerdotal caste of that people, by whom he was instructed in their religious doctrines, as well as in practical astronomy, mathematics, and medicine, the philosopher returned at the age of forty years to Samos, his native country, where he

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immediately opened a school for the purpose of imparting the knowledge which he had derived from his Egyptian instructors. He afterwards passed over into Italy, and founded schools among the Grecian colonies established in that country.

Pythagoras, besides giving public lectures, wherein he advocated the cause of virtue and morality, formed an association, or *Lodge*, to which only select disciples were admitted. Nor were these received without undergoing a long course of probationary discipline, and a strict examination as to their fitness, both moral and physical, to be admitted into the society. Abstinence, frugality, humility, industry, and silence, were particularly enjoined, and a perfect equality maintained among the members. On initiation they were bound by a solemn oath to keep inviolate the doctrines or secrets which should be revealed to them, and these secrets were orally delivered and concealed under the veil of symbols, lest any of their mysteries might be betrayed into the hands of the profane. There were also several steps or degrees, which each member was obliged to pass through in a regular order, before he was admitted to a full participation in the benefits of the society.

Of the doctrines taught by Pythagoras, the following is a brief summary. "The end of philosophy is to free the mind from those circumstances which hinder its progress towards perfection, and to raise it to the contemplation of immutable truth, and the knowledge of divine and spiritual objects. The first step towards wisdom is the study of mathematics, which includes arithmetic, geometry, and astronomy." Next to these music was considered an important object of study. Among his moral maxims and precepts were—"Virtue is divided into two branches, public and private; private virtue respects education, silence, abstinence, fortitude, sobriety, and prudence. The powers of the mind are reason and passion, and when the latter is preserved in subjection to the former, virtue is prevalent. Silence is better than idle words. Sobriety is the strength of the soul, for it preserves its reason unclouded by passion. No man ought to be esteemed free who has not the perfect command of himself. The design and end of all moral precepts is to lead men to the imitation of God." A collection of maxims which bear comparison with some parts of our excellent lecture in the first degree.

The chief object of study among the Pythagorean sect was theoretical philosophy, which treats of Nature and its origin, in which were included the theological and cosmogonical doctrines derived by its founder from the Egyptian priests, and which were carefully concealed in allegory and conveyed by symbols. The unity and universality of the Deity, the immortality of the soul, and the doctrine of the metempsychosis, were the leading opinions of the sect.

Such were the doctrines propagated by the founders of a school of philosophy, which afterwards branching out into the Eleatic, Heraclitean, Epicurean, and Sceptic sects, spread extensively over civilized Europe, and diffused the benefits of knowledge and the light of moral truth over that portion of the globe. Even more famous in character and reputation were the later branches of the Ionic sect founded by Thales of Miletus. From them sprung Socrates and his disciples, Plato and the Academic, Aristotle and the Peripatetic, Zeno and the Stoic schools of philosophy —names imperishable in the annals of the human mind, all of whom acknowledge their obligations to the chief source of Grecian wisdom, the Egyptian priesthood.

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That the doctrines taught should differ in some particulars amongst different subdivisions of the various schools, was of course to be expected; inasmuch as the imagination and reasoning powers of the teachers would in a measure influence the character of their tenets; but throughout all may be seen the principal features of those important truths which in the earlier ages of the history of mankind promoted civilization, and strengthened the feeble bond of social union by the support of wisdom and the tie of brotherhood. In the words of Horace,

> "Sylvestres homines sacer interpresque Deorum
> Cædibus et victu fœdo deterruit Orpheus;
> Dictus ob hoc lenire tigres rabidosque leones:
> Dictus et Amphion, Thebanæ conditor arcis
> Saxa movere sono testudinis, et prece blanda
> Ducere quo vellet. Fuit hæc sapientia quondam
> Publica privatis secernere, sacra profanis;
> Concubitu prohibere vago; dare jura maritis;
> Oppida moliri, leges incidere ligno;
> Sic honor et nomen divinis vatibus atque
> Carminibus venit."

We learn from the scanty accounts which have come down to us of the Eleusinian mysteries, the Grecian copy of those of Egypt, that the candidates for initiation were required to be of virtuous character and unstained reputation; that the greatest purity of mind and body was inculcated, and that the system of instruction was of an elevated and intellectual character, and was revealed to the initiated at different intervals and in different degrees,—the most important truths relative to the nature of the Deity, the falsehood of polytheism and hero-worship being communicated to those who received the highest degrees in the Mysteries. While, however, contending for the general value and importance of the Mysteries, I cannot shut my eyes to the fact, that, by the concurrent testimony of history, they were sullied and degraded by the misapplication of certain rites and ceremonies, which though essentially innocent in themselves, and mere allegorical representations or symbols of important truths, must necessarily have exerted an injurious and demoralizing tendency, where, as among the great mass of the people the hidden meaning of such symbols and ceremonies was not justly appreciated or understood; and the perpetuation of these ceremonies, owing to the unchanging character of the Mysteries, in times of a different moral calibre, and diminished simplicity of manner, must have led to a misconstruction of their meaning, and an application entirely foreign to their original purport.

That the Mysteries deserved the epithet of "idolatrous" or the brand of superstition as regards their *doctrines*, I must on the authority of the most competent judges deny. The early fathers of the church, Clemens of Alexandria, who is said to have been initiated, and Justin, frequently speak of them in terms of approbation; and Cicero, in his letter to Atticus, expressly declares, that of the many good and excellent things derived from the Athenians, nothing was of more value than the Mysteries, "since," says he, "they teach us not only how to live well, but also how to die happily." The worship of the "unknown God" speaks volumes in favour of the lofty and elevated ideas which they imparted concerning the Unity, the Eternity, and the incomprehensibility of the Great Architect of the Universe; and the charge brought against them

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that they taught that the souls of the initiated should be happier in a future state than those of other mortals—that the souls of the profane at their leaving the body stuck fast in mire and filth and remained in darkness, while those of the initiated winged their flight directly to the happy islands and the habitations of the gods,—is to my mind a strong argument in their favour.

It proves that they held out to their fellow-creatures, as an inducement to them to enter into their brotherhood, the promise of such a course of instruction in wisdom and virtue as should enable them to circumscribe their passions, to free their minds from vice, and render their souls fit to be received into that eternal mansion veiled from mortal eyes and built with no mortal hands. It shows, in fact, that they were the Masonic Fraternity of their time; a time when Masonry as an institution was a system of vast and immeasurable importance; a system with which it is hardly possible to compare, though from which it is not difficult to derive the institution which has passed through so many variations of fortune, has been clothed in so many costumes, has spoken so many languages, and which, shorn of its primary importance, and "cabined, cribbed, confined" by the limits of the present state of society, has in our hands become Modern Freemasonry; "a moral order instituted with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures."* No ordinary qualifications, and no niggard meed of praise, but still without in the least depreciating the merits of an association to which it is one of my greatest pleasures to belong, I cannot shut my eyes to the plain fact, that from natural causes, the Masonry of modern times is a necessarily diminutive and dwarf descendant of those giant societies whose beneficial influence extended over mighty empires, and countless tribes, in the early ages of our post-diluvian history.

With regard to the antiquity of the doctrines taught in the Mysteries, they can, without doubt, be traced to a common source with the religious notions of all the nations of the earth; the traditionary knowledge derived from the great patriarch, the second father of mankind, Noah, and his immediate posterity. It is from this point that we must proceed, because whatever antediluvian knowledge may have survived the great catastrophe which overwhelmed the earth, must have been concentrated in this same point, hence to radiate over the universal world. But as this is necessarily the point whence also the origin of *True Masonry* is derived as distinct from the Mysteries, which have been said to be mere copies of the former, it is incumbent on me to show the direct origin of the Mysteries from the great patriarch himself, and to demonstrate (as far as can be done in writing), the wonderful similarity, if not identity of these with Freemasonry; and lastly, to point out the mode in which our modern system branched off from, and is the immediate offspring (probably by two distinct channels) of the True Masonry of the ancient world; the Cabiric, Osiric, Mithraic, or Eleusinian Mysteries. For this purpose I shall proceed to examine, first the origin of the Mysteries, and next the nature of the ceremonies known to have been practised at the initiation of members into the secret associations.

(*To be concluded in our next.*)

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* Antiquity of Freemasonry, p. 100.

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ON THE CHERUBIM.

BY BROTHER G. AARONS.

"*And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the Ark of the testimony, of all things which I will give thee in Commandment unto the Children of Israel.*"—Exod. chap. xxv. v. 22.

Various opinions have been handed down by the learned of all ages, as to the form and appearance of the Cherubim mentioned in the above quoted passage.

Some suppose them to have been in the shape of an *Ox*, others imagine them to have had the face of a *Man*, the wings of an *Eagle*, the back and mane of a Lion, and the face of a *Calf*. Others again opine that they were a particular Order of *Angels*.

These ideas of the shape and figure of the Cherub are supposed to have been formed upon the representation of the four creatures mentioned by the Prophet Ezekial, in the description of his first vision.

Every Cherub is said to have had four faces, namely, the face of a *Man*, to shew his understanding; of a *Lion* to shew his power; of an *Ox*, to point out his ministerial office; and that of an *Eagle*, to shew his swiftness in the execution of God's will and commandments.

The text in Exodus simply states, "And thou shalt make two *Cherubim* of Gold."

These two Cherubim, by the command of the Almighty, were placed as overshadowing the propitiatory or Mercy seat, and extending their wings forward seemed to form a Throne for the Majesty of God, who in scripture is represented as sitting between the two cherubs, and the ark itself as it were his footstool, and there it was that God gave his oracles to his trusty servant Moses, or to the Priest that consulted him.

There is however no mention made of the precise form or figure of this said cherub.

On reference to many of the most approved and eminent Hebrew Doctors, I find that they have, after very deep research, contented themselves with the definition of the word itself, which signifies, in a general sense, "*a certain form*," or the form of any living creature.

In the Talmudical and Chaldaic writings, the word *Cheruba* signifies the form of a child; in this sense it is described as the form of a child with wings, which is inferred from the situation of the Cherubim over the Mercy-seat, &c., as stated in the text.

It has been observed by a celebrated author on the *Cherub*, that the Etymological bearing of the word signifies a *form* of a creature, be it what it may. In this instance, however, it is peculiarly considered that of MAN. Man being the Lord of the Creation gifted with the Godlike qualification of speech to distinguish him from the brute creation, and who is depicted by the sweet Psalmist of Israel, "little less than the angels," who are beings of a superior order, inhabiting the celestial regions of happiness and glory. The expression "and I will commune with thee from between the two Cherubim"—the voice issuing forth from the Cherub, from the figure resembling Man, as though the conference were between *Man* and *Man*, thus affording us a wise and

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salutary lesson of humiliation, as taught us by the benign condescention of the sole Governor of the Universe to administer His Holy precepts for our comfort and guidance, in a manner calculated to secure our attention and respect for His Sacred Oracles; and thus our author infers that the Cherub mentioned in Exodus must have been in the form of a *Man or Child.*

JEPHTHAH'S VOW CONSIDERED.

BY J. S. KEDDELL, P.M. 184.

(*Continued from page 33, Vol VI.*)

WE now come to the consideration of the proposed change of *and* into *or* in the following passage:—"And I will offer it up for a burnt-offering." To support the change of *and* into *or* we must observe, with Dr. Hales, that the paucity of connecting particles in the Hebrew language, makes it necessary that the conjunction ו (vau) should often be understood disjunctively, and as instances we offer the following passages:—

1st. "He that curseth his father, *or* his mother," Exod. xxi. 17. *Or* in this case is expressed in the Hebrew by ו (vau), and is necessarily to be rendered *disjunctively*, if it were not so, any one might curse his father, but not having cursed his mother, or *vice versa*, he would not subject himself to the anathema pronounced against those guilty of such a crime. This rendering ו (vau) as *or* is found in the Septuagint, Vulgate, and the authorized version, and is confirmed by the New Testament, in Matt. xv. 4.

2nd. We read in Levit. xxvii. 28—"Notwithstanding no devotement, which a man shall devote unto Jehovah, of all that he hath, *both* of man *and* beasts, *and* of the field of his possession shall be sold *or* redeemed." Here the three ו (vaus) in the original should necessarily be rendered disjunctively, *or, as the last one is* in the authorized version, Septuagint, and Vulgate, which last version renders the two ו (vaus) by *sive.*

3rd. In 2 Sam. ii. 19, we find—"And Asahel pursued after Abner, and in going he turned not to the right hand *nor* to the left." Nor is here expressed by ו (vau) following the negative לֹא not; in this case it is correctly rendered disjunctively, for if read conjunctively, the passage would be downright nonsense. The Septuagint renders ו (vau) in this instance by ουδε, and the Vulgate by "neque."

4th. In Hosea i. 7, we read—"And will not save them by bow, *nor* by sword, *nor* by battle, by horses, *nor* by horsemen." The three "nors" in this passage are all expressed by ו (vau) in the original.

5th. If we look at the 51st Psalm, we shall find in the 16th verse—"For thou desirest not sacrifice, *else* would I give it." The ו (vau) must necessarily be rendered disjunctively to preserve the sense of the passage.

Dr. Waterland approves of this disjunctive view of the ו (vau) in this passage; and Dr. Dodd says—"It is very evident that this translation of Dr. Waterland's must be right, because it was impossible that Jephthah should mean to offer for a burnt-offering, whatever came forth of

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the doors of his house to meet him, since it was possible for him to have been met by several things, which it would have been sacrilegious for him to have offered to the Lord, and indeed the event sufficiently proves the propriety of this interpretation, since he was met by that which no vow, however solemn, could justify him in offering up." Mr. Locke is also of this opinion.

In D'Oyly and Mant's Bible we find the following confirmation:—"The more true translation of these words may be—'Shall be the Lord's, *or else* I will offer it up for a burnt-offering,' for so the Hebrew particle is often used (see the marginal note). The sense of the vow will then be, whatsoever cometh out of the house to meet me shall be the Lord's; if it be a human person, servant, &c., it shall be dedicated to his service; or, if it be a beast fit to be offered, it shall be offered for a burnt-offering."—*Pyle, Dr. Wall.*

Glassius, in his Philologia Sacra, favours the change of *and* into *or*; so does Drusius; but in Jennings' Jewish Antiquities, we find the following objection to such a view of the subject:—"But to this it is replied, that every thing sacrificed was offered or devoted to God, but every thing devoted to God was not sacrificed. Therefore it would be as improper to say, 'I will either devote it to God, or offer it in sacrifice,' as it would be to say, 'Animal aut homo,' or 'Homo aut Petrus,' or 'I will ride on a four-footed beast or a horse, because a horse is a four-footed beast.' Besides, in other parallel texts, where vows are expressed, like this of Jephthah's, and where the ו (vau) is used in the same manner as it is here, nobody will suppose it should be taken *disjunctively*. As in Hannah's vow, 1 Sam. i. 11, 'I will give him unto the Lord all the days of his life, and there shall no razor come upon his head;' nobody understands it thus, 'I will *either* give him to the Lord, *or* no razor shall come upon his head;' so in Jacob's vow, 'Then shall the Lord be my God, *and* this stone which I have set up for a pillar shall be God's house.'" To such arguments in support of the objection it is quite unnecessary to reply.

Another objection is found, *Stackhouse's History of the Bible*, p. 436, "That this vow is delivered in general and indefinite terms, viz. 'that whatsoever should come forth of the doors of his house to meet him, that should surely be the Lord's, and it should be the Lord's by being offered up for a burnt-offering;' that though the particle ו (vau) be sometimes used in disjunctive sense, yet it can only be so, where things are really distinct and different from each other, but cannot be admitted where the one manifestly includes the other, as it is in the passage before us; that, therefore, it is much more congruous to all the rules of good sense to understand the words of Jephthah so, as that, by promising, *whatsoever he met should be the Lord's*, he obliged himself in general to consecrate it to God, and that by promising further, that *he would offer it up for a burnt-offering*, he specified the manner in which he intended to make his consecration."

The deduction from the text, as stated above, is quite sound; but by what principles of translation the writer arrived at such a rendering of the original we are at a loss to account. Objecting, then, to his view of the text, we cannot assent to his conclusions.

With respect to the phrase proposed, "I will offer to him a burnt-offering," let us analyze the terms of the original, "והעליתיהו עולה." Had Jephthah meant as translated in the authorized version, "*I will*

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offer it for a burnt-offering," the preposition "for," expressed in the Hebrew by ל (lamed), would have been found preceding the word עוֹלָה, making לְעוֹלָה, in conformity to the genius and construction of the Hebrew language, as we see in the following instances: שָׁם לְעֹלָה וְהַעֲלֵהוּ and offer him there *for* a burnt-offering, Gen. xxii. 2. לְעוֹלָה וַיַּעֲלֵהוּ and he offered him (the ram) *for* a burnt-offering. Here we may remark, that the pronoun הוּ (him or it) affixed is used in all these instances with the verb *offer*, and this affix implies in the word used by Jephthah, וְהַעֲלִיתִיהוּ *to him*, and is put for לוֹ (*to him*) as we find וֹ for לוֹ in הַכְּרוֹ to speak *to* him, Gen. xxxvii. 4—in יְעָדָן he had appointed *to* him; although in our authorized version the word *to* is not inserted, but it is clearly implied by the context, "but he tarried longer than the time appointed (to) him," 2 Sam. xx. 5,—in וְהַעֲקַתִּיו "and I would do (to) him justice," 2 Sam. xv. 4; and in 1 Kings xx. 9, we find a passage exactly parallel in construction to that under discussion, viz. וַיָּשִׁבוּ דָבָר "and they brought (to) him word again," see Parkhurst, sub. עלה. The expression, "*for a burnt-offering,*" with the preposition *for* prefixed, viz. לְעוֹלָה occurs about thirty times, and there are two instances where the word "*for*" is *added* by the translators in our authorized version, viz. in the verse containing Jephthah's vow, Judg. xi. 31, and in 2 Kings iii. 27, where we may observe the term "*for*" is printed in *italics*, shewing that there is no equivalent in the original; but in Judg. xi. 31, the word is printed in the usual type. Now the context in the verse from 2 Kings iii. gives a reason why our translators inserted the term "for," as we shall see by quoting the 26th and 27th verses:—

"And when the King of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* to the King of Edom; but they could not."

"Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall."

It would be useless to contend here that a human sacrifice was not offered up, but who offers it? A heathen—a King of Moab; and to suppose that he offered a burnt-offering *to* his son would be equally so. Of this passage there can be no doubt as to the interpretation; but in the case of Jephthah, where so strong a doubt can be cast upon the reading adopted by many, upon the principle of its being opposed to the general construction of the Hebrew language, we ought to be governed by that *construction*, and not suffer ourselves to be biassed by a solitary confirmation of any expression, while we have *thirty-three instances* to the contrary.

Having thus maintained the "proposed" reading, and we trust with some claim to consideration, we shall submit a few observations on the expression—"And Jephthah vowed a vow."

In the Mosaic dispensation we find two kinds of vows, 1st—the נֵדֶר (neder) which in its primary sense denotes—"to vow, promise to God,

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consecrate by a solemn dedication." "It comprehends," says Dr. A. Clarke, "all those things which, when once devoted, might be redeemed at a certain price, according to the valuation of the priest." 2ndly—the חרם (cherem) "anything separated absolutely from its common condition, and devoted to Jehovah so as to be incapable of redemption." "Those things vowed to God of which there remained no power of redemption; they were *most holy*, i. e.—so absolutely devoted to God, that they could neither be changed, alienated, or redeemed; probably because no mental reservation had been made, as in the former case, may be supposed. On this ground the word was afterwards applied to the most solemn and awful kind of *excommunication*, meaning a person so entirely devoted to the stroke of vindictive justice as never to be capable of receiving pardon, and hence the word may be well applied in this sense to the *Canaanites*, the cup of whose iniquity was full, and who were consigned, without reprieve, to final *extermination*.

The נדר (neder) or vow in general, included either *persons*, *beasts*, or *things*, dedicated to Jehovah for *pious* uses, which, if it was a simple vow, was redeemable at a certain price. If the individual repented of his vow and wished to commute it, we find in the 27th chapter of Leviticus, a complete scale of prices for the redemption of the vow, respecting the age and sex of the persons, as well as the fitness or unfitness of the beast for sacrifice, and so with the field, as to the time when it was sanctified, whether from or after the year of jubilee. "These," as Dr. Hales observes, "were wise regulations to remedy rash vows." Here, then, we shall again refer to the Hebrew Bible, and see in which of two terms Jephthah expresses himself. The original reads וְזִבַּח יִפְתָּח נֶדֶר Jephthah does not use the term חרם (cherem) consequently, *he did not devote* his daughter *to sacrifice*, as some think; and supposing we read the text of the vow according to our authorized version, yet as the vow was simply נדר (neder) he might have redeemed her for thirty shekels of silver.

The חרם (cherem) or vow of devotement, was irredeemable, as we read in Levit. xxvii, 28—"Notwithstanding no devotement which a man shall devote unto the Lord, of all that he hath, *both* of man *and* beast, *and* of the field of his possession, shall be sold *or* redeemed, every devoted thing is most holy unto the Lord." Here we have three distinct subjects of devotement, to be applied to distinct uses. The *man* to be dedicated to the service of Jehovah, the *cattle*, if clean, such as oxen, sheep, goats, turtle-doves, or pigeons, to be sacrificed; and if unclean, as camels, horses, asses, to be employed for carrying burdens in the service of the tabernacle or temple; and the *lands* to be sacred property.

There was also another kind of devotement which was irredeemable, and follows the former, Levit. xxvii, 29—"None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death."

On examining this kind of devotement we find, 1st—That it was restricted to *persons* devoted, saying nothing about *beasts*; 2ndly—It does not relate to private property; 3rd—The subject of it was to be utterly destroyed, instead of being most holy unto Jehovah.

The declaration then, in this verse, related to *aliens* or *public enemies* devoted to destruction, either by Jehovah himself, the people, or by the magistrate. Of all these we have instances in scripture.

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Before we submit the instances of devotement, we would call our readers' attention to the 18th chap. of Numbers, v. xiv—"Every thing devoted (דרם) in Israel shall be thine." This passage is contained in a series of directions to Aaron, the priest, which occupies the whole chapter. It must be observed that there is a great distinction between "None devoted of men" (referring to aliens) and "Every thing devoted in Israel, (referring to the first class of devotements) (חרם). Jephthah's daughter was certainly in, i. e. of Israel, and she became the priest's, for some sacred employment, probably in the same manner as the thirty-two virgins already alluded to in the former paper.

We would also observe that Matthew Henry, in his valuable commentary, supposes that Jephthah recollected the 29th verse, and completely forgot the 28th verse; for he says—"It seems more probable that he offered up his daughter for a sacrifice, according to the letter of his vow, *misunderstanding* that law which spoke of persons devoted by the curse of God, as if it were to be allied to such as were devoted by man's vows; and then he quotes the 29th verse. The reasonableness of this assumption cannot easily be seen; the two kinds of devotements are contained in two consecutive verses, and Jephthah's remembrance of the one and forgetfulness of the other, is in direct opposition to his intimate knowledge of the Jewish History, so plainly demonstrated in his message to the Ammonites.

The first instance of devotement to destruction is that of the Amalekites and Canaanites, who were devoted by God himself.

2nd. In Mount Hor, where the Israelites were attacked by Arad, king of the southern Canaanites, who took some of them prisoners, they vowed a vow unto the Lord, that they would utterly destroy the Canaanites and their cities, if the Lord should deliver them into their hands, which vow Jehovah ratified, hence the place was called חרמה Hormah, because the vow was accompanied by חרם (cherem) or devotement to destruction. Num. xxi, 1—3.

3rd. Saul sentenced Jonathan to die for the inadvertent breach of the oath he so hastily made, and a solemn instance of devotement was this, as we find by the terms of it—"God do so, and more also, for thou shalt surely die, Jonathan." The people, however, interposed and rescued Jonathan for his public services, thus assuming the power of *dispensing* in their collective capacity with an unreasonable oath. This latter class, therefore, is utterly irrelative to Jephthah's vow, which did not regard a foreign enemy, or a domestic transgressor, devoted to destruction; but, on the contrary, was a vow of thanksgiving, and therefore properly came under the former class.

(*To be continued.*)

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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. XXV.—HONOUR AN INCITEMENT TO EMINENCE.

Iter ad superos gloria pandet.—SENECA.

THE various and multiform motives that have urged men, in different ages of the world, to pursue the path to eminence, would form of themselves a subject well worthy the study of the attentive moralist. His reflective mind would quickly find matter enough to arrest its wandering flights, and his matured judgment would as speedily lead him to detect the fallacies of heathen ethics, when compared with that system of moral motive and action instituted at the era of the Christian religion. The principle inculcated in the latter is "*Brotherly Love*, the *primum mobile* of human purpose and human object: a principle second only to Divine Love, which alone can actuate right duty to God; and while he permits himself, as a creature, to admire the heroic fortitude and misdirected zeal, which displays itself in the self-immolation of some candidate or hierophant for the ambrosial joys of a mythological elysium, he rejoices that a brighter and more shining Light has dawned from on High upon the mind of man, by which the blindness and folly of superstition are made evident, and the beauty, order, and strength of the Divine Law, vindicated and elevated to a superior level.

It is only by laborious reading in history, and a diligent analysis of events and incidents, comparing them with the most prominent traits of character exhibited by the several authors and actors of them, that the moralist can decide what is a true definition of that glory or honour which should conduct mankind to eminence and distinction.

Virtue was the assumed propelling principle among the ancients. Both the Stoics and Peripatetics, however differing in details, appear to have estimated this as the sole essential and valuable acquisition; valuable for itself, and essential to a character for wisdom and respectability. The postulate required was—"nihil, præter id, quod honestum sit, propter se esse expetendum;" and—"nihil esse utile, quod non idem honestum; nihil honestum, quod non idem utile sit." Evangelical morality teaches the same principle, but with this peculiar difference,—that, whereas the former was built on the approbation and applause of men, the latter is erected on that higher ground—the glory of God and the welfare of man. In some instances the result, as far as it operates upon human affairs, may have proved the same; but the comparison between motives is as wide and intangible as the antipodes.

That eminence which is sought from a vain and selfish ambition, most

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frequently proves the commotion of society, and the inquietude of our souls, filling the mind with restless phantasies, and destroying health of body with, too often, the peace of nations. But that which is pursued from benevolence of heart, capacity of intellect, and philanthropic views towards the benefit of mankind, is genuine in its nature, and productive of real greatness.

Such, then, being the effects which spring to man himself, and the commonwealth at large, from two opposite motives of moral action, how requisite is it to guard against an abuse of honest fame, and an improper pursuit of it, by educating the mind in principles of a holier and loftier origin than the mere evanescent glory of human approbation and success, pointing to heaven as the laurel which shall crown our good works, and directing all its energies towards promoting and completing the unsearchable behests of the Great Architect of the Universe.

"Gloria omnis Deo tribuenda, non nobis."

No. XXVI.—ANGER BETRAYED BY THE FACE.

Quamvis legatur proditur vultu furor.—SENECA.

WHENEVER any malignant passion distorts the mind, those distortions generally are communicated to the beholder through the muscles of the face. Because the numerous membranes and minute arteries which compose that chief feature of the body, are so connected with the heart and brain, that any perturbed emotion in either of those faculties will powerfully influence the exterior parts. For the countenance has been considered by a curious physiognomist—"an index of the mind"—delineating with singular exactness the reigning desires of the soul. In conformation of which theory may be adduced the visible changes and contortions that the different passions of grief, anger, and joy produce upon the human visage. Indeed, that face divine is a fair and spotless page, whereon are written the traces of the imagination so legibly, that "he who runs may read."

Another ingenious writer asserts that the mind, in some degree, is always obvious in the face, and, that whatever passion takes possession of the mind for any considerable period, with that passion the countenance will be tinctured, even after the occasion of it has subsided; for

"The mental storm each outward muscle shakes,
And nerveless ev'ry strong-knit sinew makes"

Therefore, those who truly wish to give a dignified expression to that lively organ, and escape the rigid decisions of scrutinising external penetration, must assiduously cultivate those virtues which form the finest ornament of the human character. By imbibing a taste for polite literature, and cultivating the mind, eventually a sweetness of disposition is shed over the countenance, that aptly exemplifies Ovid's adage:—

"Ingenuas didicisse fideliter artes,
Emollit mores nec sinit esse feros."

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TO THE EDITOR.

DEAR SIR AND BROTHER,—As your correspondent Latomus has "championed me to the utterance," on the subject of the connexion I have stated to exist between the Order of the Knights Templars, and one of the 33 degrees of the *Rite Ancien et Accepté*, I will endeavour to state the grounds on which I have made the assertion he impugns, as explicitly as Masonic secrecy will permit. The degrees practised in the Masonic bodies in Dublin, and elsewhere in Ireland, *under the sanction* of the authorities of the Fraternity are the following, divided into four Orders or Classes, each under its respective representative, legislative, and executive assembly. The degrees of E.A., F.C., and M.M. under the government of the Grand Lodge of Ireland; the R.A. degree, including those of Past Master, Excellent, and Super-Excellent, (which three are not recognized in the Rite Ancien et Accepté) under the Supreme Grand R. A. Chapter. The degrees of Knight of the Sword, of the East, of the East and West, and of Knight Templar, all subject to the Supreme Grand Encampment of Knights Templars, which was, I imagine, a *convenient*, though *not a correct* arrangement, as the three first named of this Class belong rather to the former Class; and lastly, the degrees of Rose-Croix, or Prince Mason, K.H., or Philosophical Masons, Knight of the Sun, Princes of the Royal Secret, and Grand Inspectors General, (together with the Order of Misraim, which is possessed by some members of the College of K.H., but not practised) all of which are subject to the Grand Council of Rites, lately organized to the great advantage of these higher degrees.

These are all the degrees practised in Dublin, although authority is possessed by the Inspectors General to communicate all or any of the remainder of the 33 of the *Rite Ancien et Accepté;* but I am inclined to think the selection has been judiciously made, and that only one or two of the degrees of that Rite between the 3d and the 14th, are wanted to make the system of Masonry, as practised by the Brethren in Dublin, scientifically perfect. Among the six degrees mentioned above as forming the 4th Order, under the controul of the Council of Rites, the perpetuation of the Order of Knights Templars is distinctly acknowledged; and if there could be any doubt whether this degree, as practised in Dublin, is communicated according to the French Rite, from which, as far as I can understand, it was derived, it would be removed by the following fact. I am now in possession of a French MS. containing the Ritual, Lectures, &c. of the Grade to which I allude, so far as they may safely be committed to writing. And this MS. not only does agree in all essentials with the ceremonial of the Dublin brethren, but like that ceremonial, it distinctly recognizes the perpetuation of the Order of Templars, and communicates besides a vast deal of very interesting and important matters concerning the preservation of that Order.

Having stated these facts, I must leave it to Latomus to explain the inconsistency which appears between them, and his decided denial of any such connection as I have stated to exist.

Yours very faithfully,

NOACHIDA DALRUADICUS.

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HASSAN AND ZOOLMA;

OR, THE FEMALE FREEMASON.

BY ROBERT NEAVE, ESQ.,

THE dissemination of the principles of the science and mysteries of Freemasonry over the greater part of the habitable globe, is a fact which does not admit of doubt; and it is as little dubious, that traces of it may be found in the remains of the remotest ages in the remotest countries. Some there are who dispute these positions; but these are principally, if not universally, persons not conversant with our mysteries, to whose opinion therefore we cannot bow, and to which, it is to be apprehended, much weight will not be attached by the generality of philosophical readers, who deem a knowledge of the subject matter treated of, a primary and essential necessary to its discussion. Among those countries in which very early traces of Freemasonry are to be found, the first is Hindostan. To those few who are practically acquainted with the tenets, precepts, and mysteries of the Brahminical faith, and with the real principles inculcated under a mass of apparent inconsistency, it would be needless to explain the many for proofs of this fact. It were less useful, were it (which it is not) the purpose of this paper, to look further back to the religion of the followers of Boodha, on whose ruin was erected the foundation of the Brahminical dynasty, and whose faith still holds its ground to the east, south, and north of Hindostan. To those who have not studied these things, it may be right casually to call to mind, how light originating in the east, as its apparent natural source, spread gradually westward; that Egypt, the early mother of invention, and whose hitherto concealed stores are now daily proving to the wise and learned the truth which the wisest of their body declared, that nothing was new under the sun, received much if not all her knowledge from India. This is a curious subject, and capable of demonstration. It would be a singular point for enquiry, and one which perhaps is not now capable of a full and perfect elucidation, to discover, why the Egyptians should have left to posterity such ample and elaborate delineations of their manners and customs, even from the habits of their highest monarch, to those of the meanest artificer; while their prototypes and examples, the Hindoos, have left us comparatively few. Of the former, the researches of Dr. Young, Belzoni, Champollion, Rosellini, Lane, and most especially Wilkinson, have enabled the moderns to form a judgment almost as accurate, as if they had lived in days of old. Now the illustrations in the works on Egypt, which display the progress of manufactures and domestic industry among the Egyptians, lead to the inevitable conclusion of the close connexion which must at one time have existed between this country and India. The processes therein exhibited, are precisely those which are at this very moment used in Hindostan; and were it not that there is a manifest and obvious difference in the face and figure of the persons represented, their attitudes and actions might well be taken for those of the people of India, that is to say, of the Hindoos.

Thus much of the aborigines of Hindostan, whether of the Bhudist or original race, or of their conquerors the Brahmans, whose wisdom has been celebrated of old, and who have most indubitably preserved amongst their lore, the traces of the true God, even if they have not gone further

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in retaining an indistinct knowledge of the Triune Godhead. To the dynasty over which the Brahmans presided as sovereigns in the name of priests, yet with absolute dominion, succeeded the iron despotism of the Mussulman conqueror, who carried all before him even to the confines of Christendom in the name of one God, and Mahomet, his Prophet, as English and French translators will have him to be, though he prophesied nothing, and never professed so to do. That the Mussulmans were early practisers of Freemasonry, there is much in their history which leads the reader to suppose, and there are many other concomitant circumstances which favour the supposition. In earlier days, when the light of knowledge was not so generally diffused as now, and when indeed it was confined to a few persons chiefly congregated together in bodies for the purpose of preserving that knowledge, Freemasonry and science went hand in hand. What indeed was more worthy of conjunction, or more necessary for human happiness, than the knowledge of God, the culture of his laws, and the fostering of all that added lustre, and splendor, and comfort to mankind? It is not wonderful that such a knowledge of the attributes of God, and a constant adoration of his omnipotence, should have led the Freemasons to pay peculiar attention to the edification of structures to His glory, wherein men might adore his wonderful works, and of buildings, which should serve to elevate the minds of the worshippers towards the object of their adoration. The learned Schlegel (Frederic) in his lectures on literature, expressly attributes the building of all the cathedrals of Europe to the body of Freemasons, and therein he is right. He has arrived at this satisfactory result from external evidence, of which fact likewise, those who have access to Masonic records, can bear witness.

On turning to Asia, we have every reason to think that similar causes produced similar effects. Though the peculiarities of both faith and climate have superinduced the adoption of a different style of architecture, yet there are still in India the remains of most splendid and massy buildings to testify the skill of the Indian Masons, and their devotion to the studies of their Order. Differing as the Mussulman architecture does from that of Europe, and perhaps on the whole less expressive of grandeur, there does not seem to be one iota less of skill in adaptation to the purpose for which the buildings are intended. It may, indeed, be a question if, in the above sentence, more than is strictly just has not been conceded to our Brethren in the west; for if the pictures of the Moorish or Mussulman architecture of the Alhambra be correct, that structure can scarcely be said to yield to any of Christian origin. Be this as it may, the existence of Freemasonry in India among the Mussulmans, as far back as the eleventh and twelfth centuries, is attested by the Masonic marks and symbols that are to be seen in their edifices up to this day. Among these, especially in the neighbourhood of Delhi, the interlaced triangles, surmounted with the rose, so often to be found in English edifices, may be seen on the roofs of many of the buildings, evidencing that our Eastern brethren knew well enough the key-stone of the Royal Order. At the same time it must be allowed, that these signs and tokens are not to be found in the extensive buildings of a more modern date, which fact would perhaps be taken to evidence the decline and fall of Masonry. Such, however, is not altogether the case, as may be seen by looking at the parallel instance of Masonry in England. In this country, we have seen that the craft of practical and operative, has in many cases become separate and distinct from that of speculative

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Masonry (as it is, we think, somewhat injudiciously called, seeing that it is practically highly beneficial), and yet that this separation has had no deteriorating effect on the latter. This may be deemed to be the case in India, though it is to be confessed, that we here begin to tread on ground of a more doubtful nature.

There are few Europeans in India who divest themselves altogether of their domestic prejudices, so as to mix on perfectly familiar terms with the respectable natives of the country. This want of familiar intercourse precludes us from learning much of their habits of manners, the detail of which would not only be highly interesting, but eminently useful. Though there are some exceptions to the general rule, it is still nevertheless to be apprehended that in these cases, a free and unrestricted intercourse has ever been partially obstructed by Oriental jealousy. Indeed the terms of Oriental society almost forbid the idea of such familiarity. Nevertheless, those who have approached most nearly to the threshold of this inviolability, have discovered what appears with much reason to be the remains of Freemasonry, so far as we can discover it by some of its effects and appearances. Another fact which seems to bear on the argument is, that all the Mussulman population are most anxious to hear and learn what we profess in Freemasonry, and they will readily join in our mysteries—a point in which the Hindoos bear no similitude to their fellow countrymen. The practice to which we refer, as bearing a strong resemblance to that of Freemasonry, is as thus. Some person, generally aged, and who having been brought up to the priesthood, has had a good education, not unfrequently too a moolvee or doctor, receives into his house and society as inmates, youths of good family, expectations, and reputation. These go through certain probationary trials, and are gradually admitted into a participation in the knowledge of their master. He is called *peer*, and the noviciates termed *mureeds*. Implicit obedience and respect to their superior are indispensable requisites in the disciples, and all failure in this, or any other misconduct, meets with the punishment of exclusion from the society. When the full prescribed period is passed, the mureeds return to their homes, and are ever distinguished as having been disciples of such a master. Between youths thus brought up together, a fraternal tie and regard exists, which binds them peculiarly one to another, and this obligation is considered of a very sacred nature. They have likewise among themselves certain private signs and tokens by which they know one another to be of this same society. Of this fact, we have been fully and indubitably informed, so as to leave no doubt on the subject. Mussulmans, who have been on friendly terms with Europeans, have avowed the fact; and when asked for their peculiar characteristic, have, appealed to the Freemasons as an example, wherein a breach of confidence would, if possible, be terribly criminal. One very singular feature in this system, however, remains to be noticed, and this, it must be acknowledged, makes a wide difference between it and Freemasonry. Males and females are equally admitted to a participation in the secrets which are imparted to the disciples; and, to their credit be it said, that no instance of treachery on the part of a female is to be found in fable, or in the records of reality. The foregoing observations may partially serve to illustrate the following narrative, which has been derived from sources which leave little, if any doubt, of its authenticity.

Shaik Azim was a respectable landholder in the vicinity of the district of Tirhoot, in the Behar province; he had inherited a mode-

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rate estate, which yielded him an income sufficient to maintain himself in ease and comfort. Like many other of his village, with whom indeed he claimed distant kindred, he was descended from highly respectable ancestors, and looked upon his own pure blood with considerable complacence. However inconvenient it may be for a man to be one of many brothers and sisters (for in the Mussulman law a sister inherits as well as a brother, though only in the proportion of one-half), and to succeed to a share only of a patrimony, instead of the whole, fathers think little of these things, and generally esteem it a matter of great lamentation, when they find their stock of offspring limited, and the inheritance of their name, fame, and fortune confined to one slender branch. Thus it was with Shaik Azim; he continually cursed his unlucky stars that he had but one son, quite forgetting in his ingratitude, that his destiny might have led him to have none at all, and then name and fame would have perished for ever. This great evil, however, induced him to seek a remedy in the hazardous experiment of a second marriage. And here let not our readers start with horror at the deliberate villainy of Shaik Azim, nor anticipate for him the horrors of a trial for bigamy, and transportation for fourteen years. He did but that which the laws of the blessed Prophet (we must we suppose still call him so in compliance with custom) allowed him; nay, he might indeed (as may any Englishman, *so they say* under Mr. Macauley's new code) have added two more wives to the number, and nevertheless have not travelled out of the records of orthodoxy. The consequence of the execution of Azim's new plan, was anything but consolatory to him. He did not succeed in his wishes, for his family was blessed with no increase. One thing, however, was effected; he rendered, as is usual in such cases, (and which thus operates more than any positive enactment could do to prevent polygamy), his own home a scene of discord and discomfort, which was brought about by the unceasing quarrels of his two wives. As Azim was now pretty certain that fate had set her face against the increase of his progeny, that there were no more arrows in his quiver, and that, shake it as he might, not one other would be found therein, he very wisely turned from his disconsolate home to look for pleasure, where he should long ago have sought it—his son, the little Hassan. The lad gave early promise of both virtue and talent, and was indeed formed to be the delight of his father and all around him. Long before Hassan had grown to the early age in which eastern marriages are contracted, Azim had often cast about in his mind the project of an alliance for his son, by which his own consequence might be enhanced; and narrowly did he scan the families in his neighbourhood to which he purposed extending the honour of his connexion. As the lad, however, grew up, the father was grieved to see that he felt no interest in these speculations, and listened to them with an inattentive ear. As time further progressed, this listlessness appeared to be exchanged for positive aversion to all alliances whatever, until at last Azim began to suspect that some spell had been cast over his son, and that an evil eye had glanced on him. On the occurrence of this idea, Azim had recourse to all the neighbouring moollahs who were celebrated for the skill of their charms, by which indeed they drew much money from the pockets of their dupes; he likewise offered up prayers at several musjids, and begged the intercession of reputed holy men, and their acceptance of sundry offerings, which were a *sine qua non* to the efficacy of the first. Sad to say, nevertheless, all these measures were of no use, Hassan still re-

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mained unmovable. To say truth, a spell had been cast over him, and an eye had fallen upon him; whether it was an evil one or no, we will not say; but that it was both bright and lustrous, we will aver, and also that neither Hassan's father, the moollah's, nor the peers, knew whose it was.

Some years ago, and at the period to which these occurrences refer, the practice of the sale and purchase of children was more openly carried on than the vigilance of the British authorities now permit it to be. Still, nevertheless, such things do now occur, though the persons concerned in such transactions, if discovered, meet with severe punishment. The subject is one difficult of treatment, since in some cases, more especially in times of severe famine, which periodically visit certain parts of India, a prohibition to part with their children, their only property, entail death on both child and parent; while, on the other hand, both live, and the child is well taken care of; since after all such servitude in India is of the lightest and easiest kind. These points are not capable of being canvassed in a brief space; and were it otherwise, this is not the place for such a discussion. By far the greatest objection to the tacit allowance, which was once permitted to such proceedings, and which still characterises those crimes which are occasionally brought before the public tribunals, is the inducement which it holds out to steal the children from the parents, and dispose of them clandestinely in distant parts of the country. It so happened, that when Hassan was about two years old, a rascally fakeer of the Kulundur sect, made his appearance with his conical cap, and with strings of beads and coral round his neck; in his right hand he bore a crooked bamboo root, which art or nature had twisted to a most curious shape, while in the other arm he carried a pretty babe, whose smiling cheeks and lustrous eyes seemed to win all hearts. The complexion and whole appearance of the infant shewed her to be no child of the lower class, and respectability was written in her face. The fakeer professed the child to be his own; but the grin on his hideous countenance as he made the assertion, belied his speech even more than the manifest incongruity of their respective exteriors. He alleged that he sold the child because he was poor; but his shining oily face, and well filled paunch, shewed him to be an utter stranger to abstinence or self-denial of any kind. Azim did not ask many questions. He was then desirous to conciliate the exasperated disposition of his first wife, and thought that such a pretty present, who might hereafter grow up to be an useful attendant, would be a good propitiation. Had his conscience been more sensitive as to the means by which the fakeer had acquired the girl, he might easily have assuaged its compunction by the thought, that had he not bought her, some one else would have done so, and she *might* have fallen into worse hands. Thus it was, that the little Zoolma, as she was named, became an inmate in the house of Shaik Azim. Zoolma's early promise of beauty was fulfilled, and she grew up full of loveliness and intelligence. The constant intercourse which existed between the pretty slave girl and the heir of Azim's fortunes, could not fail to produce on the latter the effect which his father had seen, but the cause of which he could not divine. Some might think it strange that he did not penetrate beneath the surface, and see the reality of things; but we have before said, that he was proud and puffed up with a notion of his own consequence. The supposition that his son, the son of a Koreshee Shaik, should think of an alliance with a slave girl, never entered his head; as for Hassan's

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mother, she scarcely ever moved out of her own apartments, and could see what went on outside them.

On the right bank of the Ganges, as the traveller sails down the broad river, and very near the large military station of Dinapoor, some umbrageous woods (from which, at intervals, arise large tar or toddy trees) strike the eye about a mile or so inland. Among these are, in a direct line behind the house and gardens which once belonged to the glorious, hospitable, gentlemanly Jack Havell, alas! now no more, is situated the College of Moolvees, at Phoolwary. The building is not perhaps particularly handsome, but it is venerable, picturesque, and prettily situated. A gaze on it will well reward the traveller who may halt a day on his progress up or down the country, should he or she prefer a quiet rural walk to the bustle and gaiety of a military cantonment. The inhabitants of this madrussa, or college, are particularly celebrated for their learning and sanctity; and from their body has been furnished, for three quarters of a century, the greater part of the law officers attached to the courts of the surrounding districts. Among these, too, are performed, at certain seasons, a species of ceremony of which we have heard much in Turkey, though seldom, if ever, in Hindostan. It resembles that practised by the dancing dervishes of the former country, but is in the latter termed *Hal kal,* and consists of the members, old and young, dancing round the room in succession, themselves whirling round at the same time, until the brain will stand it no longer, and each successively sinks, in a state of exhaustion, on the ground. It is conceived to be a species of inspiration, and the longer it can be continued, the more favoured the votary is supposed to be. The sight of so many persons, old and young, with flowing garments, spinning round the room like so many teetotums, may be more easily conceived than described. To see it is, by devout Mussulmans, thought to be an object of devotion as well as of curiosity; and to view it, on one occasion, came Shaik Azim, and with him the ladies of his family, who, for once, united to compel him to afford them a treat, in a trip from home. The crowd which was collected round the college at this assembly was very great; and the assemblage contained people of all kinds, and from all countries. The festival lasted for some days, and therefore some of the more honoured guests (among whom was Shaik Azim) were lodged within the walls of the college, while others lived in tents erected on the plain. Here a religious mania seemed to have seized on all the visitors, and the holy fathers, who reaped a good harvest from them, gained golden opinions and benefits. On some days the Koran Shureef was read and expounded in public; on others, the Hal kal was performed, and in fact no American revival could have exhibited more real enthusiasm than might here be seen. Azim himself was too good a Mussulman not to have become a mureed years ago; and he was now moved to call on his son to profess obedience to the well known devotee, Moolvee Ahumudy, than whom, at Phoolwary, none bore so great a name, or whose odour of sanctity was greater. In the fit of religious fervor, Azim, hoping too perhaps that some secret operation of the system might tender to cement an union among his household, offered his wives and family the same advantage. The ladies declared that they needed not such ties, since that which they relatively and mutually had, was already sufficiently disagreeable. Amongst the household, Zoolma, the slave girl, was alone found willing to become a member of the holy society. Many wondered why she, of all others,

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should set up for peculiar sanctity; but she was a member of the household, and high in favour with her mistress, and who then should say nay? In respect to Hassan the ceremony was performed with some pomp and circumstance. The whole of the Moolvees were expensively entertained, the requisite prayers read, and then Moolvee Ahumudy taking him into a closet, revealed to him those mysteries and precepts by which his life was to be afterwards guided; he then brought him out to the public. The disciple reverenced his master's feet, that is, fell on his face before him, and then rising saluted the brethren present. The initiation of Zoolma was less ceremonious, and in private; but she was fully admitted a member of this mysterious body.

It was Zoolma's business, as being attached to the household, to go about in public; it may be easily supposed, that the beauty which had excited such admiration in the breast of the youthful Hassan, could not remain unobserved by others. It was in vain that she tried to hide her charms under the chudder, or cloth, which she kept close over her face. The bending down to lift up the water-pot, the brushing by of a careless passenger, or the blast of the fiery wind would cause the covering to go aside, and betray the beauty which it concealed. The undisguised admiration which she excited, and the casual remarks which she heard annoyed her so much, that she kept at home as much as was possible. Still her passing and crossings in the crowd and about the court-yard of the building, in her necessary avocation, had given an opportunity for a tall, athletic fakeer to solicit her for alms, in a voice, however, which seemed to imply that he had other objects in view. This man she more particularly desired to avoid; but he seemed to have set a watch upon her going out and coming in. One evening Zoolma's mistress had commanded her to go on some mission to a neigbouring shop, and she set out accordingly, but not without fear and trembling, anticipations which were shortly to be realised. Hassan, who had observed that Zoolma was frightened, was preparing to join her at a distance, but he was called away. The path was lonely, and as Zoolma returned from executing her commission, she was stopped by the object of her dread. He took advantage of the solitariness of the situation to interrogate her on her name and birth, to which she gave replies as matters had been related to her by others. After many questions, to which she could give no satisfactory answers, the fakeer addressed her authoritatively, desiring her to come with him. He said that he could assure her a home, and every comfort which money could supply; he darkly hinted that she was no slave by birth, and ought to be none, and that she should no longer continue one. Zoolma had thought to have been addressed in a very different tone, and one perhaps more difficult to repudiate, but here she was strong. She boldly denied all the authority of the stranger to interfere, and avowed her resolution of remaining, at all hazards, where she was, bidding him, if he had claim to her, to bring it before Azim himself. Foiled in his attempts, the man grasped the damsel, and was dragging her away by force, when she uttered a piercing cry that soon brought down several of the people, who though not within eye-sight were near. The ruffian released his hold, but not until he had succeeded in tearing from her arm a talisman or charm, enclosed in thin leaf silver, which she had worn there from her childhood upwards, and which had been, as she had learned, found round her neck when she was purchased. The fainting girl was borne to the college, where the outrage excited very great indignation. All present asseverated that such a deed as this

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could never have been committed by any but a stranger; and all marvelled at the impudence of a man who could thus act, though all agreed that the prize was worthy of the attempt. Azim, who was a little annoyed at the event which had much marred the pleasure of his residence at Phoolwaree, departed towards his own home. In this journey, too, he was destined to meet with a further annoyance of a much more serious nature. On the second day of his departure from Phoolwaree, while his tents were pitched on the north side of the Ganges, his camp was attacked by a band of armed men, which, from its numbers, he and his followers were unable to resist. The robbers made use of no unnecessary violence, and wounded no one who did not resist. They however bound Azim and his followers hand and foot, possessed themselves of the tents, and then retired. The night was dark, and one torch only guided the robbers in their search; their faces, too, were disguised and muffled up, so that all recognition of the delinquents seemed next to impossible. In the morning, some villagers passing by beheld the piteous condition in which the unfortunate victims were lying, and released them from their situation. On examining the tents, it was found that not one article of value had been taken, and that plunder had not been the object of attack. Zoolma alone was missing, and to effect her abduction had been the purpose of this violence.

The effect of this incident on the mind of Hassan, then in his seventeenth year, was very great. He was at first affected with a species of melancholy mania, a deep despondency, from which nothing was able to move him. All attempts at diversion and amusement totally failed; and to all the blandishments of his father and mother he turned a deaf ear. To this succeeded fits of reckless gaity and extravagance, which brooked no control. All this proved his brain to be unsettled. Time produced a diminution of these symptoms, but with this appeared a new feature, which assumed a fixed and determined aspect. He loathed his home, and expressed a resolution to roam over the face of the earth, since all the efforts to recover his beloved had proved unsuccessful. It was in vain that his father begged of him to take one confidential servant to bear him company, and attend on him during his voluntary exile. He departed alone, and without anything wherewith to defray his expenses. It is not our purpose to follow Hassan through the various paths which he trod in his wearisome progress through the country. As he went on, his mind assumed a more healthy tone, as respects plain sense, but with it came a fixed love of adventure, which induced him to refrain from returning to his paternal roof. His fortunes were varied and remarkable, for in those unsettled times an adventurer was no uncommon character, and the circumstances of the day afforded ample room and scope for such persons. Occasionally only he sent word home to his nearly distracted parent, that he was alive and tolerably well to do; but he took especial care that his residence and employment should not be made known, lest he should be harassed by perpetual solicitation to return. Hassan's last and most prosperous step in life before the event which is about to be related, was that of high promotion in the army, of a chieftain of some rank, with whom he had become a very great favourite for his bravery and general good conduct. With this Raja, as with many others, the wheel of fortune turned, and from the top he descended to the bottom. With his fortunes fell those of his retainers, and Hassan was obliged once more to seek his subsistence where he could find it. In times of good luck, and when, favored by fortune, he had opportunities of realizing some property, his

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liberality had induced him to distribute his wealth with a lavish hand, so that when he found himself once more at his own disposal, he had but little to boast of in his possession, save his good war horse and his Khorassanee sabre, which was of the genuine manufacture of Ussud Oolla. A few ushrufees, or gold mohurs concealed in the folds of his waistcloth, formed the whole of the capital which remained to him after a five years' absence from his father's house. Nevertheless, there was that in the rich dress, martial appearance, and the manner in which he bestrode his war horse, which made him seem in the eyes of others to be both richer and higher in rank than he really was.

Hassan had all the world before him to choose, and it was to him a matter of little moment where he went, except to his own home. He, therefore, after some little thought, resolved on visiting Delhi, the seat of the great Mogul,—the royal puppet, whose strings are now pulled by the English, instead as of yore by the Mahrattahs, and by the Afghans before them. He slowly wound his way towards the imperial city with only two attendants, one of whom bore his scanty baggage, and the other was his syce or groom. On the last day of his journey he fell in with a party of travellers in number about fifteen, who were pursuing the same route as himself. It consisted of a Mussulman gentleman of rank, a few servants and attendants. Hassan was not much in the humour to join company with any one, nor to ask or answer questions. He therefore went a little way ahead of them; but as his pace was unequal, sometimes fast and at other times slow, while theirs was an equal and intermediate sort of jog trot, the respective parties often found themselves in contact with one another. Towards noon, when it was usual to rest a few hours in some shelter from the burning heat of the sun, one solitary tope or cluster of trees appeared in view; Hassan cast his eyes around, but no other resting-place was to be seen, and to this therefore he was compelled to bend his way in common with the other party. In such close contact, and under the shelter of one grove, it was impossible for him to avoid intimacy with the travellers. The stranger gentleman, who seemed to be provided with every convenience and luxury, sent a polite message to Hassan, observing, that as they were brothers in faith, they should eat together, and offered him all the accommodation in his possession. Hassan now foresaw that denial would be fruitless, since it would only be followed by further solicitation; he therefore at once accepted, with a semblance of frankness, the proffered hospitality. The extreme cordiality and urbanity of his host soon, however, won upon Hassan's mind, and they quickly came to a good understanding. The gentleman represented himself to be Ghuffoor Khan, a Pythan of gentle blood, who had a small estate in the neighbourhood, and was proceeding to the imperial city for the purpose of negociating a marriage for one of his sons. Hassan, in return, told him as much of his history as was necessary, and intimated that he was at present a soldier of fortune, caring little for the service which he adopted if it offered good pay; moreover, that he was indifferently off as regarded money, having sufficient for his wants for a short space and nothing more; and here he shewed his stock, which amounted to about fifty pieces of gold. His host comforted him with the assurance, that in and about Delhi there was no lack of masters, who would be willing to entertain so respectable and valiant a follower, and offered to exert himself among his friends and acquaintances to obtain him a situation. He observed that he himself and his retainers where that night going to

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put up at the serai in old Delhi, as he had a friend whom he wished to see in that place, and the next day he intended entering the imperial city. He offered Hassan a share of the accommodation which he had secured, and Hassan accepted it with gratitude. At this period Hassan observed that the servants of his friendly entertainer were very assiduous in their attentions, and were pressing around them with a forwardness and readiness which domestics do not often show. He accidentally turned his head, and saw how hospitably his own servants had been cared for by those of his friend, for they had surrounded them in the eagerness to display their kindness: and he even heard one of them call out "hookah lao"—"bring the hookah." At this moment, however, the sound of a trumpet was heard, and a dust appeared in the distance; in fact, a body of cavalry were marching past. The worthy host hereupon gave a signal to his followers, who then immediately went to their respective avocations; the baggage was packed up, and they proceeded on their journey. Hassan's new friend casually remarked, as they now trotted on side by side, that the cavalry would in all probability require the clump of trees, and that it was better to vacate voluntarily than be kicked out, to which Hassan assented.

The evening brought them to the gates of the fort of Old Delhi. This place is situated about two miles from the modern and larger city of that name. It is called the "Kullah kohna," or old fort, which indeed it is, for it is surrounded by high walls which rise abruptly out of the plain ground, and would form a very respectable defence against an army not accompanied by heavy artillery. Within the walls is a complete town, which may contain from five to ten thousand inhabitants of all castes and kinds. It is more remarkable, perhaps, as the remains of a very splendid musjid, or mosque, than for anything else. This very majestic building is of great antiquity, and cannot fail to inspire the beholder with feelings of awe. It was in the serai of this place that the travellers were assembled shortly after their arrival; here preparations were made for passing the night. Hassan's host, however, left the serai, as he said, for the purpose of seeing his old friend in some other quarter of the town. He shortly after returned with his friend, a man of large stature, with bushy whiskers; both of them so earnestly entreated him to leave such uncomfortable quarters as a public serai, and to lodge in the house of his friend, that he without scruple moved with his servants into the apartments allotted to him. Orders were now given to prepare the evening repast, for the sun was fast sinking below the horizon, when Hassan, spreading out his praying carpet, kneeled with his face to the west, the holy quarter of the caaba, and recited his evening prayers. As he rose from his kneeling posture, he muttered a few words of the formula which had been given him by Moolvee Ahumudy, as was his usual wont: the words themselves contained a form of prayer, which to ordinary ears seemed but as such, while to others who had been initiated, it conveyed a different meaning. A female, whose face was closely covered, was then proceeding to a well within the court-yard, she paused, as if something had suddenly arrested her progress. A word in the lowest possible whisper issued from her lips. It was answered. The female, as if by accident, let fall the water-pot, in so doing her chudder, or cloth, opened, and discovered to the astonished eyes of Hassan—Zoolma. It was fortunate that no one was sufficiently near to mark a recognition that would have been, under the circumstances of the case, fatal to both parties. Both, however, soon assumed compo-

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sure; and while Zoolma stooped to lift up the broken utensil which had fallen, she had just sufficient time to say, "Eat not, sleep not—or you lose your life." A caution thus given, at such a time, and in such a place, was not likely to pass unheeded by the person to whom it was addressed.

In a short interval after this conversation a messenger summoned Hassan to the evening repast. Dinner was prepared for three only, that is to say, for himself, his host, and the friendly entertainer. Awake to the suspicions which had been excited in his breast, he refused to partake of aught that was set before him, alleging that he was indisposed by travel and felt sick. His friend rallied him on his illness to such an extent that he began to think Zoolma's admonition useless; nevertheless he considered it but wise to adhere to the prohibition which had been given him, and he refrained. The same excuse obtained for him permission to retire early to rest. On taking leave of his worthy entertainer, Hassan thanked him for the hospitality which he had experienced, and to his friend, who had introduced him, he likewise expressed his grateful thanks for such kindness as had been shewn him. The latter embraced him, wished him the usual nocturnal salutation, and bid him be ready to rise full early in the morning, as the cavalcade would move as soon as dawn appeared. Hassan went to the open apartment which had been prepared for him, but could not find either of his servants. He had been long used to hard service, and cared not much for their absence, though he thought it singular. Others, however, were there ready to supply the place of the defaulters. The domestics of the host brought both pipes and coffee, which they offered to Hassan; he, however, resolutely refused to partake of luxuries which he dearly loved. He laid himself down on his bed, and there began to meditate on what he had seen and heard during the day; but the warning which he had received, and the other anxious circumstances with which he was surrounded so worried and irritated him, that he could no longer rest at ease; he rose and perambulated the court-yard adjacent to the room wherein he lay, but he then first perceived, that though the beds of several persons, who had not then made their appearance, were spread out on the ground, the door of the yard was locked; he returned to the room in which he had been placed, and on trying the door through which he had been conducted, he felt that that, too, had been secured. His arms too? Yes—they had been secured. They had been in the custody of his servants, and his servants had otherwise been disposed of. Here then he was encompassed by enemies, without the smallest means of defending himself, and if attacked he must die the death of a dog. Then again came across him the recollection of Zoolma's words, and an indistinct idea floated on his brain that she had an interest in him. Could he doubt it? Had she the power to assist him in such a perilous case? That remained to be seen. He then once more, as he heard a neighbouring ghurree or gong sound the third hour of the night, called his God to recollection in prayer, and waited in patience and resignation what might come to pass. He determined, however, should danger arise, to sell his life as dearly as he could.

The moon, then new, had begun to shine less brilliantly, and a sort of obscure light only proceeded from that usually bright orb. At length a noise as if of the opening of a door was heard, and a man made his appearance, who crept with a slow and stealthy step towards

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the spot where Hassan lay. He paused and gazed at Hassan, who for a few seconds lay as still as death, feigning sleep. The idea of unknown danger came across his breast; he suddenly started up and darted on the unknown who stood before him. "Silence, and fear not," said the well known voice of Zoolma, "all is now right. I had feared that you had disobeyed my injunctions, and that you had partaken of that which had caused you to sleep the sleep of death—and then I——but let that pass; all is well as yet, arise and follow me. Much must yet be undergone, and one false step may cause our capture and certain death. Follow me! Once beyond these walls, we are free. And take this dagger," said she, placing in his hand a long and sharp knife, at the same time exhibiting another of the same kind in her girdle, "it may so be that we shall have occasion to use them." So saying, Zoolma who had put on the dress of a soldier, which well became her martial figure, beckoned him onward. She led him to a small door in the side of the wall which Hassan had not before perceived. The door yielded to a pressure in a particular part, and Hassan following his companion entered, not without some feeling of horror, into a small grave-yard, replete with mounds of earth many of which appeared only recently raised. The space which it occupied was scarcely ten feet square, and some overhanging ruins covered with brambles concealed it from the view of observers; yet Hassan marked its contents. On the opposite side of this horrid inclosure was another door, but fastened with a lock; of this Zoolma produced the key. The door yielded after some efforts, but not without difficulty. It was again closed, though not locked, for the fastening was on the inside. They next pursued their way by a devious path through broken buildings and mouldering ruins, until at last they emerged upon an open path, from which the musjid appeared in bold relief upon the now moonless though starry sky. "Once there," said Zoolma in a low voice to her companion, "and we bid defiance to pursuit." At this moment an indistinct hum of voices came across the ear, and Zoolma shuddered. There must be some cause for such an unusual disturbance at that time of night. Was their flight discovered thus early? Both instinctively hastened their footsteps across the road, when on a sudden, a chokedar or watchman, who was seated on the brink of a low well hailed them. "For the love of the blessed Hossain and the twelve Imans," whispered Zoolma in an agitated voice, which scarcely permitted her to give utterance, "say that we came to seek for water, or we are lost; I cannot speak, my woman's voice would betray me." Hassan did as he was bid, and approached near the well, for their course was by its brink. As they came close to the well, the chokedar made some further enquiry in a dialect which Hassan did not comprehend. The reply was as incomprehensible to him in manner as the speech of the interrogator had been. Zoolma made a fierce and sudden rush on the watchman, pushed his legs from under him, and precipitated him into the well. The dying wretch in falling laid hold of some planks on the side of the well, but Zoolma speedily drew her dagger and smiting him fiercely with the sharp edge, he gave way, and down he fell with a dull heavy sound into the water beneath. A gurgling noise followed, but they stayed to hear no more. "Poor wretch!" said Zoolma, "I know well enough that he richly deserved his fate. God is great. It was, however, our only chance of safety. I hear the noise plainly, we are followed; with all speed let us to the musjid." So saying, they hurried

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to the south side of the Jumma musjid, where they perceived one of the broken arches, at the entrance of which a rude sort of doorway was erected with earth and some planks. Through these a lamp glimmered faintly, and from within was heard the sound of muttered prayers. Zoolma knocked at the door in a peculiar manner. A low and solemn voice asked "Is the time come?" Zoolma replied, "The time is come." The door was then cautiously opened and they were admitted. It was well it was so, for the noise of the pursuers was now very plain, but they evidently never thought of going near the musjid; they took another direction.

Zoolma then in a few words related to the fakeer who lived in this singular abode, what had occurred in the dwelling which she and Hassan had just left. The fakeer seemed to be well aware of much which was there going on, and did not require much explanation. He seemed, indeed, as if prepared for the task he was about to perform, and set about it with coolness. He first knelt down and performed his devotions, and they by his directions followed his example. He then lighted a small portable lamp, extinguished that which burned in his own cell, and placed across his fragile doorway, in holes pierced in the pillars, and which easily escaped ordinary observation, some stout wooden bars, which defied ordinary intrusion, should any be attempted; an accident, from which his reputed sanctity almost surely protected him. He next proceeded to remove from its position a stone in the wall, which apparently belonged to part of a tomb, in the niche of which the lamp, lately extingushed, had been burning; behind this stone appeared a flight of steps. Down these all three proceeded. Their road was difficult; in some parts it had been hewn through solid rock, and in others it had been built up with masonry, and part of this had given way through time. At length they made their way to the end of the passage, at the mouth of which were two stones. These were carefully displaced, and exhibited an aperture but just large enough to admit the body of a man of moderate size. A coil of rope was ready there for use. The fakeer then very affectionately, and a little to the discomfort of Hassan, embraced Zoolma very tenderly, gave her a small purse of money, and bid her farewell. The rope was first tied round the body of Hassan, who descended a distance of not more than twenty feet, when he found himself on the ground. Zoolma after receiving a few more words of advice from the fakeer, descended by the same means, where she was received by Hassan, who had by this time began seriously to consider whether she were a blessed angel from Paradise to have thus brought her ends to pass, or whether she were an enchantress who used unlawful incantations, and called on fiends and spirits to execute her behests. The former idea, however, was more prevalent; for though he had had several opportunities of seeing that she still was an enchantress in another sense of the word, she had saved his life, and could he think ill of one who had done that? Their perils were not yet altogether over, for they had to effect their escape from a vicinity fraught with danger; and where, if discovered, they would most assuredly have perished. This, however, by the means furnished by the benevolent fakeer, they were enabled to do. They were nearly half a mile from the bank of the river Jumma, and if they could but once embark on that, its swift current would soon take them beyond reach of pursuit. The active and intelligent Zoolma, guided by the directions which had been given to her by the fakeer,

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made her way to the house of a Mallah, or boatman, who would have been inclined to obey the orders she brought, but the sight of a well filled purse and a promise that he should have a part of its contents, led him to be extremely active. He quickly summoned two or three hands to his assistance, and launched his boat. Hassan and Zoolma went on board, and the current speedily wafted them down to the eastward; a course now by no means unwelcome to the former, though it was towards the quarter of his home. The feelings which now agitated his breast, we will not here descend to examine, more than to say, that former love and recent gratitude made him reverence Zoolma more than he had before ever done, and that he resolved to take her home as his wife to a father, who he well knew would welcome him, and her also, for his sake.

There was yet much that was mysterious in the history of Zoolma, which her lover could not comprehend. Her sudden disappearance, her situation in the house of Ghuffoor Khan's friend, her possession of the secrets of his house, her disposal of the chokedar, and her influence over the fakeer, by which they obtained their liberty. Of these particulars Hassan begged to be informed. One day the boat was quietly gliding down the stream, and the sun had just set, both were sitting on the top of the boat looking at the placid beauty of the scene, she took this opportunity of giving him this narrative.

"Of my history up to the time of my sudden disappearance from your father's house, you are as well aware as I am. At the occurrence of that event I was as astounded as you could possibly be, but I was soon made acquainted with the state of the case. The leader of the band of robbers who captured me from your father's tent was the fakeer who had so frightened me at Phoolwaree; it was he, at whose house you put up in old Delhi, where your death was intended, and which would have as inevitably taken place as the day of judgment, had I not assisted you in escaping. My father, whom I soon found out to be, though of noble birth, reduced by misfortune to a professed dacoit, and the head of a gang of robbers, whose quarters were in the district of Coel, told me my history. I, too, was an only child. My father had an accomplice in crime, who was his factotum in many desperate deeds. A dispute fell out between them respecting the division of some booty which had been acquired in a plundering expedition, and as my father held possession of the goods he got the better. A fierce quarrel ensued between the quondam friends, and they separated, not without many threats on the part of the other, that my father should some day or other repent of his conduct. A short time after this the threat of vengeance fell on his head. I was stolen from under the charge of my nurse, and all trace of me was lost. It was in vain that my father offered heavy rewards for my recovery, and sought out the person to whom he attributed my abduction; he could neither find me nor his foe. About six months before I was taken away from your house, the dacoit who had stolen me, and who had been apprehended for a robbery attended with murder, was sentenced to death. Before his execution he found means to send word, by a criminal released from prison, of the district where I had been disposed of; but he could neither furnish the name of the village nor of the person to whom I had been disposed of. My father forthwith left his home, came to the Tirhoot district and sought me in every quarter. Failing in his attempts, he sought the assembly at Phoolwaree, where, as he thought, he might perchance gain

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some knowledge to direct his search; and there as you know he first set eyes on me. My resemblance to my mother first attracted his attention, and he heard too, that I was no Khana Zadeh, born in my master's house, but a purchased slave. The amulet which he snatched from my arm, and which as you know, I had there when I was first received into your house, had been written by our family Moollah, and this at once convinced him of my personal identity. His name as a leader of dacoits, was well known to Shunker and Seebun, and other notorious characters in the neighbourhood; and he easily collected a band of ruffians, many of whom had previously consorted with him, who assisted him in the attack on your tents. After this the band separated to their own respective homes; no property had been taken for which search might be made, and suspicion alighted on no one. My father placed me in a boat and conveyed me safely to his own home at Coel.

"Here I remained about three years, living in ease and comfort, and with little to complain of save separation from all those I held dear to me. It was nevertheless painful to one who had been, as was the case with me, brought up in peace and honesty, to know that I was the daughter of one who lived by setting at defiance the laws of his country. Plunder was, I knew, his profession, and blood, I fear, not unfrequently stained his hands. I daily trembled for his fate, and knew not how long I should remain in the home which then held me. My anticipations were soon realised. One day the police-officers came with a search-warrant, and also an order to apprehend my father, then luckily not at home. He was subsequently proclaimed as an outlaw and a heavy reward offered for his capture. For some weeks I was reduced to the greatest distress, and obliged to gain my bread by grinding corn and working at my spinning wheel, which scarcely furnished me with a meal of the very coarsest grain. But what was I to do? The police had plundered the house of every thing which was valuable, and no one dared to hold any but a distant communication with the daughter of a proclaimed dacoit. I was at length released from my troubles by the arrival of a messenger sent by my father to search for me, he brought me to the old fort at Delhi, where you put up. Here, however, I found that a change had come over my father, and he had adopted a new trade. The fact was, that his name had at length become too notorious, and he dared no longer, with any regard to his own safety, continue his open outrages. I fear me much, if choice can exist between cases of such enormity, if his last profession is not worse than the former. He let his hair, beard, and whiskers grow so as to prevent recognition, and had joined a body of Thugs in which he had been initiated. Oh! my friend, what shall I say of the horrors which it has been my lot to hear and see. At Coel, when my father lived by dacoity, his enormities were done at a distance; there, though I heard much of what was being done, my eyes were not witnesses of the harrowing scenes which at Delhi continually met my view. The horrid trade of deliberate strangling which my father had undertaken, and the seeing, as was often the case, the victims writhing and struggling under the fatal noose, made me take an inveterate dislike to a person, who though he was my father, I had never been brought up to consider so, and who besides having no tie of youthful recollection or paternal cares, was daily guilty of crimes the most diabolical. It was not always that my father personally superintended the receptacle

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for slaughter at which you were received; he sometimes went out on expeditions for the purpose of alluring unwary travellers like you to their destruction. No one soul who once entered that gateway, excepting yourself, ever found his way out of it. The bodies of the murdered were disposed of by burial in the place through which we passed; and though all this was well known to the head men of the place, and the watchmen and police themselves, they winked at the deeds and participated in the plunder. Oftentimes was it the case, that harrowed by the horrid scenes which met my view, I revolved in my mind the chances of flight; but what could an unprotected female do? Or should I not have been followed up and slain? I might, indeed, have given information of all these horrid barbarities to the government, who would have effectually protected me, but I could not make up my mind to betray the author of my being to a certain death.

"Within a short time also of your arrival my circumstances were much changed for the worse. My father, who had hitherto allowed me to have much my own way, insisted on my marrying: the thought of this was distraction. Independent of my abhorrence to a union with any one for whom I could care nothing, a horrid prospect arose before my eyes. As the unmarried daughter of a Thug leader I was left at home, nor was I required to take a part in the nefarious deeds in which my father was a prominent actor. As a wife such a forbearance would no longer be allowed; I should be compelled to go forth with the gangs, and take my share in the bloodless, yet deadly catastrophe. I had but one resource left; I feigned foolishness, and no one then sought my hand. I was permitted to wander about unmolested from place to place, and no one looked after my actions. I sometimes assisted a little in the household work, and at others strolled about the village. My principal place of resort was the large mosque by which we passed, and here I first became acquainted with the holy man by whose assistance we escaped through the subterraneous passage. Kind to all who used to resort to him for advice for soul or body, and by whose scanty offerings alone he existed, to me, as a being bereft of sense, he was doubly so. By degrees I began to let him know that I was not what I appeared to be, and at last made known to him the truth. He, indeed, was not at all unaware of the horrid trade which my father practised, but it was not his affair to meddle in other persons' business, nor could he remonstrate without compromising his own safety. He fully commiserated my situation, and consoled me with the counsel of prudence and patience. Shortly after the full establishment of our confidence we first became accidentally revealed to one another, as being nearly related by religious ties. He and our respected peer and moorshid, Moolvee Ahmudy, had belonged to the same association, and were themselves disciples of one master. This discovery changed the old man's regard for a feeling of paternal affection, and he vowed to afford me whatever assistance I should require at any time; he also made me acquainted with the existence of the secret passage by which we escaped from the fort. It had been used in former days, when the mosque was in its glory, and the establishment of moollahs and priests extensive, for the purpose of clandestinely introducing into the monastery some articles of consumption, such as opium and spirits, which were forbidden to, and not openly used by, those holy men, who nevertheless in secret indulged in them. The existence of this passage, the old man told me, was known but to himself and two or three wandering beggars, who seldom came near the spot, and they had pro-

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mised never to divulge it except under certain conditions, which were not likely to accrue. He had himself never used the passage, but it was always kept ready in case necessity should require it. There was, however, but little chance of discovery, since besides the absence of all suspicion of the existence of the cave, the moveable stones in the wall are, as you saw, so covered with ivy and bush, that it is impossible to observe any difference between them and the solid part of the building.

"Thus stood matters when on the evening of your arrival I heard of the destined fate of another victim, though but little did I then think how dear to my early recollections that person was. I heard Ghuffoor Khan relate to my father that he expected to find in the traveller a fine prey, since you had money on your person, and had besides a horse of great value, which, as you had confessed yourself to be a stranger in that part of the country, might be easily diposed of without suspicion. He further mentioned how he had fallen in with you, and had nearly effected his object in the grove where you put up at mid-day. The beyl or burying place had been selected, the graves were being dug, and the words "Hookah lao," or bring the hookah, (which in their language signifies that the murder should be commenced,) had actually been spoken, but the approach of a body of troops, who must have discovered the crime, saved you. It was likewise recommended, that as you were a powerful man, and though you could not effectually resist those who would have strangled you, you might have caused more trouble and noise than usual, a narcotic should be administered to you in your food or drink. The food of which you saw my father and Ghuffoor Khan partake could have done you no harm; but had you acceded to their request to eat, the attendant would have spiced it well. In that case, though you would not have perished, you would have been unable to act with that vigour on which your life depended. I need not describe my astonishment at discovering who was the intended victim, nor the instantaneous resolution which I formed of liberating and fleeing with you. I alone might, had I been inclined to fly and incur the risk which would have been consequent thereon, have escaped in the day time by the gates; on you were shut the entrances and places of exit of my father's house. Had you passed them, the gates of the town were impassable; and those who were in league with my father would have easily informed him of your escape from his tent. This too must prove my excuse for what might otherwise appear an unprovoked crime, in drowning the chokedar; but either his death or ours was the alternative. Had he seen me and you together, and surprised me at that hour and place, he could not but have suspected our actions, and would have raised an alarm. I knew him well; many is the unfortunate that he has decoyed to his destruction, and this hand but anticipated his doom by a few years. That must, indeed, be sooner or later the doom of them all, for God cannot permit such great wickedness to remain longer in the land."

The prophecy of Zoolma proved true. The government of India at last became convinced of that which had been before doubted, i. e.—the existence of the fraternity of Thugs or stranglers, who perambulated Hindoostan, committing murders by thousands, and with perfect impunity. Among many measures which Lord William Bentinck, when Governor General of India, carried into effect, some of which have proved failures, and others have created against him bitterness of feeling, that for the suppression of Thuggee, and the sister measure of

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the abolition of Suttee, stands boldly forth as undoubted gems in his crown, whatever opinion may be held of the materials whereof the rest is composed. In the simultaneous efforts which were made in various parts of the country for the suppression of Thuggee, under the able direction of Major Sleeman, whose book on the subject is more highly interesting than any other recently published, Ghuffoor Khan and his band of ruffians met the fate which they so richly deserved.

These pages have been too long drawn out to describe the journey of Hassan and Zoolma to his father's house. Hassan had by the adventure got rid of his passion for wandering, and he and his wife were welcomed with joy by the happy Azim. It is not certain that Hassan ever told Azim the real name and family of his daughter-in-law, as it might have shocked his pride; but Azim was too happy to receive back his son on any terms to be too curious on the matter.

THE LATE BROTHER H. C. SELBY.

In our obituary for March last, we recorded the decease of this estimable Brother, and stated that his career was not marked by brilliant effect. We wish not to be misunderstood as implying any imperfection in the Masonic conduct of one who well and worthily performed his duty—in fact, if all Masons acted as did our zealous Brother, by doing that which their respective vocations enabled them to perform, we should find what an amount of general good might be brought forward into active operation.

The following circular will shew that Brother Selby was desirous to impress upon the minds of others what stood foremost in his own, a sense of public duty:—

"Office of Clerk of the Peace for Middlesex,
"Session-House, Clerkenwell Green, 1st February 1815.

"Brother,—Many of the Lodges of Freemasons in this county not having complied with the terms of the Act of Parliament, 'For the more effectual Suppression of Societies established for Seditious and Treasonable purposes, and for better preventing Treasonable and Seditious Practices,' 39 Geo. III. c. 79, I have deemed it my duty to acquaint you therewith; and in order that Masons' Lodges may not (as they do at present) remain subject to prosecutions for not complying with the Act, I herewith send you an extract from it for your government therein.

"I am, Brother, your very obedient servant,
"Henry Collingwood Selby.
"Clerk of the Peace."

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MASONIC ANECDOTES.

TO THE EDITOR.

DEAR SIR AND BROTHER,—At a recent meeting of the Burlington Lodge I was much struck by the very forcible address of Major Revell, who, in returning thanks for a compliment to himself and other visitors, entered into the subject of Masonry with all the ardour of a youthful aspirant, delighting his auditors with some interesting reminiscences of "fifty years since," and tracing the progress of the social system with polished energy and graphic interest. I could have wished to be able to report faithfully the full particulars of the Major's address, but as that is not possible, I shall submit the following anecdote, which will doubtless interest your readers. The anecdote was first related in the Shakspere Lodge, No. 116, at their last meeting, at which the Major was present:—

"Brother G * *, whose pursuits led him to that scene of turmoil and strife, the Basque provinces, saw much of the nature of the intestine war that was raging, and which was marked by little else than rapine, murder, and all the effects of faithless depravity. Upon one occasion he witnessed the capture of four prisoners, who were little accounted, and ordered for execution. The fiat went forth and there was no appeal—no hope—the *Durango decree* consigned the captives to an ignominious and merciless death. On the following morning the jailor brought three of the prisoners from their dungeon, and delivered them to the fatal guard, by whom they were shot. But where was the fourth? The answer was, 'Dangerously ill—he would die before night.' The jailor, accustomed to deal with death—to obey the orders of a despot—and to witness the ghastliness of doomed men on the verge of eternity—himself without feeling, for all feeling had been blunted by the customs of his horrid office—indifferent to every thing passing around him—such a man—*this* man was arrested in his course of unholy occupation on being reminded of his obligation by one of those unhappy captives, who pleaded for mercy to his God through the hope—the last hope that was left—the trial of strength, from the bursting chords of his heart, to affect that of the executioner with the sign of "*sympathy and distress.*" Mysterious agency! Freemasonry triumphed—the man that was callous to all other humanities, blenched at the signal, and saved the Brother!

"The continued horrors prevented immediate inquiries after the subject of this anecdote. It was at length announced that he had died, and no one cared what had become of his body; indeed little inquiry was ever made after those whom the fell decree had denounced.

"The jailor, however, had secured the Brother until he found means to favour his escape, and thus in a measure, has made some reparation to society, by shewing that if war be declared against society, the feelings of humanity, by the blessed aid of Freemasonry, will triumph over the Demon of Darkness." Your's Fraternally, FIDUS.

The following extract from a recent publication* will be read with interest. It gives countenance to the system of Freemasonry, as being, at times at least, of no light service to the initiated. The name of

* Mrs. Broughton's "Six Years' Residence in Algiers."

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Babastro, a renowned Spanish corsair, who, under the protection of Bonaparte, did much injury to British small-craft in the Mediterranean, is often mentioned in this work. "Must I (says Mrs. Broughton), whilst the name of Babastro occupies my pen—must I, who ranked the name of Babastro amongst the Jack-the-giant-killers, ogres, hobgoblins, evil genii, spiteful fairies, and *croque mitaines* who so prominently occupied my young imagination—must I, in justice and in charity, trace one redeeming trait? Yes, even so; I will, in my dear father's spirit, who never failed, whenever circumstances led him to speak of this one of his arch-plagues, always to conclude by adding the only palliating circumstance with which he was acquainted, and from which he deduced a strong argument in support of one of his most favourite dogmas, viz., that great benefit had accrued to mankind by the establishment and continuation of Freemasonry, of which he was a most decided admirer and zealous advocate. After the capture of an English prize by this so-oft-named corsair, and whilst his crew were following their usual honorable practice of stripping our unfortunate countrymen (to which they induced them to submit by holding over them unsheathed knives), that they, the gallant captors, might thus exactly ascertain the precise amount of their booty; it so occurred, that the master of one of the luckless English vessels, whose name escapes my recollection, whilst undergoing this unceremonious disrobing, made use of one of those mystic gestures invisible to all but the initiated brethren of the trowel and apron. Whatever that sign was, it passed not unnoticed, for instantly was his hand clasped in that of Babastro, and an immediate order was given by him to his satellites to release the English captain from their grasp; and he desired that whatsoever property was ascertained to belong exclusively to him, should by all be held sacred, and restored to him. Nor were these professions a mere *façon de parler*, for most strictly were they fulfilled, as I perfectly remember hearing the English captain relate to us. All I recollect besides of this chieftain of the privateers which so long infested the coast of Algiers, is, that his master, Napoleon, judged him worthy of being named a member of the legion of honour."

COLLECTANEA.

The Ruins of Ephesus.*—For about three hours before reaching Ephesus, the road, crossing a rich and beautiful plain watered by the Cayster, lies between two mountains; that on the right leads to the sea, and on the left are the ruins of Ephesus. Near, and in the immediate vicinity, storks were calmly marching over the plain and building among the ruins; they moved as if seldom disturbed by human footsteps, and seemed to look upon us as intruders upon a spot for a long time abandoned to birds and beasts of prey. * * * It was late in the afternoon when I arrived at the little coffee-house at Aysalook; a caravan had already encamped under some fine old sycamores before the door, preparatory to passing the night. I was somewhat fatigued, and my Greek who had me in charge, was disposed to stop for the morrow; but the fallen city was on the opposite hill at but a short distance, and

* From Stephens's "Incidents of Travel."

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the shades of evening seemed well calculated to heighten the effect of a ramble among its ruins. * * * We moved along in perfect silence, for besides that my Turk never spoke, and my Greek, who was generally loquacious enough, was out of humour at being obliged to go on, we had enough to do in picking our lonely way. But silence best suited the scene; the sound of the human voice seemed almost a mockery of fallen greatness. We entered by a large and ruined gateway into a place distinctly marked as having been a street, and, from the broken columns strewed on each side, probably having been lined with a colonnade. I let my reins fall upon my horse's neck; he moved about in the slow and desultory way that suited my humour; now sinking to his knees in heaps of rubbish, now stumbling over a Corinthian capital, and now sliding over a marble pavement. The whole hillside is covered with ruins to an extent far greater than I expected to find, and they are all of a kind that tends to give a high idea of the ancient magnificence of the city. To me, these ruins appeared to be a confused and shapeless mass; but they have been examined by antiquaries with great care, and the character of many of them identified with great certainty. I had, however, no time for details; and, indeed, the interest of these ruins in my eyes was not in the details. It mattered little to me that this was the stadium and that a fountain; that this was a gymnasium and that a market-place; it was enough to know that the broken columns, the mouldering walls, the grass-grown streets, and the wide-extended scene of desolation and ruin around me were all that remained of one of the greatest cities of Asia, one of the earliest Christian cities in the world. But what do I say? Who does not remember the tumults and confusion raised by Demetrius the silversmith, "lest the temple of the great goddess Diana should be despised, and her magnificence destroyed;" and how the people having caught "Caius and Aristarchus, Paul's companions in travel, rushed with one accord into the theatre, crying out, 'Great is Diana of the Ephesians?'" I sat among the ruins of that theatre; the stillness of death was around me; far as the eye could reach, not a living soul was to be seen save my two companions and a group of lazy Turks smoking at the coffee-house in Aysalook. A man of strong imagination might almost go wild with the intensity of his own reflections; and do not let it surprise you, that even one like me, in nowise given to the illusions of the senses, should find himself roused, and irresistibly hurried back to the time when the confused mass around him formed one of the most magnificent cities in the world; when a large and busy population was hurrying through its streets, intent upon the same pleasures and the same business that engage men now; that he should, in imagination, see before him St. Paul preaching to the Ephesians, shaking their faith in the gods of their fathers, gods made with their own hands; and the noise and confusion, and the people rushing tumultuously up the very steps where he sat; that he should almost hear their cry ringing in his ears, "Great is Diana of the Ephesians!" and then that he should turn from this scene of former glory and eternal ruin to his own far distant land; a land that the wisest of the Ephesians never dreamed of; where the wild man was striving with the wild beast, when the whole world rang with the greatness of the Ephesian name; and which bids fair to be growing greater and greater when the last vestige of Ephesus shall be gone and its very site unknown.—But where is the temple of the great Diana, the temple two hundred and twenty years in building; the temple of one hundred

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and twenty-seven columns, each column the gift of a king? Can it be that the temple of the "Great goddess Diana," that the ornament of Asia, the pride of Ephesus, and one of the seven wonders of the world has gone, disappeared, and left not a trace behind? As a traveller, I would fain be able to say that I have seen the ruins of this temple; but, unfortunately, I am obliged to limit myself by facts. Its site has of course engaged the attention of antiquaries. I am no sceptic in these matters, and am disposed to believe all that my cicerone tells me. * * * He knew what was expected from him, and that his reputation was gone for ever if, in such a place as Ephesus, he could not point out the ruins of the great temple of Diana. He accordingly had *his* temple, which he stuck to with as much pertinacity as if he had built it himself: but I am sorry to be obliged to say, in spite of his authority and my own wish to believe him, that the better opinion is, that now not a single stone is to be seen. Topographers have fixed the site on the plain, near the gate of the city which opened to the sea. The sea, which once almost washed the walls, has receded or been driven back for several miles. For many years a new soil has been accumulating, and all that stood on the plain, including so much of the remains of the temple as had not been plundered and carried away by different conquerors, is probably now buried many feet under its surface.

After another visit, by day, Mr. Stephens observes:—I feel my inability to give you a true picture of these ruins. Indeed, if I could lay before you every particular, block for block, fragment for fragment, here a column and there a column, I could not convey a full idea of the desolation that marks the scene. To the Christian the ruins of Ephesus carry with them a peculiar interest; for here, upon the wreck of heathen temples, was established one of the earliest Christian churches; but the Christian church has followed the heathen temple, and the worshippers of the true God have followed the worshippers of the great goddess Diana; and in the city where Paul preached, and where, in the words of the apostle, "much people were gathered unto the Lord," now not a solitary Christian dwells. Verily, in the prophetic language of inspiration, the "candlestick is removed from its place;" a curse seems to have fallen upon it, men shun it, not a human being is to be seen among its ruins; and Ephesus, in faded glory and fallen grandeur, is given up to birds and beasts of prey, a monument and a warning to nations.

Connexion between the Works of Creation.—The investigations of modern philosophy have shown us the connections of the different sciences; bringing to light the links of the golden chain that runs through the universe, binding element to element, and system to system. That which, in the infancy of knowledge, was presumed to be detached, is found to be closely associated: and that which was supposed to act independently, and within a contracted sphere, has been discovered to be in union or affinity with other and unsuspected regions of nature—operating on other and sometimes far distant elements, by secret impulses or silent combinations, that present themselves in new forms and modifications. It is probable, reasoning from analogy, that these remote associations lie much deeper, and extend much wider into nature than we have even yet been taught to imagine. It is certain, that the further we go, the simpler become the elements of science, and the more curious and the more obvious its combinations. Many complexities have already, in the progress of knowledge, been reduced to simplicity, and many distant departments, as they were once deemed,

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of general science have been shown in connexion; so that, as in the case of language, the investigations of etymology exhibit a few words, or it may be only one, as the radix of universal speech, the inquiries of philosophy, tend more and more to point to a few, and very few, simple principles, as the source of all science—the root of the tree of universal knowledge. We may, therefore, approximate this general truth, which partakes at once of a moral and philosophical discovery, that there is in the works of Deity at once infinite diversity and magnificence in their unfolding, and infinite simplicity in their element and origin.—*Eclectic Review.*

The Responsibility of Preachers. — "I have learned," says Luther, "from the Holy Scriptures that it is a perilous and a fearful thing to speak in the House of God; to address those who will appear in judgement against us, when at the last day we shall be found in his presence; when the gaze of the angels shall be directed to us—when every creature shall behold the Divine Word, and shall listen till He speaks. Truly, when I think of this, I have no wish but to be silent, and to cancel all that I have written. It is a fearful thing to be called to render to God an account of every idle word."

Gaiety and a light heart, in all virtue and decorum, are the best medicines for the young, or rather for all. I, who have passed my life in dejection and gloomy thoughts, now catch at enjoyment, come from what quarter it may, and even seek for it. Criminal pleasure, indeed, comes from Satan; but that which we find in the society of good and pious men is approved by God. Ride, hunt with your friends, amuse yourself in their company. Solitude and melancholy are poison; they are deadly to all, but above all to the young.—*Luther.*

St. Paul at Athens.—The house occupied by the American missionary as a School, stands on the site of the ancient Agora or market-place, where St. Paul "disputed daily with the Athenians." A few columns still remain; and near them is an inscription mentioning the price of oil. The school-house is built partly from the ruins of the Agora; and to us it was an interesting circumstance, that a missionary from a newly-discovered world was teaching to the modern Greeks the same saving religion which, eighteen hundred years ago St. Paul, on the same spot, preached to their ancestors. Winding round the foot of the Acropolis, within the ancient and outside the modern wall, we came to the Areopagus or Hill of Mars, where, in the early days of Athens, her judges sat in the open air, and, for many ages, decided with such wisdom and impartiality, that to this day the decisions of the Court of the Areopagites are regarded as models of judicial purity. We ascended this celebrated hill, and stood on the precise spot where St. Paul, pointing to the temples which rose from every section of the city, and towered proudly on the Acropolis, made his celebrated address: "Ye men of Athens, I see that in all things ye are too superstitious!" The ruins of the very temples to which he pointed were before our eyes.—*Stephens's Russian and Turkish Empires, Greece, &c.*

A gem from "Richelieu."

"The pen is mightier than the sword. Behold
The arch-enchanter's wand! Itself a nothing!—
But taking sorcery from the master-hand
To paralyse the Cæsars, and to strike
The loud earth breathless.—Take away the sword,
States can be saved without it.

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TO THE EDITOR.

ON ROYAL ARCH MASONRY IN THE PROVINCES.

In the present state of Royal Arch Masonry, an occasional communication from Provincial Chapters, may not perhaps be unacceptable to the readers of the *Freemasons' Quarterly Review*. I therefore beg to offer the following observations, hoping they may elicit information from other Chapters, and thus bring before the Masonic world their actual condition at present in the provinces.

Four or five years have now elapsed since the Supreme Grand Chapter revised and promulgated their regulations and ceremonies, obviously designed for establishing uniformity of practice, and for securing the election of the most experienced and best qualified members to the highest offices of a degree, so justly denominated "the Essence of Masonry."

The qualifications then insisted on, and the ceremonies promulgated for the installation of Principals, certainly offered great difficulties; which in some Chapters, wherein the sceptres had never been "conferred in a particular manner, nor accompanied by any particular secrets," were deemed insuperable, there being no duly qualified Principals to carry out the improvements. In others where zeal predominated over devotion to a corrupted system, they have been surmounted, and with the most beneficial results.

In the province of Somerset, a few zealous Principals, in the years 1835 and 1836, availing themselves of the invitation from the Supreme Grand Chapter, obtained the necessary instructions and qualifications in the Chapter of Promulgation; and on their return home, by mutual assistance to each other, have effected the salutary reforms contemplated by the Supreme Grand Chapter. Amongst the Somerset Principals who repaired to London on this occasion, were two of the Chapter of Sincerity, attached to the Lodge of Unanimity and Sincerity, No. 327, at Taunton, who were installed in their respective chairs in the Chapter of Promulgation; the latter of whom since duly installed in the second and first chairs, by the fraternal assistance of duly installed Principals of Bath and Yeovil, in this province, and of Tiverton, in the adjoining province of Devon, has also in a recent visit to London profited by the able instructions of M. E. Companion George Aarons, No. 1, Newcastle Street, Strand, in acquiring the ceremonies of installation to the three chairs, and he takes this opportunity of acknowledging his obligation to that learned and able professor, and of strongly recommending all those companions who are desirous of complete instruction, to apply to him for it.

At a Chapter held here on the 10th instant, for change of officers and receiving propositions, Brother M. E. Companion Robert Leigh, who had been more than a year before elected from the second to the first chair, but which he never took until he had an opportunity in April last of being duly installed in the distinguished Chapter of Fidelity at Tiverton, was again ballotted for, and re-elected Z., and having been so recently installed, was inducted into that chair, as was our M. E. Companion Eales White, P. Z. into the second, and P. M. Ash, was duly elected and regularly installed in the third chair.

At another Chapter held on the 27th instant, no less than six worthy and zealous Master Masons, Colonel Sir Charles Webb Dance, James

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Robert Mosse, Edwin Evans, Frederick May, George Shirley Kiernan, and John Seymour Daring, all of the Lodge of Unanimity and Sincerity, were called to the Supreme Degree of Royal Arch Masons.

In the year 1835 we had not a single duly installed Principal. We now have five regularly installed first Principals, and are enabled, from the source of information before alluded to, to perform every ceremony in strict conformity with the promulgation of 1836.

Keeping pace, as we hope we are, with other provincial Chapters, we cannot but regret the want of that new Code of Laws and Regulations, so long expected from the Supreme Grand Chapter. Let us hope they will no longer delay embodying in the existing regulations (I believe of 1826) their recent improvements, so that we may have one authorised code to which to refer for our guidance.

Taunton, May, 29, 1839. BASILOTOXOS.

TO THE EDITOR.

DEAR SIR AND BROTHER.—As the song goes,

> " A stout ship, and good sea-room give me,
> And it a'nt to a little I'll strike."

Understanding that the Reverend Dr. Oliver intends presenting to the Order another work on Freemasonry, in which its Theocratic Philosophy is to be expounded, I shall, in deference to that distinguished Mason, postpone the publication of " My Ten Years experience." Prudence *may* influence me in this course—justice I confess *does*. It is but prudent not to venture upon public observation at the same moment with the " Philosopher of Masonry;"—it is but just that the noble intentions of the excellent and Reverend Brother should be carried out to their fullest extent. He has offered to the contemplative Mason an opportunity that should not be lost of investigating the recesses of the jewelled cabinet, by means of a lock and key, whose wards will only yield to the skill and practice of the artist, and then so easily as almost to open by a touch. He has, with a philanthropy most honourable, declared his intention to devote the profits of this work to the three Charities of the Order, and I hope, devoutly hope, that the list of subscribers will abundantly reward such a labour of love.

The worthy Doctor's work once fairly before the Masonic public, I will then venture my bark on the waters; and although it is for the present in ordinary, it will be enabled to take in more freight; and I, its helmsman, then an older, if not a wiser man shall have gained more " experience." I will keep my weather eye open, and be ready to slip cable with the first fair wind; and courting pleasant breezes with well-trimmed sails, shall look out for moorings at good anchorage, and offer my cargo at fair price, expecting such a profit as may recompence my venture.

I do not intend, however, to set sail until I have ballast enough to make all sure, and a sufficient number of hands who, in this case, must reverse the order of things, by paying half-a-guinea each, and even then I shall not pledge myself to the appropriation of profits;—I may even reserve them for that Charity—which " begins at home."

THE AUTHOR OF " TEN YEARS' EXPERIENCE,"
By a Past Grand Officer.

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TO THE EDITOR.

Grand Hotel, Piazza, Govent Garden,
April 29, 1839.

MR. EDITOR,—Permit an "old workman" to say a word or two in favour of his "brother labourers." I am a stranger in England, but have had the happiness to visit, once or twice, the Lodge of "*Good Report,*" No. 158. My present purpose is however to notice the proceedings of its last regular meeting, the 11th of April, on which occasion the yearly instalment of its Officers took place.

The impressive ceremony was performed principally by Brother George Aarons, whose high standing in the "Craft," great merit, and Masonic proficiency, fully entitled him to the kindness and regard with which he was greeted on that evening, and with which he is generally met by the Brethren of the Institution.

The business of the Lodge having been closed, the newly elected Master, with the Wardens and Officers, were ushered into the "*Banquetting Room,*" where an elegant repast had been provided in the best style of Brother Evans; the music was of the highest order—Brother Blewitt presiding at the piano forte.

If the promulgation of the delightful and rational enjoyment of the visit referred to, shall induce emulation in the sacred cause of Masonry in the Lodge of "*Good Report,*" then, sir, am I amply repaid. Should that, however, fail to be the case, it does not less become me to make known the sentiment of gratitude which I individually entertain for the courtesy which I experienced.

I am, sir, fraternally, yours,
W. R. B.
Past Master, Friendly Lodge, Albany, N. Y., U. States of America.

TO THE EDITOR.

DEAR BROTHER EDITOR,—How can an absurd reluctance to permit Royal Arch Clothing mingling with, and embellishing that of the M.M., be reconciled by any Mason who knows how to close a M.M.'s Lodge, and can give the *symbolic* lecture of the Supreme Degree?

Province of Somerset, June, 1839. CONSISTENCY.

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TO THE MANES OF THE LATE BRO. ROBERT MILLER,

GRAND PURSUIVANT.

I WILL not say that native worth
May not be found,
Where high nobility and wealth
Alike abound;
I will not say that worldly rank,
Or honors rare,
Or princely might, or wisdom's light,
True worth impair.

Yet will I venture to assert
That worth allied
To humble life must be most pure,
Because most tried.
And, Miller, let the wealthier
That worthy be,
Condemn me not for offering
The palm to thee!

To write thine epitaph, be mine
The simple task,
That unextenuated truth
Alone should ask;—
"Humble, Masonic virtue sleeps
Beneath this sod—
Peace to the ashes of the poor
Who rest in God."

J. LEE STEVENS.

MAN'S LOVE.

WHEREVER a man is, sweet dear,
He'll find it the very best plan,
If she, he should love be not near,
To make love to each woman he can.

E. R. M.

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MAY.

Oh! gentle May! so thou art come again
To fill the Earth with gladness, and to bring
Health and Delight in every passing air
Of thy sweet breath, and to imbue the Earth
With all the richness of the joyous Spring,
New-ripening into Summer?—thy bright eyne
Glancing like light from 'neath thy wanton hair,
Thy ripe lips wide with laughter! The small birds
Swell their loud throats to hail thee; and whole tribes—
Their season sojourned in some sunnier clime—
Haste back to England, May, adoring thee!
  See the poor Lamb! a weak and new-born thing,
Raising its head to breathe thy genial air,
Bleats forth a note of gladness! Old and Young,
Sickness and Sorrow, bless thee:—even Guilt,
'Neath thy mild influence, softens into tears.
  Oh, thou fair May! that I could follow thee
For ever and for ever in thy round—
Thy jocund round o'er flower-besprinkled meads—
Viewing the earth in one eternal Spring!
All things in newness, all things in delight,
All things in beauty—in thy balmy air
Myriads rejoicing; and unnumbered flowers
Glowing with new-born splendour.
  Thus I'd live,
Until at last worn out, my every sense
Betraying painless but assured decay,
Gave me the final warning—"Thou must die!"
Then would I stretch me on thy lap, fair May!
And sigh my soul forth, peaceful and resigned.
On some fair evening, the faint waning light
Tinged with deep purple by retiring Day,
Should see my parting; and the evening dews
Be the sole moisture on my peaceful grave.

Edw. Brewster,
I. G., Moira Lodge.

VICISSITUDE.

The morn now opens with a golden show,
And busy peasants to their labour go;
The sun ascends in majesty of light,
And laughing fields present a pleasing sight;
The harvest waves its promise o'er the hills,
And with expectancy the farmer fills,
Or wide extended o'er the sunny plains,
Invites the sickle of the early swains.

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See them in order march along the glade,*
While in the sunbeams shines the polish'd blade,
Not for war's havoc, but to yield increase—
Not for destruction, but the arts of peace.†
While fraught with promise seems the jocund morn,
While glowing tints the ruddy east adorn,
Their joyous hearts no disappointment fear,
And all combine their happy hopes to cheer;
A moment more, and boding darkness shrouds
The brilliant prospect in thick-coming clouds,
The rain descends in slowly-falling drops,
The anxious husbandman inquiring stops;
Dark and more dark the changing heavens lower,
Fast and more fast comes down the thunder shower;
The loud explosion frights the startled air,
And frequent lightning darts its vivid glare;
Now prostrate lies the promise of the plain,
Destroy'd and deluged by the beating rain.
No more, alas! the loaded stalk shall rise,
And bend its head beneath the ripening skies;
The reaper now with heart oppressed and sore,
Views the destruction of his winter store—
While anxious fear within his bosom burns,
He droops his head—and to his home returns.
How oft in life the morn of *youth* is bright,
Yet clouds of *manhood* dull its lovely light,
And all its glory ends in *aged* night!

THE LATE REBECCA RIBBANS.

DEAREST, I LONG FOR THEE.

BY BROTHER EDW. RALEIGH MORAN, P.M., No. 49.

WHEN dewy eve is falling,
Dearest, I long for thee;
For memory recalling
Paints all the past to me.
When summer suns shine brightest,
O'er the laughing earth and sea,
And bounding hearts beat lightest,
Dearest, I long for thee.

When day from night awaking,
Calls life again to glee,
While its first glimpse is breaking,
Dearest, I long for thee.
When other voices hearing,
Soft as thine used to be,
Happy although appearing,
Still, still I long for thee.

* It is customary amongst the farmers of Norfolk and Suffolk to assemble their reapers in order, on the first day of wheat harvest, and march them to the field of labour.
† Isaiah ii. 3, 4.

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MASONIC INTELLIGENCE.

ESPECIAL GRAND LODGE.—April 24.

PRESENT.

His Royal Highness the Duke of Sussex, M.W.G.M. &c. &c. on the Throne.

The usual ceremonials were observed. After which His Royal Highness was saluted with the Grand and Royal honours upon his accession as Grand Master for the twenty-seventh time. His Royal Highness then invested the following noblemen and gentlemen as the

OFFICERS OF THE UNITED GRAND LODGE OF ENGLAND, FOR THE YEAR 1839—1840.

Pro-Grand Master.

Right Hon. the Earl of Durham, *G.C.B.* &c. &c.

Deputy Grand Master.

Right Hon. the Earl of Zetland, &c.

Hon. Aug. H. Moreton, *M.P.*	Senior Grand Warden.
Captain Deans Dundas, *R.N.*	Junior Grand Warden.
R. Percival, Jun., Esq., P.G.W.	Grand Treasurer.
D. Pollock, Esq., *Q.C.*, P.G.W.	Grand Registrar.
Rev. John Vane Rev. W. Fallowfield	Grand Chaplains.
W. H. White, Esq.	Grand Secretary.
James Douglas and S. C. Norris, Esqrs.	Grand Deacons.
P. Hardwick, Esq.	G. Superintendant of Works.
Sir W. Woods (Clarenceux) P.G.D.	G. Director of Ceremonies.
R. W. Jennings, Esq.	Assistant ditto.
J. C. M'Mullen, Esq.	Grand Sword-Bearer.
Sir George Smart	Grand Organist.
Robert Miller	Grand Tyler.

GRAND STEWARDS FOR THE YEAR.

Francis Crew	No. 1	Thomas Scrivener	No. 30
William Harris	2	T. Dickason Rotch	32
H. A. Hoare	4	J. Prior de Paravicini	32
Hon. Aug. Moreton, *M.P.**	6	W. K. Wackerbath	66
Robert Thomas Skidmore	8	E. Wilson	72
Victor Collier	14	John Dubourg	108
T. H. Fox	21	J. Vink	116
Rev. R. C. Packman	23	Peter Andre	233
George Lewis	27	General Cleiland	324

* Since appointed S. G. Warden.

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The investiture of the several officers was conducted with more than usual care, and the several addresses of the Most Worshipful Grand Master created in all present a very powerful effect, especially in his allusions to the late venerated Pro-Grand Master, the deceased Earl of Zetland, and also the addresses to that nobleman's successor, the Earl of Durham, and to the present Earl of Zetland, Deputy Grand Master.

Sir Wm. Woods, as Grand Director of Ceremonies, proclaimed His Royal Highness and the Earls of Durham and Zetland, by name, style, and title, with all his accustomed graceful attention to the dignity of his office.

The M.W.G.M., although labouring under a severe cold, addressed the Especial Grand Lodge at considerable length, on various subjects of Masonic importance; and the Grand Lodge was then closed in ample form.

THE GRAND FESTIVAL.

After the Masonic business of the day had been concluded, the procession of Grand Officers was formed, and the Royal Duke proceeded with them from the Temple to the Hall, where a numerous assemblage of Brethren waited to partake of

THE BANQUET.

His Royal Highness the DUKE OF SUSSEX, M.W.G.M., in the Chair.

On the right of the M.W. Grand Master sat the Earl of Zetland, D.G.M., and on his left the Earl of Durham, Pro-G.M.; the following distinguished Masons filling up the cross table:—

PROVINCIAL GRAND MASTERS.—John Ramsbottom, Esq., (*M.P.*) S. M'Gillivray, Esq,; ——— Eliot, Esq.

GRAND WARDENS.—Hon. A. H. Moreton, (*M.P.*); Captain Deans Dundas.

PAST GRAND WARDENS.—Richard Percival; David Pollock, (*Q.C.*); H. Prescott; B. B. Cabbell; H. R. Willett; Robert Steuart, (*M.P.*), Esqrs.

PAST GRAND REGISTRAR.—J. Henderson, Esq.

GRAND CHAPLAINS.—Revs. J. Vane and W. Fallowfield.

GRAND SECRETARY.—W. H. White, Esq.

GRAND DEACONS.—Joseph Douglas; S. C. Norris, Esqrs.

PAST GRAND DEACONS.—W. Silvester; B. Lawrence; W. Shadbolt; J. J. Moore; F. T. Savory; A. B. Granville, (*M.D.*); J. C. Burckhardt; F. W. Bossy; R. T. Crucefix, (*M.D.*); and A. Dobie, Esqrs.

GRAND SUPERINTENDANT OF WORKS.—P. Hardwick, Esq.

GRAND DIRECTOR OF CEREMONIES.—Sir William Woods.

ASSISTANT GRAND DIRECTOR OF CEREMONIES.—R. W. Jennings, Esq.

GRAND SWORD BEARER.—I. C. McMullen, Esq.

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

GRAND ORGANIST.—Sir George Smart.

THE GRAND STEWARDS of the year.

PROVINCIAL GRAND OFFICERS.—W. Harrison, (*Q.C.*); —— Anderson, Esqrs; and other Brethren, amounting to nearly 300.

The musical Brethren, under the direction of Sir George Smart, consisted of Messrs. Robinson, Hobbs, Fitzwilliam, Atkins, E. Taylor, and the two Masters Coward; a selection that did full credit to the occasion.

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On the cloth being drawn, Reading's Grace—"*Benedictus sit Deus,*" was sung in very creditable style.

THE DUKE OF SUSSEX then claimed the attention of the Brethren. The first toast, said he, that I have to give, is one that I propose to you with all my heart; it is drunk with proud satisfaction in all societies, and above all by us, for it is the first standing toast among Masons.—"The Queen, and God bless her!"—three times three and hearty cheers.

"God save the Queen," sung by the professional Brethren, the whole company joining in the chorus.

THE DUKE OF SUSSEX.—I have now, Brethren, to give you "The Queen Dowager," who, you are all aware, is the excellent patroness of your Girls' School; and "The rest of the Royal Family"—(cheers, and three times three.)

Glee—"Health to Queen Adelaide."

Bumpers having been called for and complied with,

The EARL of DURHAM addressed the meeting. "I am sure, Brethren, that you will give me credit for the warmth and sincerity of the feelings with which I propose the next toast. It is one that comes home to the heart of every true Mason—being the health of our Most Worshipful Grand Master. His presence prevents me from attempting to do even faint justice to his excellence; I may, however, say that what I propose with grateful pleasure, you will I know receive with affectionate respect—(cheering.) It has ever been to us a source of pride that we have for our Grand Master, a prince of the illustrious house of Brunswick—the presence amongst us of a member of that royal family, is a proof of the value and importance of our Order. His Royal Highness has this day reminded us of one fact, in itself a sufficient eulogy in his favour, that he has now been for the 27th time elected our Grand Master—(continued cheering.) Well might the Brethren this day look upon the proffer and the acceptance of that honour with mutual feelings of pride and gratification, remembering as they did, at the same time, that interesting and important event in Masonry brought about and effected by the talent and energy of the Grand Master,—the junction of the ancient and modern Freemasons—(renewed cheers.) From that hour to the present day, every act, every word, every thought that could be so applied, have been cheerfully devoted by him to the honour and glory of Freemasonry. Without trespassing upon the privacy of domestic life, I may venture to say that his warmth of friendship, his high sense of honour, his maintenance of principle, and his religious reliance are such as to endear him to all who participate in the privilege of his society, or who are honoured by his acquaintance. How often has he smoothed little asperities, and by his kindly counsel rendered what appeared to be difficult, quite easy of attainment! It is not, however, by these evidences alone of his goodness, nor by the more public manifestation of his worth as the zealous patron and promoter of science that the Brethren have occasion to judge of His Royal Highness, but by the Masonic virtues which are so deeply evinced to all who have the enviable advantage of entering with him into the precincts of a Masonic Lodge. On this topic it is needless for me to dilate, and I will not detain you longer from the gratification of drinking to our most illustrious Grand Master, His Royal Highness the Duke of Sussex—(enthusiastic cheering.)

The DUKE of SUSSEX, as soon as the cheering had subsided, rose and acknowledged the toast, in terms which we report as clearly as the

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inconvenient position in which we were placed (or rather left to find a place) would admit. He was sorry that from a cold with which he was afflicted his voice was so weak: his feelings, however, were as strong as ever, and he felt very deeply the manner in which the Brethren had greeted the toast, and the kind expressions used by his Noble Friend and Brother who had proposed it. That Noble Brother had said the present was the twenty-seventh anniversary festival, on the occasion of his election to preside over the Craft. Seven-and-twenty years formed no short period of time, and in the annals of Freemasonry that had been a very eventful period—(cheers.) And he thought the confidence reciprocated between the Brethren and himself, under circumstances of the most varying character, might be fairly considered as reflecting mutual credit, and being indicative of mutual affection—(cheers.) If he had experienced any difficulty in the performance of his duty, or if his intentions and motives had on any occasion been misconstrued and misunderstood, he could assure those who heard him that he had always had the best interests of the Order at heart, and had entertained no other wish than their advancement—(cheers.) Man, like the different countries he inhabited, varied in some respects from his fellow man. Men of perfect similarity of idea were never found. No two places in the world were entirely alike, nor could the views of any two persons on the same subject be expected to be in perfect accordance. It was not just, therefore, that fault should be attributed on either side, because of a trifling difference of opinion, when there existed an identity of purpose, and that identity of purpose tended to the performance of something beneficial to society—(cheers.) One man might be exceedingly bland, another might be exceedingly blunt, yet both might be equally honest; by his intention each should be tried, and not by the contrast that might exist in manner or conversation—(hear, hear.) And satisfied that the intention was correct, no difference of opinion should be permitted to militate against the harmony of feeling by which Freemasons should ever be bound together—(loud cheering.) He felt gratified by the honour which had been again conferred upon him, and he thought that this distinction would not have been repeated for the twenty-seventh time unless he had done something to deserve it—(cheers.) And if God should spare him, to meet them again at the expiration of another year, and the Brethren should think that he deserved it, their thanks would be to him an ample recompence for all the care he could exercise in the advancement of Freemasonry—(cheers.) Individually and collectively, he would now thank them for their reception of the toast he had so inadequately acknowledged, and most sincerely would he drink to their health in return—(long and repeated cheering.)

Glee and chorus, "Here's to Sussex our Master."

The Duke of Sussex, who was visibly affected by the subject he had to introduce, said he had now a duty to perform which could not be approached with aught partaking of levity. It was not, strictly speaking, a toast that he had to propose. He was going, for the last time, to mention to them the name of their departed, and much respected Brother, the late Earl of Zetland—(hear, hear.) He had proved a good member, indeed, of the fraternity; one whose virtues had stood the test of many years; who had sustained precept by example, and had given ample evidence that the gewgaws of external ornament were nothing to the interior man—(hear, hear.) It was in the heart alone

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that the true principles of Freemasonry were treasured; they were not like the outward garb, cast aside in the hour of danger or difficulty. They were exhibited to the world, not in the disguise of affectation, but in the native beauty of their natural effect—(hear, hear.) So well was the character of that illustrious individual known, that come wherever he might he was always welcome; and nowhere was that character better appreciated, nor that welcome more warmly or sincerely given, than in the assemblies of English Masons; and the best among them could but imitate the example of that noble individual—(hear, hear.) He might extend this eulogy much farther were it not for the presence of the excellent son of the departed father, who had himself given proofs of the same attachment to the Craft, that had characterised the conduct of his father and grandfather, for he had invested three generations of them, and would gain for the present Earl of Zetland, the same imperishable good name, or at least, he was satisfied, would deserve it—(hear, hear.) He then called on the Brethren to drink in solemn silence, "To the memory of the late Pro-Grand Master, the late Earl of Zetland." Drunk accordingly.

Monody—"We mourn a Brother dead."

The Earl of Zetland said, that in acknowledging the tribute of Masonic kindness that had been paid to his deceased parent by the Most Worshipful Grand Master, and so fraternally responded to by those to whom it was addressed, it would be readily supposed that his feelings were of no ordinary kind—(hear, hear). They first impelled him to utter his grateful thanks for the manner in which the proposition had been acceded to—for the solemn and respectful manner in which the memory of his father had been regarded. He had then another kindness to acknowledge at their hands; it was the resolution which, it had been announced to him, was passed at the last Quarterly Communication in Grand Lodge. He felt that this was no ordinary compliment. The approbation of the Masonic conduct of his revered parent, and the mode of its expression, was to him exceedingly gratifying. It was such condolence as this that made him sufficiently aware of the great loss he had sustained; whilst at the same time it offered the best source of Christian comfort—(hear, hear). He was aware of his own failings, but assured that the exertions of his late father had given satisfaction to His Royal Highness the Grand Master, and to the Grand Lodge, he would do all in his power to emulate the virtues of their late Pro-Grand Master, and if possible to satisfy their expectations, in his future conduct as an officer of the Grand Lodge—(cheers).

The Duke of Sussex next proposed the health of the Pro-Grand Master. It was, he said, no new pleasure for him to do this; for the noble Brother was an old friend of his, one of the earliest friends of his life. Indeed he had been a much attached friend of the father of their present Pro-Grand Master for many years; and there was no man whose memory he cherished more dearly. With much pleasure, then, would he propose "The health of the Most Worshipful the Pro-Grand Master." (Loud and reiterated cheers).

The Earl of Durham. I beg to be permitted to return my thanks to His Royal Highness for his very gracious compliment, and also to you, my Brethren, for the very cordial manner in which my health has been greeted; a manner to which, I am proud to say, I am no stranger. The recollection of your approbation has ever encouraged me. A year since, when I was cheered by your kindness, I stated that Masonry—

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which embodied as its principles *Charity, Benevolence,* and *Justice*—should guide me in the course of my important public duties, and that I should thus entitle myself to the continued approbation of the Craft. What I predicted has happened, and my anticipations have been verified by my reception this day—(loud cheering). His Royal Highness has stated that I am not a new acquaintance of his; neither am I of the Fraternity, of which I have been a member for twenty-seven years, just the period during which the Grand Master has presided over the Craft. It is twenty-one years since I was appointed Provincial Grand Master for the county of Durham—(cheers); to this honour had more recently succeeded that of Deputy Grand Master of English Masons; and within the last two years, that of Provincial Grand Master for Northumberland also. In each of these capacities, as a Mason, as a Provincial Grand Master, or as Grand Officer of England, in which my name has been enrolled as a member of the Order, it has been my undeviating study to maintain the discipline of the Craft—to support the authority of those appointed to preside over its welfare—to promote the union and harmony of all classes of society—and to carry out the admirable principles it inculcates in all their purity and universal excellence—(loud cheering). No where can this be done so effectually as in Freemasonry, which comprises without distinction all sections of the community, without the personal excitement of party politics, and happily excludes all civil and religious feuds—(cheers). In no other assembly of men could such sentiments prevail, or such united efforts be made in the cause of charity, as in a Masonic Lodge; for whatever may be the peculiar characteristics of the Lodge,—whether constituted of the noblest and richest of the land, members of parliament and of the learned professions, superior members of the middle classes, or of the less wealthy but equally serviceable sons of mechanical industry,—the fostered claims of charity are ever found among the landmarks of the Order, and the practice of benevolence is as wide and general as the principle of admission is comprehensive. Knowing the God-like principles of our Order, can you wonder that I thus tender my renewed allegiance, and am most desirous not to weaken the connexion I have so long maintained with you? on the contrary, my chief desire will be to strengthen the bonds of attachment and mutual service in the promotion of principles so closely assimilated with the doctrine and practice of Christianity. I feel that the best mode in which I can show my gratitude to the Grand Master for the very high honour that he has been pleased to confer upon me in Freemasonry, will be to hold myself always in readiness to obey His Royal commands whenever he may call on me to assist him in the discharge of those arduous duties which devolve on him—(cheers). It will ever be my determination to keep up the discipline so advantageously established—in every respect to second the efforts of the Grand Master; and with dutiful regard to devote all my energies in lightening the task imposed upon His Royal Highness, by endeavouring to soften, if not avert, the cares that might otherwise press too heavily on the health of one whose long life has been spent in deeds of such active Masonic exertion.—(loud and long continued cheering).

Song by Brother Robinson.

The Duke of Sussex. I now call on you, Brethren, to join with me in a manifestation of good feeling towards my noble friend and Brother on my right. I give you "The Right Worshipful the Deputy Grand Master."—(long and hearty cheering).

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The Earl of Zetland, in returning thanks, observed, that having so recently addressed the Brethren, he could scarcely convey his sense of their kindness in other words; but he begged to assure them he was most grateful for their fraternal notice—(cheers).

Glee—"Fill, fill me, boy, of ruddy wine."

The Duke of Sussex gave next "Health to the Grand Masters, and Prosperity to the Grand Lodges of Scotland and Ireland."

Song by Brother Hobbs—"Music and wine."

The Duke of Sussex then observed, that their parliamentary duties, no doubt, prevented the attendance of several Provincial Grand Masters. He regretted that there should be so few at this festival. There were, however, two present, those for Canada and Berkshire, who were exceedingly attentive to the duties of Grand Lodge. He trusted the Brethren would greet them with the toast of "The Provincial Grand Masters of England."—(cheers.)

Simon M'Gillivray, Esq. returned thanks.

Glee—"Foresters, sound the jovial horn."

The Duke of Sussex then gave in succession, "The Grand Wardens, and all the other Grand Officers." Acknowledged by the Hon. A. H. Moreton, *M. P.*, S.G.W.

"Success to the Masonic Charities:" reminding the Brethren that the Festival for the Girls' School would be held on the 22nd of May; and "The Stewards of the day, with thanks for their exertions." Acknowledged by the President of the Board, John George Children, Esq., *F. R. S.*, &c., to whom, with Leonard Chandler, Esq., the Treasurer, W. R. Kemp, Esq., the Secretary, and the other members, the Brethren generally were much indebted for the liberality exhibited in the catering of creature comforts.

The Duke of Sussex, as a parting toast, then rose to call attention to the ladies who graced the galleries at both extremities of the Hall. He had no doubt that many of the Brethren who had the privilege of visiting the ladies in the music room, were already on the tiptoe of anxiety to join them; and, for his own part, he thought, having made a good beginning by toasting the first lady in the land, it would be making a good ending, also, if he concluded the festivities of the day by toasting so many of her fair subjects who were then assembled, gracing with their presence proceedings in which they took an evident interest, but from the arcana of which they were excluded—(cheers)—not from any want of gallantry on the part of the Brethren, he could assure them, but as the necessary consequence of the ordinances of Freemasonry—(hear). Their presence, whenever it could be consistently admitted, always administered very largely to the gratification of the Fraternity—(cheers). And when they retired to their homes, he trusted they would carry with them a conviction, that there was nothing in Freemasonry to disqualify a member from showing the utmost attachment and respect to his wife, mother, daughter, or one to whom the veneration of still more tender feelings was paid—(cheers). The ladies might find out a secret worth knowing, by these visits, which was, that good humour always triumphed among Masons after their labours were completed—(cheers). And that was a pretty good sign that they would discover nothing of an unfriendly nature in the labours, and nothing but what was good in the secrets of Masonry, if they were even admitted to the *sanctum sanctorum*—(cheers). He would now join the Brethren in drinking the bumper consecrated to the occasion, to "The Ladies"—(loud cheers).

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His Royal Highness immediately afterwards retired, accompanied by the whole suite of Grand Officers, and amidst the reiterated plaudits of the assembly.

We have been desired, on the part of many ladies, to express the great pleasure they experienced from the attention of the Stewards of the day—an office we undertake with more than usual gratification; and we have to add, on our own part, that although on many former occasions we have had to acknowledge the attentions and kindness of our brother Stewards, yet, from the Members of the Board which on this evening terminated their labours, we have personally experienced so much courtesy and liberality, that not to avow the compliment would be tacitly to admit it was not deserved.; and as this is not our general practice, we shall not commit a trespass upon propriety in this case in particular. We know that Brothers Chandler and Kemp, the Treasurer and Secretary, were most conspicuously active during the whole period of their office, and justly merited the thanks of the Board, which were unanimously accorded to them.

THE CHARITIES.

BOARD OF BENEVOLENCE, *March.*—F. Mestayer, as Master.

April.—R. T. Crucefix, as Master; G. P. Philipe.

May.—W. F. Bossy, as Master; S. C. Norris, R. T. Crucefix, J. C. M'Mullen, G. P. Philipe.

COMMITTEE OF MASTERS.

Scrutineers appointed for the 5th of June.

R. T. Crucefix, P.G.D.	J. D. Kincaid.
J. Udall.	W. R. G. Key.
R. L. Wilson.	S. B. Wilson.

Among the notices of motion were the following:

By H. R. H. the Duke of Sussex, M.W.G.M.

"1. A vote of thanks to Lord H. J. S. Churchill, for his attention to his duties as Junior and Senior Grand Warden, and as Deputy Grand Master."

"2. To confirm the rank of Brother G. P. Philipe, with privilege to wear the clothing of Past Grand Sword Bearer."

"3. To appoint a Committee of Five for revisal of the Constitutions, and to print 2,000 copies."

By Dr. Crucefix.

"1. That the Grand Lodge direct, that in future the hour named in the summons shall be the time for the commencement of business at all Grand Lodge Meetings, Committees, private Lodges, and all Craft Meetings whatever."

"2. That Grand Lodge take into consideration the case of Ann Miller, relict of the late Robert Miller, Grand Tyler, and make such provision as may be thought proper."

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There were other notices of motion of various interest, but as they were not entertained in Grand Lodge, it is not necessary to enumerate them.

Brother Bossy received the well-merited thanks of the Board for his attention and urbanity.

The business of the Board of Benevolence has been unusually heavy; and perhaps the necessity of the Board, and its application to the legitimate objects of Masonry, have never been more conspicuously proved. We are free to confess that a considerable improvement might be grafted upon its present construction, but great care should be manifested to carry out its real utility, and not to endanger by change this most valuable pillar of Masonic faith.

It is but justice to Brother Farnfield, who, in the still necessary absence of the Grand Secretary, Brother White, has been so assiduous in the duties of his office, which have consequently multiplied, to state that nevertheless, they have been so satisfactorily performed, as to call forth very general approbation.

Boys' School.—General Court, *April* 8.—Brother B. B. Cabbell, V. P., in the Chair. Brothers Lewis, Dobie, Savory, Silvester, Mestayer, Crucefix, Philipe, Jennings, and numerous other Governors.

The minutes of the several Committees were confirmed, with the exception of all subsequent matter relative to the recent Ball affair, which it was unanimously agreed should be expunged.

A vote of thanks to, and of entire confidence in the Treasurer, for fourteen years' efficient services, was unanimously carried.

Thus has ended a strange medley of circumstances, remarkable for unbusiness-like arrangement, and a lack of due courtesy, in return for a most exemplary instance of Masonic good-will. Motives have been ascribed, special pleading advanced, and, by way of purification, gentle allusions made to the presumed sanction of high authority, in a maiden address; and all for what?—to endeavour to conceal the effects of ill-timed interference, which not all the votes of confidence can efface. The Ball Stewards may read in this their ample and best reward; and although no vote of thanks is awarded to *them*, it is registered *ineffaceably* in the testimony of general approbation.

Mere want of decision, or inadvertence, must not, however, prevent us from declaring, that the Treasurer is most amply entitled to the vote for past services rendered to the Institution. such as no predecessor ever merited, and which, in all probability, no successor may hope to obtain; and, as a general compliment (except as regards his all but avowed opposition to the Asylum) he is entitled to unqualified praise.

Committee, *June* 3.—Present—Brother T. Moore, in the Chair; Brothers M'Mullen, Philipe, Fourdrinier, Gilbert, Begbie, Coe.

The only subject of discussion (!) was the propriety of apprising His Royal Highness, the President, that an entertainment would take place on the 15th June, at the Eagle Tavern, in aid of the funds of this Institution. We trust the subject was so managed this time as not to be misunderstood.

The Quarterly General Court will be held at Freemasons' Hall on the 8th July, at seven o'clock, when three children will be elected on the Institution. There are six candidates.

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June 11. THE EAGLE TAVERN.—The Gala and Ball in aid of the Boys' School went off with great eclat, and we understand realized seventy pounds!

THE GIRLS' SCHOOL.—The following address, spoken by one of the children, before B. B. Cabbell, Esq. V.P. and a meeting of the Governors, was not forwarded at the time. It is the composition of the matron, was very well delivered, and deserves insertion in this periodical.

"RESPECTED PATRONS AND BENEFACTORS,—Almoners of our good Providence,—Suffer a little Freemason's girl to *speak* to you,—to gratefully *thank* you, in her own name, the names of her school-fellows, and the names of our respected governesses.

"For fifty years have your gracious gifts secured a home for poor Masons' daughters!—We, of that privileged number, have this day received superadded tokens, as grateful to our feelings, as flattering to our character, as they are descriptive of that noble generosity that is ever seeking fresh cause to extend fresh favours.

"Generous Patrons! your approbation shall henceforth be our study; the hearts you have this day gladdened would speak a language, could utterance be given them, that would prove we are not unmindful of your goodness, nor wanting in gratitude.

"Receive our respectful acknowledgements,—and sincerely do we pray that the *year of jubilee* may be to you the harbinger of years of happiness, to be perpetuated throughout eternity."

April 11. GENERAL COURT.—H. R. Lewis, Esq. in the Chair. A ballot took place for seven children to be elected into the school. The following were the successful candidates. We subjoin the numbers, to show the working of the cumulative process of voting.

Emma Amelia Humphreys . . .	1299
Sarah Jane Pocock	1170
Mary Ganham	903
Amelia Ann Peacock	834
Harriet Ellis	637
Ann Matilda Walker	515
Ann Linggood Noone	511

April 25. GENERAL COMMITTEE.—The former House Committee were re-elected, viz.—

Bro. Acklam,	Bro. Dobie,
" Baumer,	" Hanley,
" Bossy,	" Morris,
" Buckingham,	" M'Mullen,
" Chandler,	" Shadbolt,
" Crucefix,	" White.

AUDIT COMMITTEE.

Bro. Baumer,	Bro. Norris,
" Fourdrinier,	" Rowe,
" Kincaid,	" Staples,
" Lewis,	" Stevens,
" M'Mullen,	" Taylor,
" Mather,	" Wackerbath.

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May 18. HOUSE COMMITTEE.—Bro. T. B. Ribbans having presented thirty additional copies of "Doctrines and Duties," for distribution among new wards, the Committee resolved unanimously, "That it be recommended to the next General Court that Brother Ribbans should receive a complimentary mark of estimation by being elected an Honorary Life-Governor of the Institution."

THE FESTIVAL.

The fifty-first anniversary of this excellent institution took place at Freemasons' Hall, on Wednesday the 22nd of May, 1839; and among other distinguished Brethren was attended by the Earl of Zetland, Deputy Grand Master; Lord Worsley, P.G.M.; J. Ramsbottom, Esq. *M.P.*; Hon. A. H. Moreton, *M.P.*; B. B. Cabbell, Esq.; Drs. Granville and Crucefix; J. Gascoin, Esq.; J. Henderson, Esq.; and about 250 Brethren.

LORD WORSLEY presided on the occasion, and on his entrance with the other Grand Officers, was received with loud demonstrations of delight by the assembled Brethren. The galleries, as usual, presented a proud display of youth and beauty.

The cloth having been drawn, *Benedictus* was sung in very superior style by Br. Hawes (who was intrusted with the musical arrangements), Bros. Robinson and Fitzwilliam, and the Masters Coward, and other professional assistants. Sir George Smart presiding at the pianoforte.

LORD WORSLEY, calling for bumpers, said,—Brethren, the first toast I have to propose is "health to our noble Queen"—(loud cheers).

"God save the Queen," in full chorus.

LORD WORSLEY then proposed the "health of the Queen Dowager," and expressed an earnest hope that she would return to this country in renovated health—(loud cheers).

Glee—"Here's a health to Queen Adelaide."

LORD WORSLEY. I have now, Brethren, to call your attention to the "health of His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master"—(cheers). I am sure I need only leave this toast to your own feelings, and to the circumstances attending the meeting of this day, to have justice done to it—(loud cheers).

Glee—"Strike the lyre."

The "health of the Earl of Durham, Pro-Grand Master," having been given and responded to with the usual applause, LORD WORSLEY next called on the Brethren to drink to the "Memory of the late Pro-Grand Master, the Earl of Zetland," which was done in solemn silence.

LORD WORSLEY then said, he had the pleasure of proposing the health of a worthy descendant of the late Pro-Grand Master,—"The Earl of Zetland, the Deputy Grand Master," to whom the Charity was so much indebted—(loud cheers).

THE EARL OF ZETLAND thanked the Brethren very earnestly for the manner in which his own health had been received, and for the respectful and kindly feeling with which the recollection of his revered parent had been recalled to their minds. He felt that it was a high compliment on the part of H. R. H. the M.W.G. Master, to place him in so prominent a position in the Grand Lodge of England; and, perhaps, the best assurance he could give of his gratitude would be by endeavouring to follow in the steps of his excellent father, now no more—(cheers). He hoped he might be permitted to claim the confidence of the Brethren by hereditary right; and if so, he would endeavour to retain it by so

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performing the duties of the honourable situation he held, that the virtues of peace, love, and charity, might be exemplified in their most extensive application—(cheers). They were met that day particularly to maintain the last-mentioned of those virtues, and he would venture to say, that it could not be better illustrated than by the most liberal exertions in favour of the Girls' School—exertions which every true Mason was bound to make, to the full scope of his ability. And it would be doubly gratifying to him, that the compliment which he had the honour of acknowledging, was accompanied by such liberality towards the Charity of the day, as would place its funds in a most flourishing condition—(loud cheers).

Lord Worsley having paid a compliment to Lord John Spencer Churchill, P.D.G.M., for his regular attendance at Masonic meetings during his period of office, proposed his health. Which was followed by that of the Vice-Patrons of the Charity.

Responding to the toast of "The Grand Lodges of Scotland and Ireland," the Hon. Fox Maule, P.G.W., and President of the Board of Stewards, said, that he could not forget that he owed his initiation into Freemasonry to a Scottish Lodge, and that although a member of the Grand Lodge of England, he admitted his allegiance to the Grand Lodge of Scotland. He therefore returned thanks on behalf of the latter. In his humble opinion, the act of union between the two countries was almost needless, whilst there existed a bond of union so much stronger and enduring, in the bond of Freemasonry—(cheers).

The children of the school, sixty-five in number, were then introduced, and in the most delightful manner sang the following hymn, composed by Sir George Smart, and dedicated to the occasion.

"Let us our infant voices raise!
Thanksgiving, and a song of Praise,
Let us in joyful accents sing,
To great Jehovah, heav'nly King.

And next to God, our thanks to you,
Our Patrons, Guides, and Friends, are due;
Fain would our hearts and tongues declare
How numerous your bounties are.

Children, exposed to pain and woe,
In sin we might have stray'd, had you
Not mercy shown, and mark'd the road,
That leads to virtue and to God.

But words are weak, nor can reveal
The sense of gratitude we feel;
By conduct then we'll strive to prove
We're grateful for your gen'rous love.

Each morn that brings the light to view,
Our infant hands we'll raise for you;
And when the shades of night descend,
For you our infant knees shall bend.

May you on earth be ever blest,
And called hence t' eternal rest;
May God bestow a glorious crown
Amidst the Saints that throng his throne.

Glory to God in heav'n who reigns,
Give all the world in lofty strains;
Let ev'ry voice unite to sing
Hosannas loud to Zion's King.
Hallelujah. Amen.

Their appearance was at once healthful, modest, happy, and confiding; and the mute eloquence of their gratitude made a warmer appeal to the hearts of the beholders, than would the most successful efforts of the most accomplished orator.

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Lord Worsley, having alluded to the very affecting and pleasing manner in which the children had sung the hymn, said that their conduct and appearance might be offered as the best proof of the benefits of the Charity. To this he begged leave to call the especial attention of the ladies, who had thrown a grace over the proceedings of the day by their presence—(cheers.) Many of the Brethren present were acquainted with the whole history of the Charity; but to some it might be proper for him to state, that the festival then held was the fifty-first annual meeting of its supporters and friends. The school was called into existence by the Chevalier Batholomew Ruspini; and it was a gratifying fact that two of that excellent Brother's grand-children had received in it the benefits of protection and education—(cheers.) According to the excellent rules of the Charity, provision, clothing, shelter, educational and religious instruction, from the period he had mentioned, had now been conferred upon about five hundred children; of whom no single deviation from moral rectitude had yet been recorded—(cheers.) At present the number of inmates was sixty-five, and it rested only on the limit of support, whether that number should not be much increased. On the occasion of occupying the chair at the festival of the preceding year, he had called attention to the excellent conduct of the matron; to whose care and ability he thought it only just that he should again allude—(cheers.) She had served the institution between thirty and forty years, and was always looked up to by the children, not more as a mistress than as a mother—(cheers.) Nor were the feelings of those who left the school, in after life less pregnant with gratitude to her, or to those who so nobly sustained the Charity, for the care and expense that had been bestowed on their bringing up -(cheers.) Of those who had just now left the hall, he would appeal to the ladies in proof of his assertion, that a larger number of healthful, happy-looking, clean, well-dressed, and well-behaved children could scarcely be elsewhere congregated together; and this, to the governors and subscribers, must be the most gratifying testimony that their money was well laid out—(cheers.) Let then, such feelings excite them in the exercise of charity, for so good and successful a purpose—(cheers.) With that feeling he would conclude by proposing "Prosperity to the Royal Freemasons' School for Female Children"—(loud and repeated cheers.)

The Earl of Zetland said he would claim the attention of the meeting to a toast that he was sure all would duly appreciate; it was the health of the noble Brother who had for the second time assisted the Charity so materially by filling the arduous duty of chairman at the festival—(cheers.) He was not desirous of weakening the touching address of his noble friend, by dilating even upon his merits; but would prefer the very earnest hope, that the Brethren present would show the feeling of good will they entertained towards their chairman, by liberally subscribing to the funds of the Charity—(cheers.) With these observations he would propose "The health of the Chairman, Lord Worsley" —(repeated cheers.)

Lord Worsley expressed himself quite incompetent to return suitable thanks for the enthusiasm with which his name had been received: he was equally unable to thank the noble proposer in equivalent terms. He had for the second time accepted the onerous duty of chairman, aware of the great responsibility attached, and should deem himself more than repaid, if he could thereby be assured to have added to the prosperity of the charity—(cheers.) The last occasion was the jubilee anniversary,

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and although great exertions were successfully made to produce a more than common subscription then, he hoped that there would not be any material falling off in the subscriptions for that day—(cheers.) He would now travel a little out of the regular routine of toasts, that, without permitting them to suppose their presence was not desirable for the remainder of the evening, he might again appeal to them in behalf of the Charity; he would with much sincerity propose "Health to the Ladies" —(loud cheers.)

Glee—"Here's a health to all true lasses."

The announcement of subscriptions then took place; the list, headed by the names of his H.R.H. the Duke of Sussex, Lord Worsley, the Earl of Zetland, B. B. Cabbell, Esq., and other leaders in the Craft and emulants in the cause of charity, for ten guineas each. In all about £670 were announced, which, with the £25 from the Masonic Ball, and £50 from the Committee of the Grand Masonic Tribute, accidentally omitted, and the subscriptions made by the ladies in the gallery, which were unaccountably forgotten, will give a total of upwards of £750!

Bro. Ramsbottom, Esq., (*M.P.*,) and the Provincial Grand Masters having been proposed and duly honoured, rose to return thanks. He observed that those who were honoured with that Masonic distinction, had undoubtedly respective provincial duties to perform; but in one province they were all united—the province of Charity—(cheers.) He had himself filled the office of treasurer to the Girls' School for several years, but the great increase of his private and public avocations had rendered it necessary for him to tender his resignation. However, he was happy to say that the Charity would be a gainer rather than a loser by the change; for it had secured to the Governors and Subscribers the zeal and activity of Bro. Benjamin Bond Cabbell, (cheers) of whose charitable and excellent character no one had occasion to be informed—(cheers.) Again thanking the Brethren for their reception of the Provincial Grand Masters, he concluded by proposing the health of "Benjamin Bond Cabbell, Esq., the Treasurer, and the House Committee"—(loud cheers.)

B. Bond Cabbell, Esq., acknowledged the compliment paid to himself, and expressed also the thanks of the House Committee. He felt great pleasure in complying with the wishes of his Brother Governors and Subscribers, to fulfil the duties of Treasurer to the Girls' School, as he was desirous of carrying out the principle of Charity personally, and as a Masonic point, to the fullest possible extent. And with this feeling he had heard with extreme satisfaction the declaration made by His Royal Highness the Most Worshipful Grand Master, at the last especial meeting of the Grand Lodge—(cheers.) Of this he was quite sure, that the more the principle of Charity was tested among Masons, the more elastic and expansive it would be found. Its exercise would beget the very means it fed on; until the limit of want should alone restrict the limit of supply—(cheers.) And in this consideration, the Masonic Fraternity, he thought, whilst protecting infancy, should also unite in the support and veneration of age—(cheers.) Why, he would ask, should not their range of Charity embrace the whole of life? Why should those who had, perhaps, themselves contributed to the Charities for the young, be themselves left in after life to poverty and distress?—(cheers.) He concurred with every word that the Royal Duke had uttered on the subject, both as to the support to be rendered, and the mode of its application; and he felt confident, after the contributions of that day, that una-

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nimity was alone requisite to complete all that was desirable—(cheers.)

Lord Worsley then proposed the health of the Medical Officers, and the Secretary, J. B. Gore, Esq., and complimented them on the gratuitous performance of their respective duties.

J. S. Gaskoin, Esq. returned thanks on the part of the Medical Officers.

J. B. Gore, Esq. said, that he appeared before the meeting almost as an untried man; he had, however, the interests of the Charity warmly at heart, and hoped to be in a better condition to receive their approbation at the expiration of another year—(cheers.)

"The Stewards of the Day," and other routine toasts having been disposed of, the Noble Chairman left the room amidst the plaudits of the meeting.

The usual Concert was given to the Ladies in the gallery; the fair guests were much delighted.

It is gratifying to state, that while the liberality of the Stewards was never more conspicuous than on this occasion, the expences have been less than for many years, amounting to only 71. 6s., including a donation from the Board of 10l. 10s. to the Charity. The Collection amounted to 673l., added to which was the sum of 25l. from the Ball Stewards, and 50l. from the Committee of the Grand Masters' Tribute, altogether reaching 750l.!!

The Rev. Brother W. J. Rodber has expressed his willingness to preach a Sermon whenever he shall be called upon—so that this Charity, like its twin, may be said to be in the flood-tide of prosperity.

BOARD OF STEWARDS.

Hon. G. W. Fox Maule, *M.P.*, P.S.G.W., *President*.

Bro. Rev. William Johnson Rodber	-	No. 1.	- *Vice-President.*
„ Capt. Andrew Henderson	-	„ 2.	- *Treasurer.*
„ George Warriner, W.M.	-	„ 108.	- *Secretary.*

Bro. John Udall	- No.	4	Bro. C. J. Whishaw No. 32
„ John Hastie	- „	4	„ W. Shaw, W.M. „ 49
„ William Nokes, W.M.		8	„ J. Skilbeck, W.M. „ 54
„ Charles Tancred, M.C.		10	„ J. A. Walmisley, P.M. 76
„ William Carruthers	„	11	„ W. H. Vink - „ 82
„ John Malyn, P.M.	„	12	„ W. C. Peters - „ 195
„ F. J. Nugée	- „	14	„ George Soanes - „ 116
„ W. H. Stone	- „	21	„ Samuel Baldwin „ 211
„ John Brownrigg Gore		21	„ Geo. R. Longden, J.W. 218
„ W. E. Jackson, J.D.		30	„ Capt. J. Muttlebury, P.M. 528.

From some inadvertence, the usual Circular of Receipt and Disbursements was not distributed, we therefore cannot shew the precise state of accounts.

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ASYLUM FOR THE AGED AND DECAYED FREEMASON.

The Reverend Thomas Mortimer, *B.D*, has postponed the time for preaching the Sermon in aid of this institution, until as soon after the 28th of July as circumstances will permit. Mr. Mortimer has, throughout the proceedings, at the several interviews with the Sub-Committee, and by his correspondence, evinced the most liberal sentiments, and expressed his thorough desire to promote, what he emphatically terms, a most laudable and generous object.

Due notice will be given of the day, when fixed, with general particulars.

The generally received impression, that his Royal Highness the M.W.G.M., had approved of the granting of annuities as proposed by the Governors and Subscribers, has, as might be expected, highly gratified the Fraternity; and in consequence, various meetings have been held to take such steps as may prove most conducive to the general object.

The following resolutions were unanimously confirmed on the 31st of May:—

"That this Meeting acknowledges, with equal satisfaction and gratitude, the declaration of His Royal Highness, the Most Worshipful Grand Master, in favour of an Annuity Institution for the Relief of Aged and Decayed Freemasons, and most strongly recommends the adoption of His Royal Highness' suggestion, by carrying out the Annuity Principle, and that the erection of an Asylum be deferred until the sum of 7,000*l.* shall have been received and invested, the Interest of such sum to be applicable to the purposes of Annuities. That all monies collected beyond the above sum to be set aside expressly as a Building and Endowment Fund, the interest thereof to accumulate and be added to the principal.

"That a Copy of the above Resolutions, together with the outline of a Code of Laws for the government of the Institution, be embodied in a Memorial to be most respectfully addressed to the Most Worshipful Grand Master, praying that he will be pleased to extend his protection and support to the consummation of this truly Masonic Charity.

"That the Committee of Management be requested to carry the foregoing Resolutions into effect.

"That a Special General Meeting be immediately convened for the confirmation of the foregoing Resolutions."

The candidates, whose petitions have finally passed the Committee, are Bros. Calcott, Dyson, and Povey. A country petition awaits the certificate of the Provincial Grand Secretary.

THE ELECTION WILL TAKE PLACE AT FREEMASONS' HALL ON THE 31st OF JULY.*

Proceedings of the Board of Stewards.—The Stewards for conducting the approaching Festival have been animated by the greatest spirit; some few whose names had been given in, have retired, from an impression that the contemplated proposition of annuities is a deviation from the original principle; but no doubt as soon as they shall be convinced that so far from injuring the cause, such early demonstration of proper feeling will but promote their own views; we are certain they will speedily resume their labours with added strength and cheerful spirits.

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* Vide p. 73, et seq.—In addition to the mode of Voting at Lodges, Subscribers of 1*l.* 1*s.* per annum are entitled to Vote.

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GRAND MASONIC FESTIVAL IN AID OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS. CELEBRATION OF THE FOURTH ANNIVERSARY AT FREEMASONS' HALL.—The fourth anniversary of the Asylum for Aged and Decayed Freemasons, was celebrated at the Freemasons' Tavern, Great Queen-street, on Wednesday, 19th inst.

ROWLAND GARDINER ALSTON, Esq., Deputy Grand Master for Essex, and son of the member for Herts, presided on the occasion, supported by a number of Brethren, zealous in the cause of the projected Asylum, as well as many charitable and influential individuals, not of the Craft. The galleries were filled by a number of ladies, who during the dinner partook of a cold collation and champagne, which was supplied with a liberal hand. The musical portion of the evening's pleasures were under the direction of Mr. Hawes, who, with Messrs. Bellamy, Collier, Robinson, and other professional gentlemen, contributed much to the *harmony* with which every thing passed off. Miss Hawes also sang several delightful songs in the course of the evening.

After the cloth had been drawn, and the *Benedictus* chaunted,

The CHAIRMAN rose to propose the first toast of the evening. He said, that the feeling of loyalty was so invariably and so firmly based in the heart of every Englishman, that there could be no sort of question that the company present would receive the toast with that enthusiasm which it so well deserved from every one of the subjects of that illustrious lady, whose health he was about to propose—(cheers). He felt confident that every one in this Hall felt towards her that affection, duty, and loyalty, which it was equally their pleasure and duty to display on every occasion which presented itself—(hear). In every work of charity, and, indeed, every good work of whatever kind, that illustrious lady always set an example, which he trusted would be cheerfully followed by her subjects—(hear, hear). He begged to conclude by proposing "the health of our gracious Queen, and may God bless her!"—(loud cheers). The toast was drunk with three times three, the most enthusiastic cheers, the whole company standing.

Anthem—"God save the Queen."

The CHAIRMAN, after a short interval, again rose. The next toast he had to propose to their notice was the health of the illustrious royal family of England; and if it were necessary to do any thing to secure to this toast more than an ordinarily good reception for it, it would be to couple with it the name of an illustrious lady, the widow of our late lamented sovereign—(loud cheers). The manner in which they now received her name, proved to him (the Chairman) that she was entitled to every encomium which it was possible for him to pass upon her—(loud cheers); whether he took her in the capacity of woman, wife, or queen, she was entitled to every honour they could pay her—(renewed cheers). She inculcated by her acts the spirit of charity—she was the patron of every charity, and in particular the patron of their Female School—(cheers), and that institution derived great honour from her countenance. He begged to propose "the health of the Queen Dowager and the rest of the Royal Family"—(great cheering).

Song—"Strike the lyre."

The CHAIRMAN again rose. He said the toast which it was now his duty to propose he had the greatest pleasure in offering to their notice—(hear). It was one of which it was impossible to say enough of its own merits. It was one involving the name of an illustrious personage, who high as his rank was, that rank was entirely eclipsed by his many illus-

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trious virtues—of a personage well known to the Craft, who indeed had presided over it for more than a quarter of a century—(loud cheers), and long, very long, might he yet continue to preside over it—(renewed cheers). It was impossible that he should be able, on an occasion like the present, to state to the company his many claims on the love and affection of Freemasons—(much cheering); for he not only stood forward as the patron of every science and art, but of every charitable principle and good work, and more immediately of Masonic charities—(renewed cheering). He (the Chairman) trusted that their body would for many, many years be blessed with the government of this illustrious Prince, and that all would join him in wishing him (the Duke of Sussex) health, life, and prosperity—(cheers). Long after all those who were now present had crumbled to ashes, the name of the good Duke of Sussex would remain!—(loud and enthusiastic cheering)—a man who exhibited all that was best and most honourable to human nature—(reiterated cheers). He begged leave to conclude by proposing, with all possible enthusiasm, "the health of His Royal Highness the Duke of Sussex, their Worshipful Grand Master." Drunk with three times three, and one more of the most enthusiastic cheers.

A glee having been sung,

The CHAIRMAN again rose to address his Brethren and the gentlemen present. He was now about to propose the health of a distinguished nobleman and Brother Mason, whose talents and abilities had always been employed for the benefit and advantage of the Craft—(hear). They would all, he doubted not, participate in the feelings of satisfaction which he, the Chairman, experienced at his (the noble lord to whom he referred) having been lately elevated to a very high rank in the Craft; he alluded to the Right Hon. the Earl of Durham. He concluded by giving the health of the Earl of Durham, their Pro-Grand Master, with three times three; which toast was responded to in the warmest and most earnest manner.

Glee—"Blow, gentle gales."

The CHAIRMAN next proposed the health of the Earl of Zetland and the other Grand Officers of England—(cheers). In doing so he expressed his regret for the loss of his lordship's excellent father, the late Earl of Zetland—a loss which could hardly be repaired; but let them recollect, while they lamented his loss, that he would ever live in the memory of his virtues—(cheers). In proposing to them the health of the Grand Officers of England, he could not but express his satisfaction at seeing among them Brother M'Mullen, Grand Sword Bearer. He concluded by giving the toast with three times three; which was very heartily responded to.

BROTHER M'MULLEN returned thanks, regretting that this task had not fallen into abler hands—by the noble earl whose name headed the toast—being to-night present—(hear). He (Brother M'Mullen) had no doubt, that on the next occasion they should be favoured with his lordship's presence—(hear). But having been one among the earliest subscribers to the proposed Asylum, he felt the task he was now called upon to perform, most grateful to his feelings; and he trusted, that ere long, they should be fully enabled to give to the Aged and Decayed Masons that relief which they so much required—(cheers).

THE CHAIRMAN again rose to propose what he considered to be most peculiarly the toast of the evening—(hear); he most earnestly wished that it was in his power to do it justice. Never did any body of men or

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of Masons—(hear)—meet together for nobler objects than those for which they had to-day assembled—(loud cheers). Glad was he to find that they responded so heartily to this sentiment—(hear). He thought that to every Freemason such information as he thus conveyed was unnecessary. But he had the happiness to see others joining in and approving of that which was the great principle of Masonry, universal and unbounded Charity—(loud and general cheering). Charity! How vast and beautiful was that virtue which most exalted and ennobled our nature, and brought, too, its own best reward!—(renewed cheers). The leading and guiding principle on which they acted, was Charity; it was, he said, the foundation-stone of their Order—(cheers). Their great institution had existed for many centuries, never acting but for the benefit and improvement of mankind—(hear, hear). But if general charity was so admirable a quality, and possessed something so peculiarly endearing, how much more strongly must that charity appeal to their hearts which looked to the claims of the helplessness and infirmities of old age?—(cheers). Could there be any thing more ennobling—he had almost said more God-like—than smoothing the pillow of the sick, and giving comfort in the last hour, to their aged and distressed Brethren!—(loud cheers). Was there any spectacle on earth so venerable and respectable as old age—any state which called so loudly for their aid?—(hear, hear). The Masonic body had admitted the claims of youth for protection and instruction—(cheers); and if those claims were sacred, surely the claims of their aged Brethren, who, after devoting a long and useful life to the Craft, were now, through misfortune, deprived of the necessary comforts of old age, were, if possible, even stronger and more sacred—(much cheering). He (the Chairman) for one, never could think that this Charity could in any way interfere with those Masonic Charities which already existed—(hear, hear). On the contrary, he believed, that the more their great principle became extended, the more would be the objects for its exercise, and the more their resources would extend themselves—(loud cheers); and it could never be supposed that an institution which comprehended the greater portion of the wealth of England, was without the means of fully carrying out their principles—(hear). Did they want the motive? Let them, then, picture to themselves the Aged Mason receiving the comforts of life from those with whom he had laboured in better and happier days—(cheers). How sweetly would comfort come from such a source? But think of the pain of witnessing, on the contrary, that Brother deprived of all comfort, and lingering out the last hours of his life in misery and despair—(hear, hear). Would they allow such things? No, he was sure they would not. He would not believe that they could allow themselves to contemplate such an alternative—(cheers.) In their great aim (namely, the establishment of the contemplated asylum) he was sure they should succeed—(loud cheers.) Most sincerely did he congratulate them, that much and great good had been done already in their possession of the power to grant to their aged Brethren such annuities as would in some degree conduce to their comforts, and relieve them from the bitter pains of want and misery—(cheers.) In this great object their illustrious Grand Master had been pleased to express his full concurrence—(loud cheers.) Most happy did he feel in being able to make this statement; and sincerely grateful was he to him for his countenance—(hear, hear.) He called upon all present to lend their best endeavours to carry into effect the objects for which they had to-night assembled. He was

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bound, in justice to many of the subscribers, to express his admiration of what had been done already, but at the same time he would say, that with the present state of things, promising as they were, they ought not to be permanently satisfied—(hear, hear.) He did consider that they possessed powers in so good a cause to carry out their principles to greater ends; and he entreated all who then heard him, and felt interested in the Asylum, to support the Annuity Fund, while they did not lose sight of the still greater object—(cheers.) Let them continue to support the Annuity Fund until their labours should all terminate in the great end and object of their wishes—the Asylum!—a Temple of Charity worthy of their great and illustrious Order—(hear, hear.) Let them work and labour diligently for the accomplishment of this one object, and not doubt one instant of the success which should attend them—(cheers.) They could not fail. For, for good ends, good men would find means—(renewed cheers)—and richer than words could tell would be their great reward. They should say to their aged and distressed Brother, "Come, my Brother, you have toiled for us long and well; come now and take the reward of your labours—comfort and support." This being the object, let them press forward, for "love is charity, and heaven is love"—(general cheering.) Let them now drink prosperity to the Asylum—(cheers.) Let them not go through any dull or empty form, but use their best energies in furtherance of the great scheme. If all present would join in one unanimous exercise of their powers, speedy accomplishment must be the result. He believed their principle was so great that nothing could prevent it from coming to the greatest and happiest conclusions—(cheers.) Were he to say all he felt, the night would not be long enough for him, but he would now conclude, by calling on all present to join him hand and heart in drinking "Prosperity to the Asylum for Aged and Decayed Masons." The toast was drunk with three times three, in the most enthusiastic manner, followed by the Glee of "The Three Tasks," in which Miss Hawse took the principal part.

Bro. Stevens then read the following elegant address, written by Bro. Douglas Jerrold:

THE PALM TREE.

Four years are past—four trying, anxious years,
Since nerv'd by hopes, yet not untouch'd by fears,
We sought and found a seed of richest worth,
And, trustful, laid the treasure in the earth;
A soil of Canaan's fruitfulness,—for lo!
E'en as we look'd, the quicken'd germ did grow;
And all rejoicing, hail'd the baby plant
The future Palm,—whence, haply, Aged Want
Should gather food, and blest Asylum find
From Summer's sun, and Winter's killing wind;
The old man's latter days all tranquil made,
Beneath the spreading bounty of its shade.

As o'er the infant tree Time silent flew,
His noiseless pinions dropping blessed dew,
Wax'd strong the Palm, unsmit by scathe or blight,
A thing of goodly promise, worth, and might;

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That, tended still by Charity's soft care,
Gave forth its blossoms to the sweeten'd air:
And now, behold—with deep thanksgiving, see—
CONSUMMATE FIRST-FRUIT BEAUTIFIES THE TREE!

What tho' but scant the produce now appears,
Yet, pilgrims fainting with the load of years,
Shall taste its goodness on the weary way
That lies before them to the realms of day;—
Tho' few the dates the Palm Tree yet may bear,
That few the Old—the hapless Old shall share!

The trav'ller tells, that sanctified by Time,
A mighty Palm lifts up its head sublime;
With shade protects—sustains with daily food,
Whole tribes of men who boast no other good;
Still daily nurtur'd by its fruitful pow'r,
As bees get honey from the wayside flow'r.*

In time, our Palm may grant as great a meed
To needy man, in man's worst time of need;
Its boughs so fruitful, and its shade so wide,—
T'will give him bread, and give a home beside!

In ancient days, they pour'd a flood of wine
Around the trees they worshipp'd as divine,
Soliciting the gods, with earnest suit,
To spread the branch and multiply the fruit!

So, but with nobler, wiser, juster aim,
Make we libations in a holier name!
Pour we the wine of Charity around,
And let it bless and fertilize the ground;
So that our sapling tree may spread and rise,
And bear a produce grateful to the skies;
So that beneath its fruitful, ample dome,
The Old may eat their bread—may find a home!

THE CHAIRMAN now rose and said that the reception which the company had been pleased to give to the last toast induced him to believe that the toast which he was now about to propose would meet with an equally cordial reception; for if they gave their good wishes to the Asylum, how anxious must they be to give their good wishes to those Brethren who had the best interests of the Asylum at heart, who had in fact borne the heat and burthen of the day, and had given their best labours, and used all their energies in its establishment—(cheers.) In alluding to the Brethren whose health he was about to propose, he wished particularly to revert to the name of one distinguished Brother, (Dr. Crucefix) who had been the mainstay and prop of this Charity—(loud cheers.) He concluded by proposing "The health of the Treasurer, Committee, and Officers of this Institution"—(renewed cheers.) Drunk with three times three.

* Humboldt, in his "*Personal Narrative*," says—"It is curious to observe in the lowest degree of human civilization, the existence of a whole tribe depending on a single species of palm-tree, similar to those insects which feed on one and the same flower, or on one and the same part of a plant."

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BROTHER Dr. CRUCEFIX then proceeded to read the following

REPORT.

"'Your Treasurer's Report will be as brief as he trusts it will be satisfactory.

"'The Subscriptions and Donations of the current year abundantly prove the high estimation in which this Institution is held by the Craft.

"'Last year the Report announced a Capital of Twelve Hundred Pounds. That Capital has now increased to Two Thousand Pounds, invested in the public funds.

"'Since our last meeting, many Provincial and Metropolitan Lodges have subscribed, and the correspondence from every quarter breathes the most gratifying sentiments of congratulation and support.

"'The labours of your Managing Committee, having been directed by General Meetings, to carry into effect a plan of operation whereby the necessities of their worthy Aged and Decayed Brethren may in some measure be alleviated, it has been determined that several Annuities of Ten Pounds shall be granted on the 31st of July next, until the Asylum itself shall, by the extended liberality of the Craft, be erected and endowed.

"'The most gratifying part of my duty, is to report that there no longer exists any impediment to the carrying out of the great principle of the Asylum, that the desire of the Subscribers not to engage prematurely in the erection of a building until they shall be possessed of adequate means, has removed the doubts which His Royal Highness the Grand Master, and other Brethren had entertained; and that in future there can only be a generous rivalry as to who shall be "foremost in the throng.'

"'The particulars relating to the forthcoming election in July are in the hands of all present, and must be read with unmixed satisfaction by those who hitherto have nobly stood forward in aid of the unfortunate, as also by others who now are for the first time assembled, and find the principle of active Masonic Benevolence thus far practically illustrated.'

Dr. CRUCEFIX then spoke as follows: "For the fourth time, I am called upon to address my Brethren, deeply impressed with gratitude for their kindness to myself and colleagues. Believe me, we are truly sensible of the generous manner in which the sentiments of the Chairman have been been hailed—and I am not, perhaps, very much out in saying, that having entertained hopes of some such demonstration, we are not disappointed in their realization.

"Hitherto I have thrown myself upon the attention of kind friends with a joy amounting to exultation; my heart has bounded with an ardour befitting a younger man, but labour became light, for success justified the impulse.

"I find, by experience, that the difficulty is not so great when obstacles are to be surmounted, as when they are surmounted; comparative ease makes us all comparatively indifferent, and we are apt to lose that keen sense of superiority to danger which a determination to overcome danger creates in the human mind.

"The excellent Chairman has told you, that if only the young are to be supported, and not the old, you would not do your duty either to God or to man—(hear, hear)—and that without impairing the stability of the moral edifice, an advance towards the great object of your solicitude has been anticipated, by rendering the means which may in themselves be as yet unequal to the full completion of your work, sufficiently con-

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ducive to advance the happiness of those for whom you are naturally anxious. I allude to the granting of small annuities until you shall 'be enabled to raise a superstructure perfect in all its parts, and honourable to the builder.'

"Your Chairman has addressed you, in language that you will not soon forget, and has spoken out as a kind and young heart always does when enlisted in the cause of universal benevolence—(loud cheers.) And I proudly follow him in reiterating the rallying words of 'onward—onward in thegodlike cause which has for its object the support of helpless age—look at this meeting, and under all circumstances does it not ensure ultimate success?'

"But while we rejoice in this glorious position, for such it is, we have to regret the absence this day of many excellent friends, whose best exertions contributed to our success, by sharing our toil—friends, whose jealousy of supposed change may appear to be carried too far; but yet whose motives must be respected—for the good they have done, and for the example they have set. The compliment they thus intend to pay to the cause, at the too probable expense of its exchequer, they will, I am confident, sincerely regret, and the more so when they shall learn that their numbers have not been supplied by others upon whose presence and support we have been led to rely.

"A moral victory has, however, been achieved; we have routed and uprooted that baneful prejudice so industriously circulated, that we should injure the other Charities; by the proof that the Asylum, so far from injuring the Schools, stands prominently forward as the pillar for each,—their exchequers were never in so flourishing a state, and we can challenge an investigation into the ledgers of both institutions, to show what credit accounts the firm supporters of the Asylum have invariably kept—we shall hear no more objections on that score.

"What more then need be said, than to implore our friends to continue their exertions? We owe a heavy debt of gratitude to the Ladies for their generous support; and if I mistake not, the lists this evening will show that they are with us still; deeply sensible are we of the obligation we are under, well knowing that when woman once steps forward in a good cause she never deserts it—she never barters her friendship, nor listens to prejudice, but is firmly and immutably fixed to go on to the end. Let it but appear that we are honest and not wavering, and the wives and daughters of Masons will make the cause their own—(loud cheers.)

"I must not pass over the general expression of approbation from clerical Brethren, who in this cause have followed the example of their predecessors. Sermons would have been preached but for circumstances not necessary now to allude; and of all men, our venerated friend, Dr. Oliver, has been most conspicuous in his admiration of this cause; gentle, pious, talented and generous—his only wonder is that the Asylum is not yet erected.

"The subscription list now awaits your bounty. I will conclude in the words of a minister who was invited here, the Rev. Thos. Mortimer, but who was prevented from attending. 'May (says that excellent divine) the blessing of God rest on all your assemblies, and may the rich among your body be inclined liberally to assist in this projected Work of Mercy, for the benefit of your poorer Brethren.'"

"My colleagues unite with me in thanking you all fervently and gratefully"—(long and continued cheering.)

Brother Eales White next rose to propose a toast which he was sure must prove highly acceptable to every one who had been present

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here this evening—(hear). They had been indulged with a flow of eloquence, both in prose and poetry,* to-night, which must have made a strong impression on their feelings—(cheers); and they would, he thought, agree with him, that their excellent Chairman had done them infinite honour, by the manner in which he had filled that chair, and the truly Masonic heart which he had displayed—(great cheering). He should be betraying bad taste if he said much of the Charity at this hour of the evening, when the subject had been so completely exhausted; he would only anticipate what the Chairman had predicted, that this institution would be like the mountain torrent, which gained strength from the obstacles it met with, trusting that it would become the envy of the envious, and the pride of the good; that, ere long, the corner-stone of the edifice would be settling down in its right place, and that all now present should be standing round exulting in the propitious moment. He concluded by proposing the health of their excellent Chairman with three times three, which was drunk with the most rapturous honours.

The CHAIRMAN thanked the Brethren and gentlemen present, from the very bottom of his heart, for the manner in which they had drunk his health. If he possessed the eloquence of a Sheridan or a Canning, it would be too little to express all that he felt at the present moment. He looked upon it as one of the greatest distinctions to be called upon to preside over so respectable, so happy, and so numerous a company, assembled for so great and good a cause. After some further eloquent expressions of his grateful sense of their kindness, he concluded by drinking the health of the whole company, invoking God's blessing on them all, and sat down amid universal cheering.

The CHAIRMAN again rose after a short interval, and said it was now his pleasing duty to announce to them that he had just learnt that the subscriptions and donations received to-night amounted to the very handsome sum of 535*l.*—(loud cheers). Before he sat down he would propose a toast well deserving of their notice. None here present could think the less of services rendered to this Charity, because those services were past—(No, no! and cheers). The toast he was about to give was, "the health of Brother Bell, and the Chairmen of previous anniversaries"—(cheers. The toast was drunk with three times three).

Brother BELL returned thanks, adverted to the able manner in which their Chairman had presided this evening, and congratulated all present on the rapidly progressive manner in which this Charity had gone on from little to greater things. After predicting the fulfilment of the most sanguine hopes of the projectors of this Charity, and declaring that they had already come into smooth waters, he sat down, most heartily and cordially thanking them for their kindness—(cheers).

The CHAIRMAN subsequently gave "the Ladies," "the clerical Brethren, with Dr. Oliver and the Rev. Brother Slade," the latter whom had blessed their table, "the Public Press," and coupled with the last toast the name of Brother Douglas Jerrold, the author of the Address.

Brother STEVENS (Bro. Jerrold having retired) acknowledged the toast.

The Stewards of the day came in for their well-deserved compliment, and Brother R. L. Wilson, the Vice-President of the Board, returned thanks. After which the Chairman retired amid general acclamations of applause. Few Presidents have earned higher praise than the Deputy Provincial Grand Master for Essex; his eloquence was natural and fervid, his manner graceful, and the result was a unanimous feeling of gratification and delight.

* In allusion to the Address by Brother Douglas Jerrold.

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QUARTERLY CONVOCATION.—May 1, 1839

PRESENT:

E. Comps, Rt. Hon. the Earl of Zetland, J. Ramsbottom, Esq. *M.P.*, J. C. Burckhardt as Z.H.J.

E. Comps, Henderson, Jennings, Savory, P. Thomson, B. Lawrence, Hope, Spencer, Satterly, Bossy, Philipe, Farnfield as E., and about thirty Principals of Subordinate Chapters.

After the confirmation of former Minutes, the following appointments for the year were declared:—

The Rt. Hon. the Earl of Durham	Pro-M.E.Z.
The Rt. Hon. the Earl of Zetland	H.
J. Ramsbottom, *M.P.*	J.
W. H. White	E.
A. Dobie	N.
T. F. Savory	P.S.
James Douglas, R. W. Jennings	A.S.
Richard Percival, Jun.	Treasurer.
David Pollock, *Q.C.*	Registrar.
J. C. McMullen	Sword Bearer.
W. L. Hanley	Standard Bearer.
— Lowndes	Organist.

The Report from the Committee of General Purposes was read and approved.

Charters were granted for Chapters to be attached to Lodges 137, 552, 661, 650.

The following E. Companions were elected as the Committee of General Purposes:—

The three Grand Principals and the Pro-Z.

E. Comps.	Burckhardt,	Henderson,	Thompson, L.
,,	Crucefix,	Hope,	Thomson, P.
,,	Fortune,	Philipe,	Wilson, R.L.

The Committee for the digest of the Laws was re-appointed.*

An Address of Condolence to the Earl of Zetland, on the lamented decease of his revered parent, was unanimously passed.

Notices of motion, "that Ten Guineas be presented to each of the Schools, were given, as also for a rate of Contribution."

The Grand Chapter was then closed.

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* The re-appointment of an inactive Committee was scarcely worth the attention of Grand Chapter. The Committee should either act or resign.

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QUARTERLY COMMUNICATION.—JUNE 1, 1839.

PRESENT.

H.R.H. the Duke of Sussex, Most Worshipful Grand Master on the Throne.
R.W. The Earl of Zetland, Deputy Grand Master.
" J. Ramsbottom, Esq. *M.P.*, Prov. G.M. for Berks.
" S.McGillivray, Prov. G.M. for Upper Canada.
" Hon. A. H. Moreton, Deans Dundas, Grand Wardens.
" Richard Percival, P.G.W., Grand Treasurer.
" David Pollock, *Q.C.*, P.G.W., Grand Registrar.
V.W. Rev. W. Fallowfield, Grand Chaplain.
" J. Douglas, S. C. Norris, Grand Deacons.
" Bros. Silvester, Bossy, Lawrence, Burckhardt, Shadbolt, T. Moore, Crucefix, Dobie, Past Grand Deacons.
" R. W. Jennings, Asst. Grand Dir. Cer.
" J. C. McMullen, Grand Sword Bearer.
" Bro. C. Simpson, Past Grand Sword Bearer.

Bro. Farnfield acted as Secretary. Several Grand Stewards, the Masters, Past Masters and Wardens of the Grand Stewards' and other Lodges.

The Lodge was opened in ample form, and the proceedings of the last Grand Lodge and the Especial Grand Lodge unanimously confirmed.

The following Brethren were then appointed Scrutineers of the Ballot for the Board of General purposes.

Bros. Crew, Harris, Paravicini and E. Wilson, Grand Stewards. Bros. Conolly, Garrett, Hayward and Wood.

The following Brethren were then declared to be the UNITED BOARD OF GENERAL PURPOSES.

GRAND OFFICERS.

B. B. Cabbell, President,	A. Dobie,
H. Lewis,	R. W. Jennings,
R. Percival,	P. Hardwick,
J. Henderson,	J. C. McMullen,
B. Lawrence,	G. P. Philipe.
W. F. Bossy,	

MASTERS.	PAST MASTERS.
J. D. Kincaid,	S. C. Norris,
G. Warriner,	J. P. Acklam,
R. L. Wilson,	W. R. G. Key,
S. B. Wilson,	W. Rule,
A. Head,	J. Lee,
H. Udall,	W. L. Hanley,
S. W. Rowsell,	J. C. Fourdrinier.

The three several notices of motion which were given in at the Committee of Masters, by the Most Worshipful Grand Master, having become substantive motions, were carried unanimously.

On a motion that the Grand Lodge do direct that in future the hours

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stated in the summons, shall be the time to commence business at all Craft Masonic meetings; the same was carried by a majority of one.

The motion for the consideration of the Case of the Widow of the late Grand Tiler was, by consent, referred to the Committee of General Purposes.

The Grand Lodge was then closed in ample form.

[By direction of Grand Lodge, the Board of General Purposes and Finance are to be united in one Board, to consist of eleven members, to be nominated (including the President) by the Grand Master, and fourteen by the Grand Lodge, of which number fourteen may be Past Masters. We subjoin the List of Candidates nominated for election by the Craft. The actual return is as given in by the Scrutineers.

"List of Brethren nominated for the BOARD to be elected at the GRAND LODGE, 5th June, 1839.

MASTERS.		PAST MASTERS.	
Barham, James T. . .	No. 215	Acklam, J. P.	No. 8
Giles, Edward G. . . .	205	Adamthwaite, J. A. . .	14
Harris, Abraham . . .	223	Cullington, Daniel . .	113
Head, Alfred	5	Fourdrinier, John C. .	237
Kincaid, John D. . .	118	Hanley, William L. . .	269
Rowsell, Samuel W. .	225	Key, W. R. G. . . .	7
Udall, Henry	10	Lee, James	3
Warriner, George . .	108	Norris, Stephen Clark .	G.S.L.
Wilson, Stephen B. . .	255	Phillips, Henry . . .	109
Wilson, Richard Lea .	661	Rowe, George, R. . .	663
		Rule, William	228

From the above List Fourteen Members are to be elected, of whom Seven may be Past Masters.

If, therefore, more than Seven Names of Past Masters, or Fourteen Names in the whole, 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' CLUB.—The Earl of Zetland in the Chair. Bros. Hon. A. H. Moreton and Deans Dundas, the Grand Wardens, Bros. Douglas and Norris, the Sword Bearers, and Bro. McMullen, Grand Sword Bearer, the newly appointed Grand Officers were present, besides the usual number of members. The routine of business for the Grand Lodge was explained.

MASTERS AND PAST MASTERS' CLUB.—There are several new members admitted, and many propositions for ballot at the next meeting.

The Club met in May on the evening of the Committee of Masters, to consider upon general subjects, and have determined to continue this arrangement in future.

At the Quarterly Meeting in June, Bro. R. L. Wilson was elected Secretary.

The value and importance of this Club is becoming more manifest at each meeting; it affords an opportunity of information, and tends greatly to regulate opinion upon matters of public utility.

A vote of Three Guineas to the Asylum was passed unanimously.

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THE REPORTER.

THE GRAND STEWARDS' LODGE.

To the Eighteen Lodges who have the Privilege of recommending Brethren to serve as Stewards at the Grand Festival, and to the Grand Stewards, Past and Present, who are not Members of the Grand Stewards' Lodge.

BRETHREN,—We most cordially greet you upon the present state of Freemasonry—it is cheering to know that it is flowing with the flood-tide of all human improvement, and that at no former period do the traditions or records of the Order exhibit it under so grateful and flourishing an aspect as the present. The day in which we live may be termed the zenith of the Craft.

Amid this general prosperity, the Grand Stewards' Lodge now address that selected portion of the Craft from which their own constituency is provided for by the "Constitutions," confident that the following remarks will be received with the same fraternal spirit in which they are offered, and that the result will be even an increase of good feeling and brotherly love.

The Grand Stewards' Lodge feel an honest pride in the conviction that they have competed with the Craft in the honourable exercise of all Masonic principle; less could not be expected from a Lodge placed in the foremost rank of the Order.

The three Clauses from the Constitutions which direct and provide for the constituency of their Lodge, are Nos. 10, 11, 12, p. 44, 45, viz.—

"10. *The Grand Stewards shall have the exclusive privilege of becoming Members of the Grand Stewards' Lodge; subject, however, to the by-laws and regulations of that Lodge.*

"11. *The Grand Stewards' Lodge shall not have a number, but shall be registered in the Books of the Grand Lodge, and placed in the printed lists, at the head of other Lodges, and rank accordingly; and shall be represented in the Grand Lodge by its Master, Past Masters, and Wardens.*

"12. *The Grand Stewards' Lodge, being constituted as a Master Masons' Lodge, can have no power of making, passing, or raising Masons.*"

By Clause 12, this Lodge having no power to make, pass, or raise, is altogether without those essential means which alone support all other Lodges, and therefore it appears that the means of continuing the numerical strength of the Grand Stewards' Lodge is paradoxical; for while certain Brethren of eighteen appointed Lodges possess the exclusive privilege of becoming Members, there are no other means to preserve the existence of this Lodge, if those in possession of the privilege fail to exercise it. Thus, what no doubt was considered to be the best mode of ensuring its strength and position by time, has, by that surest test, proved to be inefficient to so desirable an end; and it is at the very moment, when numerical prosperity is elsewhere general, that the Grand Stewards' Lodge is, unfortunately, an exception to the rule.

Let it not be supposed, however, that the Lodge has hitherto failed to display ample proofs of its value and importance in the Craft. On its public nights in March and December, the Lectures, as handed down by

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time-honoured Masons, are delivered in the Temple, and are attended on every occasion by a large assemblage of the Fraternity,—an assemblage increasing upon each meeting,—and the Members are desirous to impress upon the minds of the Brethren whom they now address, that they consider themselves as Public Stewards for the observance of the landmarks of the Order, holding such duty in trust as representatives of the past, and always with the hope of handing down the trust reposed in them to all succeeding Stewards.

In former times, a public vote of the Grand Lodge made the Grand Stewards' Lodge the "means recommendatory" for higher preferment, and this protective enactment conduced to its prosperity, for the records of the Lodge prove that it then became the general practice of the Grand Stewards to enter it on their accession to office.

Since the alteration, however, in the Constitutions, this practice has so generally declined, that the entrances have not been proportionate to the casualty or retirement of Members, and the natural consequence is, that a Lodge which has recorded in its archives the most satisfactory evidence of its utility during a hundred years, and closed its centenary with a masonic brilliancy equal to its most prosperous æra, now in a spirit of inquiry exemplifying the most honourable candour, addresses its general constituency on a topic which has for its object the means of its future conservancy.

Its members stand pledged to each other to maintain and support the high reputation of the Lodge, and to flinch from none of those public duties which it is their pride to fulfil, and this effort they feel bound to continue, in the hope that their ranks will be increased by the spirit of the ardent and high-minded Brethren whom they now address with confident hope and with the proudest expectation.

Indeed to what else can the Grand Stewards' Lodge look for the means to carry out the behests of the Order, than by recruiting themselves constitutionally as their phalanx becomes thinned by time and circumstance?

It would be disingenuous not to state, that there are no other advantages to be obtained in the Grand Stewards' Lodge than the honourable consciousness of continuing its utility to the Craft; it is unnecessary to point out that, although the present Members can and will maintain, for the few years they may exist, its honour and reputation unsullied, yet the possible decadence and extinction of the Grand Stewards' Lodge will be the first receding step from that zenith, to attain which has been the object of the labours of a century; such retrogression may the *Great Architect* avert by the rallying around the banner of the Grand Stewards' Lodge those who have at heart the fraternal virtues of Disinterestedness and Friendship, and who, possessing sight of mind, will only perceive in this Address that there are "a few words in their proper places."

We request the favour of having this communication read in open Lodge, and hopefully abide the issue.

Signed, by desire of the Lodge,

J. P. Acklam, *Secretary*, R. W. J. Rodgers, W.M. G.S.L.

London, March, 1839.

To Brother Herbert Williams, Esq. Prov. Senior Grand Warden for the Province of Dorset.

Sir and Brother.—The Master Wardens and Brethren of the Grand Stewards' Lodge, are desirous of expressing their feelings upon the

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severe calamity with which it has pleased the *Great Disposer of events* to afflict yourself and family, by the decease of your late beloved Father, our esteemed and revered Brother.

Your parent, our friend, when of this earth, was one of the brightest ornaments in Masonry, and one of its greatest protectors. The province over which he presided, was by his sway rendered happy and prosperous. The public Charities, and especially the Royal Freemasons' Charity for Female Children, were objects of his fostering care and liberal patronage.

The Grand Stewards' Lodge was indebted to him for many proofs of Masonic zeal and indefatigable exertions, which render his memory dear, and his name honoured.

His removal hence, after a period of long and painful suffering, which he submitted to with resignation, chastened into an example of moral fortitude, is not without its lesson; and while we sympathise with you as a Brother, we pray that in life as in death the fair brightness of your father's name may, through you, descend to posterity pure and unsullied.

Signed on behalf of the Grand Stewards' Lodge,

J. P. Acklam, *Secretary*, W. R. J. Rodgers, W.M.

London, 17th April, 1839.

Grand Stewards' Lodge, *May* 15.—The Lodge was this day honoured by a visit from the Lord Mayor of Dublin (Bro. George Hoyte), Alderman Hyndman, and Brother Wright, Secretary to his Lordship. The distinguished guests expressed themselves much gratified by their reception, and individually addressed the Brethren in a very energetic manner in return for the fraternal compliment paid to them by the invitation, and by the eloquent manner in which the Grand Lodge of Ireland, their Grand Master, and their own healths had been proposed and received. Brother William Pringle, from the Canongate Kilwinning (Edinburgh), was also present, and most warmly welcomed. He acknowledged the courtesy of the Lodge on the part of the Grand Lodge of Scotland, Sir John Forrest, the Grand Master Mason, and expressed his personal thanks for the cheering reception that had accompanied the compliment to himself.

Lodge of Antiquity, No. 2, *May* 27.—An especial Lodge was held this forenoon at Kensington Palace, H.R.H. the Duke of Sussex, W.M., in the chair. The Lodge was opened and closed in due form, and with solemn prayer.

The especial business was the presentation of the Lodge Jewel to such members as had not received it. The Master (his Royal Highness) confers this honour personally, and delivers an impressive address to the Brethren; upon no former occasion was the subject more ably commented on, nor listened to with greater attention. Whatever distinction may attend membership in this or any other Lodge, none surely can be greater than the acceptance of a medal conferred by such a Mason, and under the impulse which his talents, eloquence, and zeal must of necessity create.

British Lodge, No. 8, *May* 20.—This being the last of the season was, in military phrase, a field-day. The Lord Mayor of Dublin was invited, but had left London to attend on his son, who was seriously indisposed. Alderman Hyndman, Ex-sheriff Jones, and Brother Wright were among the list of visitors, which included Dr. Crucefix, Brother Heydon, and Major Hawkes.

The working business was passing and raising. The banquet was

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most liberal; and the various toasts were introduced by the Master with very apposite remarks.

Dr. Crucefix took an opportunity in returning thanks, to acknowledge, in the most grateful terms, the enthusiastic welcome he had lately received among his Irish friends, dwelt with deserved eulogium upon their character for boundless hospitality, and bore testimony to the great improvement in their Masonic working.

Those worthy Brethren from Ireland who were present, expressed themselves highly gratified, and adverted to the manifold advantages which Masonic intercourse tended to ensure, and thanked the company on the part of the Lord Mayor, whose absence they deplored, first for its cause, and next that he had not been present at the interesting scene of the day.

A jewel was presented to the venerated Chaplain of the Lodge, Brother Charles Woodward, and through him a small salver to his excellent lady, on their departure for Australia. The W.M., Brother Nokes, conveyed the unanimous thanks of the Brethren, for the example of virtue and sincerity that their Chaplain had ever shown, and trusted that the change would prove advantageous to him, and to those with whom he was about to associate; he would not therefore deplore, however he might regret the change, but would propose health and happiness to the Chaplain and his lady; which toast was most enthusiastically cheered.

Bro. Woodward, in returning thanks, was visibly affected; he entered into a review of the past time, including his initiation and his connexion with the Lodge; introducing many touching illustrations, the death of some, the marriage of others. He avowed that in all its meetings he had never observed the slightest difference of opinion—all was peace and brotherly conduct. Could he then part from such friends without emotion, and traverse the boundless ocean without reflecting upon what he should leave behind him? and yet he must find consolation in the hope of that future, which was cheered by the remembrance of the present moment, when his breast was inwardly filled with gratitude for the kindness of his Brethren, as he was outwardly adorned with the visible token of their regard, as a passport to the esteem of his future friends, which he could only deserve by proving worthy of those who thus supported him. He would not attempt to acknowledge, for he could not adequately do so, the courtesy, the delicacy, and the gallantry which has prompted the compliment to the partner of his fate—as a Brother he thanked the Lodge, as a minister of God, he would pray for them.

The evening was of unmixed pleasure; for even the retirement of the excellent Chaplain, having in it the promise of personal advantages, did not detract from the happiness of the meeting, but, on the contrary, imparted serenity and contemplation.

Lodge of Amity, No. 200, *May* 14.—Bro. Leeson, P.M. having entitled himself to the grateful consideration of his Brethren, received a mark of their approbation in the presentation of an elegant jewel, executed by Bro. Acklam in his best manner.

Four Neophites were initiated by Bro. Chrees, the W.M., who afterwards presided at the banquet, with his usual urbanity; among the visitors were several members of the Grand Stewards' Lodge, and Provincial Grand Officers.

Pilgrim Lodge, No. 289, *March* 13 and *April* 10.—We have to apologise to several correspondents for our inattention to the interesting

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ceremonies of this Lodge, and we can hardly be said to redeem ourselves by merely stating that we have partaken, with the members, of their mysterious secrets and of their Masonic hospitality, in both of which we have derived, mental and corporeal refreshment.

The ceremonies are performed in the German language, and approach nearer to the French regime than any we have witnessed; they are calculated to produce a more striking effect upon a novice, but whether upon reflection that effect will be more lasting, is a question not easily solved.

There is considerable solemnity observed, and, what is very delightful, the Brethren show much laudable anxiety to support the Master and his Wardens by their general manner. The banquet is characterised by the national spirit of the Germans—unostentatious, but plenteous—yet prudent; afterwards the songs (in German) are confined to Masonic subjects, and in the choruses there is a swell of natural music which, while it reminds the Brethren of the Fatherland, creates in the visitor feelings of respect and gratification for the Order, which in this vast commercial metropolis can bring within his view so exemplary a society of his German Brethren.

Richmond.—Lodge of Harmony, No. 317, *May* 28.—The transactions of this day will live in the recollections of its members, as embracing subject matter of deep importance. We throw a veil over some circumstances which, we trust, Masonic principle will in time efface.

Proceed we, then, to state, that the initiation of three candidates, viz. the Prince of Soutzo, Charge d'Affaires, de S. M. Hellenique, his secretary, G. Dracato Papanicolas, and a gentleman proceeding to Constantinople, was conducted with the most marked attention to discipline; it is enough to say, that the Rev. Bro. T. T. Haverfield, who officiated on the occasion, is not excelled by any one in the ceremonies of the Order, he never was heard to greater advantage. The veteran Brother Walton delivered the charge with extreme force and solemnity. The Prince, at the banquet, returned thanks for the compliment paid to himself and friends in very emphatic language, and adverted especially to the charge they had heard.

Among the toasts offered, and received with enthusiasm, was the Aged Masons' Asylum, and prosperity to it.

The Lodge of Harmony was among the very first to consecrate the earnest hopes of the founders by collecting, after their banquet in May 1835, a very handsome subscription, and thus inspirited the present Treasurer who, on inspecting the plate, declared from that moment his energies had received a new impulse, and that he would never cease to obey an injunction thereby conveyed—to carry the wishes of the Lodge into effect—he has kept his word, and the Lodge has maintained its honoured character.

Stability Lodge of Instruction, *April* 26, (George and Vulture.)—Brother Peter Thomson's field-day, on which occasion he marshalled his troops in right good order; the roll muster was well answered—scarce a recruit absent, and the veterans all at hand. Never did our right trusty friend look prouder or in better health; his old friends felt it was the holiday moment of his upright mind; his pupils gloried in their master's work, and panted to give proofs of their regard and of his industry.

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The first lecture was most ably worked by the following Brethren:—

1st Section	.	Bro. Liall, W.M. . .	Gihon.
2nd "		" Starlyn, J.G. . .	Lion and Lamb.
3rd "		" Watkins, S.W. . .	Gihon.
4th "		" Fox, W.M. . . .	Lion and Lamb.
5th "		" Allport, J.D. . .	Lion and Lamb.
6th "		" A. Thomson, J.W.	Lion and Lamb.
7th "		" Rule, P.M. . . .	Lion and Lamb.

Three guineas were voted to each of the three Charities, and a balance left in hand towards next season. A vote of thanks was ordered to be presented to Brother Peter Thomson in a handsome frame, that in his own house there may, from generation to generation, exist a record of the inestimable value of a good man's name.

Brother M'Mullen, G.S.B. presided at the banquet, at which about seventy Brethren, including not only the Eastern Luminaries, but Brothers S. B. Wilson, Crucefix, and many others from the Master Masons' Lodge, who took this opportunity of returning the courtesy of a visit from Brother Thomson at their last anniversary. Many other visitors were present, including some provincial Brethren.

Ionic Lodge of Instruction, *May* 13.—The third anniversary of this excellent Masonic School for the dissemination of craft mysteries, was held at the George and Vulture, and was well attended. The first and second lectures were ably worked under the superintendance of Brother Stephen Barton Wilson, who justly ranks among the *élite* of the chosen. What in some may appear a foible, is in him a virtue; we allude to that impatient jealousy which takes its origin in vigilance and sound principle; in no hurry himself to give hasty publicity to the emanations which even his own spirit of examination approves, he rather represses in others what he considers likely to tend to create doubt, until by its perfect truth it can ensure improvement. If we mistake not, Brother S. B. Wilson was a pupil of the late Peter Gilkes, than whom a more zealous Mason never existed, and the pupil is worthy the Master. We regret that our report of this excellent Lodge is thus brief and imperfect, but as the spirit and intelligence of its members require no apology for our own neglect, we rather court their kindness in forbearing with it. The not unusual termination of labour, an elegant supper, and the enlivening sociality of song and good humour concluded the evening.

Strong Man Lodge of Instruction, *May* 27th, 1839.—Mr. Editor,—Dear Sir and Brother,—I have the pleasing duty (by direction of the Brethren of the above Lodge) to inform you, that since October last, they have been enabled to resume their labours under the able auspices of our well known talented and gifted Brother, George Aarons. It is gratifying to be enabled to report that from the proceeds collected at every weekly meeting, contributions have been transmitted to the Masonic Boys' and Girls' School, as also to the society for the support of the *Aged and Decayed* Freemason, thus blending *practice* with theory! Charity being one of the sublime attributes of the Author of Nature, whom we are enjoined to imitate, the Brethren, while storing their minds with the theoretical portion of the science, are anxious to show the effect by practice. The Brethren beg to tender their heartfelt wishes for the success of the society for the *Aged and Decayed Freemason,* for among the numberless charitable institutions supported

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among us, perhaps none *more* demand our serious consideration than *that* which affords shelter and relief to an aged Brother whom adversity has overtaken, at a time when he is but little able to bear it with that fortitude he otherwise would, and who in his turn may have contributed towards the support of his less fortunate fellow-creature, now in the ordinary course of circumstances requires the aid of those on whom the sun of prosperity is shining.

How truly characteristic of a Mason's heart—the relief of a fellow-creature!

May he who sheds his benign influence on all virtuous acts, condescend to extend his grace and favour to this noble and godlike association! and that the founders may realize their most sanguine expectations is the wish of,

Dear Sir, yours truly and fraternally,

H. A. HENRY.

Member of the Strong Man Lodge of Instruction.

N.B. The Lodge is now closed for the season, and adjourned till the first Sunday in October next, 1839.

EDMONTON LODGE, No. 679, *May* 18.—A numerous body of metropolitan and suburban Brethren assembled this day at the Angel Tavern, Edmonton, to witness and assist in the constitution of the Edmonton Lodge, the warrant for which had been previously obtained by the Brothers Udall and other natives or residents of Edmonton. Among those present were the Hon. A. H. Moreton, *M. P.*, S.G.W., J. Douglas, Esq., S.G.D., R. T. Crucefix, *M. D.*, P.G.D., who was requested to constitute the Lodge; the Wardens, other officers and members of the Grand Stewards' Lodge; Brothers J. Lee Steevens and John Chanter, P.G.S., and Brother Kincaid, Prov. J.G.W. for Surrey.

The ceremonies of the day were ably conducted by Brother Henry Udall, who, on this interesting occasion, had the singular gratification of installing his elder brother, John Udall, as W.M. of the Lodge, and of initiating a younger brother into the first degree of Freemasonry. Other initiations took place; and whilst the banquet was preparing, two sections in the first degree, were worked by the newly installed W.M., assisted by Brothers W. Thody Smith and R. Lea Wilson. The last named excellent working Mason also explained the tracing board in the first degree, in an easy and skilful manner.

At the banquet, due honours were accorded to "The Queen," and "The Queen Dowager;" after which the W.M. proposed "The health of the Duke of Sussex, the Most Worshipful Grand Master, whose invaluable services in Freemasonry required no eulogy." Received with much applause, and drunk with full Masonic honours; the first with which the long room of the Angel had resounded.

"The Pro-Grand Master, the Earl of Durham, and the Deputy Grand Master, the Earl of Zetland," then received similar greetings.

The Hon. A. H. Moreton, *M. P.*, G.S.W., then claimed bumpers to honour a toast he was permitted to give. It was, "Prosperity to the Edmonton Lodge." He was exceedingly glad that he had accepted the invitation so politely made, of attending the pleasing and instructive ceremonies of that day; for their excellent performance had convinced him he had yet much to learn in the science of Freemasonry, whilst, with the kindly feelings evinced by all who took part in them, whether as visitors or members of the Lodge, they led him to hope that the

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friendships he had then formed would be continued and ripened by futurity—(cheers). The toast drunk with due honours.

Brother Douglas, G.S.D., having had the gavel placed in his hand, said, that although a stranger, he could not but feel duly impressed with the advantage the Edmonton Lodge must derive from having so efficient a Master to preside over it. Ample evidence had that day been given, that the duties which devolved on the Chair, could be no where better fulfilled, or better supported, by the officers of the Lodge. He need not, therefore, dilate on the excellence which, from a longer and more intimate acquaintance, all around him were, no doubt, better qualified to appreciate, and would at once give them "The health of the Worshipful Master"—(cheers). A bumper, and quick Masonic fire.

Brother John Udall, W.M., begged leave to thank the proposer of the toast, and those who had concurred with him, for the manner in which his name had been mentioned and received. It was with much gratification that he found himself surrounded by so many highly honoured and respected members of the Craft; and thus supported at the outset of his labours, at the very nativity of the Lodge, he could not but feel confident that he should be enabled to promote the extension of brotherly love, relief, and truth—(cheers); and that the real object, as the emblem of the Order, Charity, would be most zealously advanced in the Edmonton Lodge—(cheers).

Bro. R. T. Crucefix, P.G.D., was next entrusted with the W.M's authority. He observed that the proceedings of the day came home to the hearts of all; for to none could it be indifferent that the regenerating principles of Freemasonry were at length extended to Edmonton—(hear hear.) London, which could scarcely be called a town, but a kingdom, had within its ever-extending limits about one hundred duly constituted Lodges; another was now added to the metropolitan list,—a new tributary stream had began to flow, and would serve to swell the tide of universal Masonic benevolence,—one which, from the exalted Masonic intelligence and untiring energy of its founder, would in return for his early exertions in its favour, repay to Bro. Henry Udall the most ample honour—(cheers.) He said not this in flattery, but in justice; for that worthy Brother had sufficiently proved that he looked not to Freemasonry as an idle obligation to be remembered or forgotten at pleasure, but as a system to which every virtuous attribute was due, and to which the rarest talent might be laudably devoted—(cheers.) Full of hopeful expectation, therefore, that his past efforts were only preludes to the greater and more successful yet to come, he would propose "Health and happiness to the worthy Brother Henry Udall"—(cheers.) A bumper, and followed by quick Masonic honours.

Bro. Henry Udall assured those who heard him that he was not insensible of their kindness, or indifferent to their good opinion. Satisfied of his own imperfections, it was extremely pleasing to him to observe the strong promise that had been held out of future success, in the support already received by the Edmonton Lodge—(cheers.) There was one feature in the transactions of the day to which he would take leave to call attention,—the Edmonton Lodge was constituted by the first *new* warrant issued by his Royal Highness, the present most Worshipful Grand Master, in the metropolitan district—(cheers.) This would be a stimulus to exertion, were that wanted in a town where from ten to twenty gentlemen were already most anxious to enter the Lodge as

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neophites—(cheers.) And in conclusion he expressed his anxious desire to merit, to some extent, the eulogium of his kind friend, Dr. Crucefix—(cheers.) After a short interval Bro. Udall entreated the Brethren to do honour to a toast he would venture to propose—it was that of the Right Worshipful the Senior Grand Warden, and the Senior Grand Deacon, who had honoured the Edmonton Lodge by a visit on the opening day. He had hoped that the Deputy Grand Master, the Earl of Zetland, would also have graced their proceedings by his presence, but his lordship had been unexpectedly prevented. He was, however, not the less thankful to the Grand Officers who had paid the Edmonton Lodge the compliment of a visit, and he would propose their health with all Masonic sincerity—(cheers.)

The Hon. Bro. Moreton in returning thanks, said that with such assistance as the worthy Bro. Crucefix could render, it was scarcely necessary for the other Grand Officers to apologise for any deficiency. For himself he had never visited any Lodge but that in which he was initiated until called to the high office he had now the honour of filling in the Grand Lodge; and he had now to add that of a Lodge in which nothing appeared to be wanting for a proper advancement of Freemasonry. He considered that the Order was eminently calculated for the advancement of two great objects—good fellowship, and knowledge. In good fellowship they all excelled, because from Masonic meetings all classes and opinions merged into one, and from them were banished all political dissensions, and whatever else might excite to jarring conflicts—(cheers.) In knowledge, however, they were not equal; but its pursuit amongst Masons was encouraged by all, and whoever evinced the most zeal and ability was likely to attain the most perfect knowledge, and to be honoured in its attainment—(cheers.) He ventured to hope that the lesson he had that day received in Freemasonry would not be lost upon him; whilst he was equally grateful on account of his participation in good fellowship, as well as in Masonic information—(cheers.)

Bro. Douglas, G.S.D., expressed his warm conviction in the sentiments uttered by the S.G.W.

"The Wardens and other Officers of the Lodge," "The visiting Brethren"—(acknowledged by Dr. Crucefix,) and several other toasts having been duly honoured, the company separated with mutual expressions of delight. We must not omit to mention that the excellent singing of Brother Robinson contributed much to the general gratification.

Prince of Wales Chapter, (324.)—As our reporter confesses he was rather inclined to take a nap, we approve his motive, and therefore do not report what appears to us to be more imaginative than real. At least we hope we are right.

Mount Sinai Chapter, (49) *April* 29.—Companions Crawcour, Renington, and Yatewell, were installed by Companion G. Aarons.

Domatic Chapter, *April* 25.—Companions Quivelar, Tansley, and Lee, were installed by Companion Fortune in a very creditable manner.

ENCAMPMENTS.

Observance, Mount Carmel, and St. John of Jerusalem, no report.

Faith and Fidelity.—Steadily progressing; several new members have been admitted, and higher degrees conferred on those who had not hitherto taken them.

Cross of Christ.—This encampment is continuing its career with marked advantage, emulous only of holding its well earned rank and maintaining its deserved reputation.

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MASONIC CHIT CHAT.

Brother E. Evans has been again successful in the admission of another painting to the exhibition at Somerset House; it is a Masonic portrait of "a Brother," (Eales-White), who has distinguished himself by his exertions in the Craft, more especially in behalf of the "Aged and Decayed Mason." We congratulate the artist, not only on the success which attends the efforts of his improving pencil, but on the arrangement and composition of the picture, which is modest and unpretending.

TAUNTON, *May 7.*—Bro. E. D. Davis has received the attention he so richly deserves, by a very complimentary attendance of the Brethren at the Theatre last evening, the entertainments having been, by desire of the W. M. (Bro. Haseles) and brethren of the Lodge No. 327, and for the benefit of that worthy Brother. The house was a bumper, and the boxes were graced by a rare assemblage of honoured Brethren, with the delightful addition of "Masons wives and Masons' bairns." Bros. Sir Charles Dance, Warre, Maher, Beadons, Sully, Mosse, and White were noticed among the audience. The performance was deservedly applauded and the personations of Bro. Davis and Osborne of their usual excellence. The latter Brother has found a more ready avenue to the hearts of the Masons of "the West" in the recollection that he is the respected parent of a Lewis, who as W. M. of the Royal Mariners' Lodge, London, has exercised so zealously and so profitably his truly Masonic feelings in behalf of "The Aged Masons Asylum." For this progressing and most noble Charity Bro. Davis has repeated the offer of his Theatre, and we hope still to see the Brethren permitted to respond to the generous sentiment; the predominant wish is to bespeak for the occasion and to appear in full costume, thus ensuring receipts which would amply, and at the same time, innocently carry out the choicest attributes of the Craft—"Brotherly Love and Relief."

THE KNIGHTS TEMPLARS REVIVED.—There is now at No. 18, Rue Notre Dame des Victoires, an apartment which presents a strange appearance. The windows of several of the principal rooms are hermetically closed and internally covered with a rich white woollen hanging, upon which are large red crosses. In two of the rooms there are thrones ornamented with the same colours; all the floors are covered with rich carpets, and here and there are deposited sacerdotal ornaments, collars, swords, and golden spurs. From the number of chandeliers, the place must be well lighted. It is in these immense rooms, thus ornamented, that for several days past the Grand Master and Dignitaries of the Temple have received new knights. Since the year 1314, when the last Grand Master, James Molai, was burnt alive, in pursuance of a decree of the Parliament, on the spot where now stands the statue of Henry IV., that religious and military Order had been forgotten, condemned as it was by various decrees, royal ordinances, and papal briefs. It reappeared in 1830, since which period the police, which is so rigorous towards other worshippers and new religions, have tolerated it; no doubt, because among its members is one of the personages most influential at court. The Count de M——, whom we allude to, is indeed said to be the present Grand Master of the Temple. The late emperor, Don Pedro, entered the knighthood when he was at Paris, and, if the

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list of its members were published, names stranger still would probably be found to it. The national appetite for crosses and ribands must be voracious indeed, when it cannot be satisfied with his Majesty's liberal admissions into the legion of honour.—*Paris Paper.*

ON THE MARRIAGE OF A MILLINER AND FRISEUR.

Say, why for shame should Julia burn?—
Why call her 'mean of soul?'—
For whither would the Needle turn,
If not unto the Pole?

ANCIENT CRANIOLOGY.—The Physiognomie of Rich. Sanders, 1653, has the following passage—"A littel head is never withovt vice, and commonly is guiltie of littel wisedome; but is rather full of folly, which is naughty and malicious. A very great head doth not signifie any perfection of manners, though there may be sometimes, but not of true goodness of nature."

BUSINESS.—After all, there is nothing like business for enabling us to get through our weary existence. The intellect cannot sustain its sunshine-flight long; the flagging wing drops to the earth. Pleasure palls, and idleness is

"Many gathered miseries in one name."

But business gets over the hours without counting them. It may be be very tired at the end; still it has brought the day to a close sooner than anything else.

A NEWSPAPER.—Freshness of effect belongs to a newspaper, and distinguishes it from a library book, the former being the zenith, and the latter the nadir, with a number of intermediate degrees, occupied by pamphlets, magazines, and reviews. Besides, in a daily paper, with advertisements, proportionate to its large size, what is deferred must, four times out five, be extinguished. A newspaper is a market for flowers and vegetables, rather than a granary or a conservatory, and the drawer of its editor a common burial ground, not a catacomb for embalmed mummies, in which the defunct are preserved to serve in after times as medicine for the living.—*Coleridge.*

MARRIED, *May* 11, at the Savoy Church, London, by the Rev. S. Ramsey, A.M., Brother John Whitmore, P.M. 318, to Eliza Dennis, niece of Dr. Crucefix, Lancaster Place.

DIED, *June* 12, aged three years, of water on the brain, Wm. Henry, youngest son of Brother W. R. G. Key, P.M.

Obituary.

Feb. 8.—BROTHER SAMUEL GREEN, 7, Old Burlington-street, æt. 55, Treasurer of the Burlington Lodge. The deceased was of unassuming manners and gentle disposition; kind to all, and respected by all who knew him. For a considerable time before his death he was severely afflicted, but he attended his Lodge duties as well as he was able. His latest moments were an example to those around him, of the patience with which great suffering can be endured, when resignation chastens the mind, and the hope of a blissful eternity assures the Christian.

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April.—Brother Patrick Brady Leigh, Barrister-at-law, of the Western Circuit, late member of the Lodge of Unanimity and Sincerity, Taunton, and an author of some legal works of acknowledged merit.

April 18.—In Lemon Row, Truro, Mr. Roger Candy, aged 60 years, serjeant-major of the Cornwall and Devon Royal Miners' Militia, having served in that corps forty years. He was thirty-five years Master and Royal Arch Mason, and was a bright ornament to the Craft.

Newcastle, May 2.—At the North Shore, near this town, Mr. James Scott Turner, surgeon, aged 32. The funeral of this gentleman, on Sunday, was attended by the Worshipful Master, Officers, and Brethren of the Newcastle-upon-Tyne, Borough of Gateshead, and Northern Counties Lodges, from feelings of respect to the deceased, who was a most excellent Mason, and who had filled the office of Worshipful Master of the Newcastle and Gateshead Lodges.

Pembroke, May 2.—The funeral of the late Brother Jos. Mathias, of Lake Villa, Pembrokeshire, took place this day. Masons from all parts assembled on the occasion, to pay their last marks of respect to their departed Brother, through whose instrumentality the society was first established in Pembrokeshire, and by whose exertions it has since been continued; for until his pupils in the royal art became able to conduct the affairs of the Craft, he diligently attended to them himself; and even until last June, though enfeebled by long indisposition, assisted, in conjunction with Brother Thomas, in arranging the procession which took place at that time in Milford. This was his last Masonic act, save the request on his death-bed, to be buried with Masonic honours. The Brethren of the St. David's Lodge, of which he was an honorary member, and those of the Loyal Welsh Lodge, Pembroke Dock, accompanied by a great number of visiting Brethren, assembled at Lake Villa early in the morning, where, under the directions of Brother Thomas, P.M. Master of the Ceremonies, they were marshalled into procession, and proceeded to Uzmaston Church, preceded by a band of music. Brother Parry, W.M. of the St. David's Lodge, to which the dispensation was granted, performed the funeral service in the absence of Brother Bloxam, the chaplain (prevented attending by indisposition), and the impressive manner in which it was done struck with solemnity and awe the heart of every person present.

Brother Mathias was initiated into the mysteries of the Order in Lodge No. 162, on the 4th April, 1797; exalted to the degree of Holy Royal Arch, 14th April, 1797; installed Knight Templar, "and regularly initiated, consecrated, and confirmed in all the Divine Mysteries of Rosy Crucian and Ne plus ultra Orders," 6th April, 1812. After devoting considerable attention to the Craft, he obtained a Warrant of Constitution, 23d January, 1812, to form a Lodge at Haverfordwest, No. 81-59, and called the Hwlffordd Lodge, of which he was appointed first Master. This Lodge was constituted, in ample form, by the P.S.G.W., on Wednesday, 18th day of March, 1812. Brother Mathias continued to work this Lodge for many years, and had, before his death, the gratification of seeing two other Lodges established in the county, and conducted by children of his own in the Craft. A more zealous Mason, or one more ready to afford instruction out of the ample stores of the Masonic knowledge which he possessed, could not be met with. Devotedly attached to the Order, he allowed no opportunity to pass of benefiting the Craft; and the fruits of his labours, like bread cast upon

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the waters, have been seen for many days. It would seem as if, like Elijah, he had left his mantle behind him, which has operated as though a double portion of his spirit had been poured out upon his followers. It is something strange, that just as he has quitted the Lodge below, (to enter, we hope, the Lodge above,

> "Where joys eternal ever reign,
> And nought from him shall sever;
> With the world's Grand Master to remain
> For ever and for ever,")

so many new members should be added to the Craft, and the society altogether be in such a prosperous condition. Such, however, is the case, and the coincidence cannot but be remarked.

May 16.—ROBERT MILLER, Grand Tyler, in the 69th year of his age. He was the son of Robert and Sarah Miller of Datchet, where he was born on the 11th of September, and baptised on the 16th of the same month. The funeral took place on Tuesday, the 21st of May, in the burial ground in Golden Lane, in a spot where, but a few weeks before he breathed his last, the deceased Brother had marked out as his final tenement. His remains were followed by those Brethren with whom he had for many years intimately associated; among them, Brothers Dalton, Webb, Dawes, and several members of the Universal Lodge, of which the deceased was an honorary member. He was, we believe, initiated at a Lodge in Windsor.

Brother Miller was especially of our own chosen crew; and as a tribute of esteem for departed worth, we attended the grave, but the hour of sepulture having been altered, we could not remain for the service.

MILLER THE TYLER, then, is dead!—a link in the great chain is broken—the humbler one, it is true, but not the less important; as a Brother he was faithful, as a man honest, as a Christian exemplary. In his earlier years, like too many others, he was a free liver, and his disposition being joyous, the company of similar friends had more charms for him than the graver examination of our sublime mysteries. The heart, however led astray, was easily recalled to the right path, and the latter years of our Brother were devoted to the rigid exercise of religious duties.

He was formerly a member of the Windsor Loyal Volunteers, and on coming to London, afterwards joined the Mile End Volunteers, and was reputed a smart soldier. He delivered his arms and accoutrements to his sergeant in clean and inspection order, and attended the general thanksgiving in Stepney Church, on Thursday, the 7th July, 1814, at ten o'clock, where the colours of the regiment were deposited, and at two o'clock on the same day, dined with the late corps, and drank of the parting cup.

Brother Miller was twice married; by neither wife, however, had he any issue. His widow has to mourn the loss of an affectionate husband, the Craft a true and faithful servant.

Brother Miller was a great favourite with his Royal Grand Master, whose condescending familiarity was a source of much happiness to him. Miller, however proud of this kindness, never abused it. Easy and well disposed himself, he was acceptable to all classes of the Brethren, and by all respected. It would be ungrateful, on our own parts, not to acknowledge, and sincerely so, the numerous kindnessses we personally experienced from him, and to express our regret that a most valuable

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source of general information has now closed upon us and upon the Craft, who have hitherto profited by his communications to us. Let it not, however, be understood, that he ever betrayed a secret—all he communicated were such facts as he conscientiously thought should be made known. In the obituary of his Brethren he took much interest; and, some few weeks since, while talking with us on the subject, we asked him the particulars of his initiation, and led him gradually to speak of other particulars. He paused for an instant, and said, "You are now preparing to enrol me in your death-book, and you will do so, probably, in the next number." Some papers which he had promised for inspection were in his pocket, but the pause led us to defer the subject, and he took them away. Poor Miller! his words were prophetic, we are now fulfilling the sad truth, which, ere long, some faithful friend may be called upon to do for us. It appears, that from the time we allude to, he was frequent in his calls upon the sexton of the grave-yard (Brother Stone), and always marked, with much devotion, the spot to which he was desirous that his remains should be consigned.

Shortly after the union, the deceased was appointed Grand Tyler, as successor to Brother Salmon, in which office he continued to his decease. Some few years since, the increasing duties of the Craft rendered it necessary that the Grand Tyler should be exclusively employed in the public business, and Miller therefore resigned the tylership of all private Lodges, and received an additional stipend to compensate him. For this change in circumstances he was very grateful, as he expressed in a very well written letter in our possession. Some time since, he wished us to insert the following lines. We are uncertain if they are composed by him—they are not altogether inapposite at the present moment.

Our life is but a winter's day,
Some only breakfast and away;
Others to dinner stay, and are well fed,
The oldest man but sups and goes to bed:
Large is his debt that lingers out the day;
Who goes the soonest has the least to pay.

The Grand Lodge will, no doubt, take the case of the "Grand Tyler's widow" into their consideration. She will gratefully bless God for his mercy and their kindness. Miller, farewell! we have broken bread and tasted of the cup together—may we meet again!

May 24.—Brother James Tuck, æt. 50, at his residence, the Bishop Blaze Inn, Kidderminster, much regretted. A good husband, a faithful friend, and a zealous and indefatigable member of the Craft. Brother B. was one of the first persons initiated in the Lodge of "Hope and Charity," 523 (formerly 791), which has been held at his house during the last two years.

Bro. Samuel Cardozo, P.M., 109.—(To the Editor.)—Sir and Brother,—Amongst the many useful and highly interesting purposes to which the pages of your valuable Quarterly are dedicated, the space devoted to the *obituary* of distinguished or deserving members of the Craft, is not the least important. Allow me, Sir, therefore, to record the death of my Masonic friend and Brother, Samuel Cardozo, which occurred on the 29th of April last, in the sixty-second year of his age.

Bro. Cardozo was a member of the Moira Lodge for the long period of thirty-two years, and although not initiated in that Lodge, yet he

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embraced the earliest opportunity of "joining;" and from that time down to the last two years he continued a firm, steady, and zealous supporter of it in all its phases and vicissitudes. He was elected W.M. on several occasions, and on emergencies filled the office of Treasurer, and any other appointments that might conduce to the general interests of the Lodge.

On account of declining health, Bro. Cardozo was prevented during the last two years from attending the usual meetings of the Lodge, and was, in 1836, elected an honorary member.

Of the many who seek distinctions in the Craft, there are but few who can say they have earned them with a zeal, steadiness of purpose, and a truly disinterested benevolence, in a greater degree than our departed Bro. Cardozo. He was never solicitous of distinctions in Masonry in any other sense than as they might be the means of enabling him to walk in a sphere of more extended usefulness; and although he knew how to appreciate the value of the splendid jewels and orders indicative of the degrees and attainments of members in the Craft, he also knew how to discriminate between the garish bedizening of the outward man, and the proud moral elevation of the genuine Mason.

The charity of my deceased friend was of the most enlarged and comprehensive character. It was not bounded by the conventional limits of any particular Masonic circle, but wide as the expanse of the universe. All the children of misery received his sympathy, aud as far as his means permitted, his practical benevolence.

His labours as one of the committee of the Girls' School will bear a lasting testimony to his exertions on behalf of that most interesting charity. Scarcely able to move from his chamber, he nevertheless at the greatest inconvenience and physical suffering, attended the meetings of the committee, exemplifying an indomitable energy of mind in the discharge of the sacred duties of his office, and thus exhibiting a practical illustration of the power and spirit of that most sublimated of all Masonic virtues—Charity.

Bro. Cardozo was devotedly attached to Masonry as a moral and social institution: he was not only a proficient in the practice of its rules and discipline, but he was also distinguished for reducing its magnificent and unique precepts to operative purposes. With a fascinating ingenuousness of manner, he knew how to combine a sincerity of disposition, which won the affections of all those of the Fraternity who came within the cincture of his acquaintance. "Well versed in the ancient landmarks and usages of the order," he was at all times ready to impart to any Brother who sought instruction the stores of his own Masonic acquirements and intelligence; and, Sir, no one can be more indebted than myself for the liberal instruction which I obtained from that abundant fountain of mystic knowledge.

The natural talents and abilities of Bro. Cardozo were (in a Masonic point of view) much assisted by his intimate acquaintance with the Hebrew language, the knowledge of which was one sure passport to the honour of a friendly notice from the royal and illustrious M.W.G.M., by whom our Brother Cardozo was highly esteemed and respected. His deportment in the Lodge was of that kind as to show the most exact and the strictest conformity to the usages, practice, and externals of our Order; whilst to a thorough knowledge of the principles of Masonry and its illustrations, as expounded by the ablest commentators, he added a

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practical course of conduct indicative of the finest impulses of the heart, and the most liberal sentiments of the mind.

Bro. Cardozo attained the sublime office of M.E.Z. in R.A. Masonry; and although he had abundant opportunities of advancing to the highest grades in the Order, he nevertheless declined his onward movement, doubtless from a sense of the supposed incompatibility of his religious tenets with the degrees beyond those of Royal Arch Masonry.

At the time of his decease he was the "Father" of the Moira Lodge, which honourable distinction now devolves on Bro. Henry Phillips, P.M. who has been upwards of twenty-one years a member of that Lodge.

A few hours previous to his death, and whilst our Bro. Cardozo lay entirely bereft of speech, such was the energy and unclouded state of his mental faculties, that on one of the Brethren taking a melancholy farewell, he (Cardozo) distinctly and emphatically made use of the well-known "*signs*" in Masonry, thus testifying his *fidelity* to the last, and that the ruling passion which had been strong in life, was dominant even at the moment of the parting of the soul from the body!

The deep regret felt by all who are members of the Fraternity, is generally testified at the decease of so able and excellent a Mason, of whom it may be truly said—

———multus ille bonis
Flebilis occidit.

The insertion of the foregoing brief memoir and just tribute to the excellence of our departed Brother, will be esteemed a favour by,

Sir and Brother,

59, Old Broad Street,
1st June, 1839.

Yours fraternally,
John Bigg, P.M. 109.

Brother Cardozo was initiated on the 25th of February, 1799, in the Hiram Lodge, and continued a member until December 1823; he joined the Moira Lodge on the 11th May, 1807.

June 1st.—Bro. David Gill, æt. 60, at his house, Cork-street, Burlington Gardens. Indefatigable and zealous, the deceased Brother stood prominently forward as the mentor of the St. Alban's Lodge, of which he was for many years the support and ornament. His loss will be severely felt by its members, which, although numerous and high-minded, can hardly produce one upon whom the mantle of their deceased friend can well descend. Brother Gill was also P.Z. of the British Chapter. He was initiated on the 16th of November, 1813, in the Jerusalem Lodge, then 334,—joined the St. Alban's on the 16th of February, 1818,—served as Grand Steward from that Lodge in 1819-20, and continued a subscribing member till his decease: he had been many years Treasurer. He joined the Grand Stewards' Lodge in 1819, and withdrew in 1830: he joined the Lodge of Union, now 195, in 1823, and withdrew in 1828.

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PROVINCIAL.

ST. ALBAN'S.—A warrant for a Lodge, intitled after the honoured name of St. Alban, reputed to have formed the first Grand Lodge in Britain, A.D. 287, has been granted, and would have come into operation on the 17th of this month; but the Prov. G. M. for the province, the Marquis of Salisbury, was compelled, on account of his parliamentary duties, to postpone the consecration until July.

SURREY. — CROYDON — FREDERICK LODGE OF UNITY, No. 661, *May* 24.—Br. R. L. Wilson was unanimously re-elected W.M., and Br. Thodey Smith Treasurer. The Master proposed the presentation of a Jewel to Bro. Chrees (Prov. G.D,), as a mark of respect for his unwearied exertions as Secretary, and for the support he had given to the Master, in obtaining the warrant for a Chapter to be attached to the Lodge.

This Lodge will meet every fourth Tuesday during the summer; the rail-road affords great convenience for London visitors.

CARSHALTON LODGE, No. 680, *May*.—This Lodge was opened by dispensation from Lord Monson, by Br. W. F. Hope, W.M. The warrant was recommended by the Croydon Lodge, No. 661, for the purpose of affording a more economical arrangement than is adopted in the Frederick Lodge. The Provincial Grand Master has announced his intention of consecrating the Lodge on the 8th of July.

A petition for a new Lodge at Croydon has been laid before Lord Monson; but the same not being recommended by the existing one, and for various other reasons, the petition has not been granted.

The principals-elect of the Frederick Chapter, No. 661, the Charter of which was granted at the last Grand Chapter, have been regularly installed in the Mount Sion Chapter. The Chapter will meet at the Greyhound, Croydon, as soon as arrangements permit.

SHEERNESS.—ADAM'S LODGE, No. 184, *Jan.* 3.—This Lodge, we are happy to say, still progresses, and advancing in Masonic statutes. The instalment of Br. Firminger as W.M. for the ensuing year, was performed by Br. G. P. Philipe, G.S.B. It is many a day since a ceremony so conducted took place, and the impression made on the Brethren was highly gratifying.

On the 2nd of *April*, the Brethren presented Br. Keddell, P.,M. with an elegant Past Master's Jewel, in token of the high sense the Brethren entertain of his valuable exertions in the cause of Masonry. The Jewel was presented in open Lodge by the W.M. in an emphatic address, embodying sentiments appropriate to the object in view. Br. Keddell acknowledged the kindness of his Brethren in a truly Masonic speech, and especially addressed the younger Members, inviting them to press on, and acquire the knowledge that would entitle them to reward and honours.

May 20.—On Monday, the Freemasons of the county of Kent held their fourth annual parliament for the county.

The preliminaries being arranged, a very grand procession moved on from the Lodge to Trinity Church, where prayers were read, and a sermon preached by the Rev. D. Jones, in aid of the Masonic Charities, after which the Brethren dined together.

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The cloth being withdrawn, and grace said by the Rev. M. Jones, P.G. Chaplain—"Queen and the Craft," were given, and "God save the Queen," sung by the company. The next toast given was the "Duke of Sussex, R.W.G.M." This was followed by "the health of the Hon. T. Fiennes, P.G.M."

The health of Brother Windeyer, D.P.G.M., was then proposed by Brother Hallowes, Prov-G. Orator, who expatiated on the zeal displayed by him in the fulfilment of his duties, and wishing he might many years more preside over them.

Brother Windeyer, in returning thanks, observed, that they might have a more active man than himself, but there could not be a more zealous one.

Brother Firminger, W.M., of Lodge 184, then proposed the health of Brother Jones, and in so doing said, that the thanks of the Brethren were due to that individual for his excellent sermon of that day, and trusted that the maxims inculcated would not be forgotten, and that we should not "*fall out by the way*"—(loud cheers).

Brother Jones felt grateful for the favour he had found in the eyes of the Brethren that day, and added, that the subject of his sermon needed but little talent, as he trusted it went home to the feelings of his hearers, and that their kindness had made up for his deficiency in talent.—He also expressed his admiration of and attachment to Masonry, for its antiquity, morality, &c.—that his professional duties as a humble minister of Christianity were very heavy, and living at so great a distance as he did, he could not pay that attention to Masonry that it required—(hear); but that he always felt great pleasure in attending their provincial meetings—(cheers).

Song—"The Battle and the Breeze."

The W.M. and Brethren of Lodge 184, was then given with great applause; and Brother Firminger in reply said, that he thanked them with feelings of gratitude for the honour they had done him and his Brethren. It could not be expected that they could become acquainted with the merits and excellencies of those Brethren in the course of a few hours, but he could assure them, that leaving himself out of the question, their moral excellencies were such as reflected honour on the Craft—(hear, hear); he might be allowed to express himself with regard to the excellencies and sublimities of Masonry, although himself a young Mason, from his acquaintance with the sacred volume he could the more readily admire the sublimity of those symbols which characterize Masonry—and he could not but rejoice at the high tone of moral feeling that was diffusing itself through that high literary publication, *The Freemasons' Quarterly Review*; that to the honour of his Lodge, it numbered among its members, one who had contributed to the literary talent of that publication; and he humbly hoped that Masonry would rise in the county, and that every Brother would fix his eye on that Bright Star in the East, which was the harbinger of mercy, until he should finally be introduced into the presence of the Great Architect of the Universe in the Grand Lodge above—(loud cheers). He could not retire without expressing his gratitude to the Brethren for their kind attention to the proceedings of the day, and that if every thing had not met with their expectation, it was not for want of anxiety and attention on their part—(cheers).

The following toasts were then given:—

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The healths of the Prov. S. and J. G. Wardens were then proposed, and Brother Tooks, P.S.G.W. returned thanks.

The health of G. Officers of England.—Thanks were returned by Brother G. P. Philipe, P.G.S.B.

The healths of Brother Jefferys, P.G. Secretary.—Brother Jefferys returned thanks.

The health of Provincial Officers and other toasts followed.

We have preferred to take the version of the above proceedings from the public press in preference to the reports which have otherwise reached us, wherein there are some allusions to indiscipline, which, as we were not present by our own reporter, we cannot judge of; that matters require mending in this province there is but little doubt, and the way to set about it is to cleanse the heart from all uncharitableness, and to act with decision and promptitude. London Masons have, in our opinion, quite enough to do in London; and, although as visitors, their opinion may be of value, it should be asked for, not volunteered: there surely is spirit enough in Kent to right itself.

DOVOR, 10*th April*.—PEACE AND HARMONY, 235, ALBION HOTEL.—Bro. Ismay was this day installed as Master for the ensuing year, after which he invested his officers.

Bro. Offen, in an impressive speech, proposed a vote of thanks to the late W.M. Bro. Moses, for the many and great services he had rendered to the Lodge, and to the Craft in general, during a period of thirty years; Bro. Vickers seconded the proposition, and it was unanimously agreed to, when the W.M. rose and spoke thus:—"Bro. Moses, you have heard the proposition that a vote of thanks be awarded you for the able manner in which you have so often presided over our Lodge; believe me, Brother, this expression is not mere words, it is the genuine feeling of our hearts, as a testimony of respect for the many years you have presided over the Lodge of Peace and Harmony, and for the truly kind and fraternal manner which has at all times marked your behaviour, whether in your intercourse with our own members, or with the fraternity in general; and not less so for the very gentlemanly address with which you have upheld the Lodge, and raised it to its present high rank among the other Lodges of the province. It is with these feelings of respect and gratitude we beg your acceptance of this memento of esteem and kind regard, and may you be blessed with every happiness which in this finite state we are capable of enjoying, and when summoned from this sublunary abode, may we meet in that Grand Lodge above, where all distinctions shall cease from among us,—where the World's Great Architect lives and reigns for ever. In presenting you with this jewel, I should be doing injustice to my own feelings did I not express my unfeigned gratitude for the many services you have been at all times ready and willing to render me in learning the duties of the several stations in the Craft; to you, Brother, I am in a measure indebted for the exalted station I now occupy, (since without your assistance I should not have been qualified for it); and I cannot forbear rendering you this public testimonial that you are at all times willing to give assistance to those who seek it.

"Brethren, I told you but now, when you called on me to preside over you, it was the proudest moment of my life; but the knowledge of my present duty gave zest even to those feelings; and although you might

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have placed it in the hands of those who would have performed it in a more efficient manner, no one could have executed it with more zeal to its object.

Bro. Moses replied:—"Worshipful Master, Officers, and Brethren,—It needed not this token of your regard to remind me of the vast debt of gratitude I owe you for the continued indulgence and valuable assistance I have received at your hands during the period I have had the honour of presiding as Master of your Lodge, by which means alone have I been enabled to carry out those grand principles upon which our venerated institution is founded, viz.—Brotherly Love, Relief, and Truth, with pleasure to myself, and I hope and trust have been enabled to maintain the high character which I am proud to say our Lodge not only bears in the estimation of the Provincial Grand Lodge, but also among the neighbouring Lodges in this province; and when I look around and see the rising talent with which I am surrounded, I feel a heartfelt satisfaction in the assurance that not only will that high character be maintained, but that additional lustre will be shed upon the Lodge of Peace and Harmony.

"Brethren, I have read—'from the fulness of the heart the tongue speaketh;' I cannot in my person vouch for the accuracy of this adage, for never did I wish for a command of language, of fit and appropriate language, never less able to express the grateful feelings which almost overpower me. Allow me, therefore, to conclude by again requesting you to accept my best and grateful thanks, and to wish you every blessing this world can afford, and when it shall please the Grand Geometrician of the Universe to remove you from this sublunary world, may you ascend to the Grand Lodge above, where there is Peace, Love, and Life everlasting.*

Ipswich.—There is a spirit of emulation, a striving for Masonic pre-eminence, stirring the different Lodges of this town, which cannot fail to advance the science of Masonry in the province. The Perfect Friendship Lodge, No. 522, rapidly increases the number of its members, and unquestionably assumes an imposing aspect, while the British Union, No. 131, although not numerous, includes among its members some of the first talent and respectability in the county. It is a small band, closely knit together by the strongest threads of "the mystic tie." The members held their regular Lodge on Friday evening, May 31st, when Brother Martin, the W. M. having declared it "duly open," proceeded to present Honorary Jewels to the Past and Present Secretaries, Brothers Deck and Grimsey, and accompanied the delivery of these most gratifying tributes of brotherly affection with the following addresses:—

"Brother Deck, Masonic Lodges, like nations and empires, rise and fall, flourish and decay,—of this fact you as an old, a tried, and faithful member of the British Union Lodge, have had both painful and pleasurable experience; for upwards of twenty years you have with undeviating attachment to her interests, trodden the chequered pavement of her fortunes, rejoicing in her prosperity, in her adversity ever foremost to extend the ready hand of assistance and support. For services so valuable, and I may add, at one time so essential to the pre-

* The Jewel is of elegant workmanship; between the Square and Compasses the word "Moses," in Hebrew characters, is placed; the obverse bears a suitable inscription, describing the cause and circumstances of its presentation.

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servation of our Charter, the "Ancient Brethren" of the Lodge have suggested that you merit from us an expression of our thanks, and a testimonial of our esteem; to this sentiment the Junior Members have most promptly, most cordially responded; in obedience, therefore, to their conjoint desire, it becomes my pleasing duty to offer you our thanks, and to request your acceptance of this Honorary Jewel, at once an emblem of the office you for many years so creditably filled, and a token of the high esteem entertained for you by the Brethren of the British Union."

Having received the Jewel, Brother Deck returned thanks in a neat speech, teeming with expressions of deep interest in the prosperity of the Lodge, for the sincerity of which professions his past services are most ample vouchers.

The W.M. next addressed the Present Secretary;—

"Brother Grimsey, the zeal and ability with which you have for several successive years discharged the arduous duties of Secretary to this Lodge, have not only merited, but sustained the grateful acknowledgement of all the Brethren, and it is with great personal satisfaction that I, by their unanimous request, thus publicly tender you our thanks. I am, moreover, deputed to present you with this Honorary Jewel as a more lasting token of our esteem. May the Great Architect of the Universe long preserve to your use, 'in their fullest energy,' those talents with which he has blessed you, and which you have so liberally exercised for the benefit of the British Union Lodge."

Brother Grimsey, accepting the Jewel, returned thanks evincing the most delicate feelings. The Lodge then proceeded with the consideration of its private business, after which some Masonic workings were given by Past Master Scott and the Worshipful Master. The Lodge was then closed; order, peace, and harmony, having strictly marked every stage of its proceedings.

PETERBOROUGH.—The Brethren of St. Peter's Lodge, anxious to prove that they have at heart the true principles of Masonry, determined to commemorate their unanimity and their moral principles, by holding a Grand Masonic Festival in aid of the Funds of

THE AGED AND DECAYED FREEMASONS' ASYLUM.

In consequence, they invited the aid of all the Lodges of the province, and received the most unanimous promises of support. Drs. Oliver and Crucefix were invited to attend, and a procession was to be formed to proceed to St. John's church, to hear a sermon by the Rev. Brother Edward Theed, after which a collection was to be made.

The county of Northampton, however, has no Provincial Grand Master, and it became necessary to apply for a dispensation to have a procession, which being only granted on condition that the proceeds of the sermon were applicable to the recognised Charities, the original object of the kind Promoters of the old Masons was thus diverted, and the Meeting was not so numerously attended, nor was the collection so great as it otherwise would have been.

To say more is unnecessary, to have passed over the circumstance would have been incorrect. We now proceed to record the events of the day.

May 13th.—This city was much enlivened by the proceedings of a great Masonic meeting. At an early hour the bells commenced a lively peal, and continued at intervals during the day. The weather was ex-

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ceedingly propitious, and the concourse of persons immense. A very large number of the respectable inhabitants were permitted to visit the lodge-room at the Angel Inn, and to witness the splendid paraphernalia previous to the commencement of business. At about 11 o'clock, two heralds were despatched to the principal parts of the city, mounted on white horses, caparisoned with white saddle-cloths, and blue ribbon head-dress with crape rosettes, to announce that the Brethren were assembled for business. At 12 o'clock the procession began to move from the Angel to St. John's Church.

The prayers were read by the Rev. Dr. James, after which a very excellent, impressive, and highly appropriate sermon was preached by the Rev. Brother Edward Theed, Chaplain to the Lodge, from Micah, chap. iv., verse 8. "*He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*" In the course of the service, the two following anthems were ably sung by the choir of the cathedral, "Behold how good and joyful a thing it is for brethren to dwell together in unity;" and "Zadoc the Priest, and Nathan the Prophet." A collection was afterwards made in aid of the Masonic Charity Schools, which amounted to nearly 20*l.*

In the afternoon the Brethren dined together at the Angel, to the number of nearly seventy, Brother Strickland, W.M., very ably presiding.

The usual Masonic toasts were given, each very happily prefaced by apposite remarks.

Brother H. F. Rowe proposed the Master's health. whose courtesy and attention had so completely tended to their comfort and happiness.

The Master returned his thanks with much fervency.

The Rev. Brother Theed spoke a very animated address, (in return for his health being drunk), in which he adverted to Freemasonry, as being as long as he could judge, the handmaid of religion and virtue, and that he should take an early opportunity to enrol himself under its banner.

Brother Rowe and the Scientific Lodge having been drunk to, entered warmly into the object of the meeting, and felt proud that his native city had thus stepped forward in the cause of Freemasonry.

The various Lodges in the county were complimented, and severally acknowledged.

The health of the Earl of Aboyne, whose presence among them, while it was a mark of condescension, was still more so of the evidence of his Masonic good will. In his remarks on this toast, Brother Rowe was very happy.

The Earl of Aboyne replied with considerable animation, and avowed his allegiance to the principles of Masonry, to be scarcely second to his duty to God; and that, under such impression it was unnecessary to state with what fervency and zeal he would endeavour to discharge his duty.—The noble Brother delighted the company by singing "Scots wha ha'."

Brother Fox, P.M. of the Huntingdon Lodge, then proposed the health of those two zealous and indefatigable Masons, the Rev. Dr. Oliver and Dr. Crucefix, whose unflinching advocacy of the noblest cause which Masons could boast, the aged Masons' Asylum, did them the highest honour. The first intention of this meeting was to have devoted the collection to that charity—it was now diverted—he would

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not trust himself to explain the cause of this change—but would intimate that the rough ashlers (youth), rude and unpolished as that stone —till they become educated, and were thereby polished, had an ample provision in the liberality of the Craft; while those who are weakened by age and misfortune, and represented the smooth ashlers—whose lives were well squared by a knowledge of God's word, and an approving conscience, were too often left to pine in obscurity.

Brother Rowe, by permission, gave "the Ladies," with some very gallant allusions to sister Strickland, the lady of the Master, which her spouse acknowledged in a most happy manner; the toasts were most warmly applauded, and the addresses, pointed and animated, were followed by enthusiastic cheering.

Dr. Oliver apologized by letter for his non-attendance, the invitation having reached him too late to make arrangements.

Dr. Crucefix having failed in his application for a dispensation in favour of the Asylum, and a wedding having taken place in his family on the 11th, could not avail himself of the kind opportunity to meet his Brethren.

Birmingham, St. Paul's Lodge, No. 51, *April* 25.—We have accession of numbers and increase of work. Our Master, Brother Ribbans, is well supported by Brother Lloyd and other zealous Masons. We are determined to support the Asylum as well as the other Charities; in virtue whereof we have unanimously passed the following resolution:—

"Proposed by Brother Ribbans, W.M., and seconded by Brother Lloyd, That the members of this Lodge unanimously invite Dr. Crucefix to permit his name to appear on their list as an honorary member; and they wish, at the same time, to express their high respect for the worthy Brother's zeal in the cause of universal brotherly love, virtuous poverty, and helpless age!"

Brother Crucefix has acknowledged this compliment, and his reply is entered on our minutes. We hope, ere long, to give some sterling proofs of our good wishes, by regular contributions to the funds of all the charities.

Wakefield, *April* 3.—The Earl of Mexborough, P.G.M. for the West Riding, held his annual Grand Lodge in the Music Saloon, Wakefield, on which occasion was used and displayed, for the first time, the new and splendid furniture of the Lodge. The accounts were examined and passed, the reports from the different Lodges read, and the new Grand Officers for the ensuing year installed. The reports were most satisfactory, showing that Masonry is on the increase, and that two new Lodges are about to be constituted, viz., at Leeds, and Goole. After the duties of the Lodge, about one hundred of the Brethren sat down to a sumptuous dinner, provided by "*Sister*" Raywater, of the Great Bull Inn, in her usual good style. The Right Hon. the Earl of Mexborough, P.G.M., presided with his wonted urbanity, talent, and good feeling, generating joy, and producing good fellowship all around him. His lordship gladdened the evening with several favourite songs, and among the rest the far-famed "Farm Yard." His lordship addressed the Brethren in a very energetic and truly Masonic speech, and was followed by Brother Charles Lee, D.P.G.M., Rev. Dr. Naylor, P.G. Chaplain, C. J. Brandling, Esq. P.S.G.W., C. T. Jaques, Esq., P.J.G.W., Rev. Dr. Senior, P.G.S.W., Brother W. Taylor, P.G.T., Brother Gawthorp, P.G.S., and other Brethren, and the evening was spent in social harmony

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and brotherly love. Brother Walton, P.G. organist, enlivened the evening with several Masonic melodies, the music of which is composed by himself, and among which is one dedicated to the Right Hon. the Earl of Mexborough, P.G.M., entitled "Stamped upon the Mason's Mind," which followed immediately after the cheering had subsided, at the close of the Provincial Grand Master's address.

CHESHIRE.—It is stated to be the intention of the P.G.M., Lord Viscount Combermere (accompanied by John Finchett Maddock, Esq., the highly respected D.P.G.M.) to hold two Provincial Lodges in the course of the summer, one at Stockport, and the other at Northwich.

PEMBROKE, LOYAL WELSH LODGE, No. 525.—The affairs of this Lodge are in a very prosperous state. The new Master, Brother Edwards, was installed on the 27th of December, by Brother Parry, Master of the Saint David's Lodge, after which the Brethren sat down to a sumptuous repast. Brother Thomas, P.M., after the usual official toasts, gave the health of the newly-installed Master, which was drunk with very great warmth of feeling.

In returning thanks, the W.M. dwelt largely on the fatherly as well as brotherly protecting aid and assistance he had received from Brother Thomas, who had promised, at his initiation, that he would not leave him till he saw him a M.M. This promise, he remarked, Brother Thomas had fully redeemed, and had gone much further, for he had not lost sight of him until he had become even Master of the Lodge. Feeling towards him gratitude the most sincere, he could not do better than to propose his good health in return.

Brother Thomas's health was then drunk with enthusiasm: he rose and replied with much feeling and energy, and concluded as follows:

"Thus happily met, united and free,
A foretaste of Heaven we prove;
Then join heart and hand, and firmly agree
To cultivate brotherly love!"

Brother Young, P.M., then rose and said, W. Sir and Brethren, "a duty has been imposed upon me this evening, by desire and command of the W.M., which is to propose the health of a Brother holding a distinguished office in a neighbouring Lodge. We have all witnessed the ceremony of installation so masterly performed as it has been to-night by this worthy individual. His avocation is such as frequently to call him to London, that emporium of Masonry, and it is evident, from the knowledge we know he possesses of the mystic art, that he never allowed any opportunity to pass by whereby he could add any thing to his Masonic lore, not only to make him master of the science, but justly to entitle him to the honoured appellation of Master of the St. David's Lodge. I propose the health of Brother Parry, the W.M. of the St. David's Lodge, and Past Warden of this. Drunk with great warmth.

Brother Young's health was next proposed, which was also received with great applause. Thus the harmony was kept up till a late hour, occasionally a good song or duet being introduced, when the Lodge separated, the Brethren bearing in mind that the pleasures of the evening should ever bear the reflection of the morning.

MILFORD, ST. DAVID'S LODGE, Nelson Hotel.—Brother Parry having been unanimously re-elected Master of this Lodge, the annual meeting

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was held on the 4th of January, for the purpose of installing the other officers. Having been so perfectly satisfied with his last year's assistants, he re-appointed them to their several offices, after which the members dined together Songs, toasts, and speeches abounded, and the

"Gnome of time had reached of Heaven's
High arch the *key stane*,"

ere the parting glass was pledged. Brother Thomas has been elected an honorary member of this Lodge for his services both in the first formation, and subsequent assistance whenever called upon.

HAVERFORDWEST.—A new Lodge will shortly be opened in this town.

DEVONPORT AND PLYMOUTH.—We regret to state, that for want of a Superintendant, proper management and instruction in the R. A. is completely at a stand; there is not a Chapter with a sufficient number of members to work it efficiently. The new code of regulations is anxiously looked for, that of 1823 being the only Book of Instructions in these towns.

WEYMOUTH.—ALL SOUL'S LODGE, No. 199.—Masonic meeting in honour of the appointment of a Provincial Grand Master for the county of Dorset, in the person of William Eliot, Esq., Banker, of Weymouth, to succeed our late lamented Provincial Grand Master, William Williams, Esq.—As soon as the official letter from the Grand Secretary, announcing the appointment, was received by the Worshipful Master (Br. W. J. Hill), he convened a Lodge of Emergency to take into consideration the best method to be adopted by the "All Soul's Lodge," for doing honour to the newly appointed P.G.M., at which it was determined, *unâ voce*, that an Address of congratulation on the event should, as soon as convenient, be presented to him for the purpose of assuring him of the high respect in which he was held by the "All Soul's Lodge," and of the confidence which they had every reason to place in him, and a Committee was appointed for the purpose of drawing up the Address. Another proposition was also made, and met with the unanimous approbation of the Brethren present, "that the most appropriate method of presenting the Address, would be at a banquet to be given to the Provincial Grand Master by the Brethren of the All Soul's Lodge," which was accordingly carried into effect on Wednesday the 29th of May, in the Masonic Hall, the Lodge having been previously opened in the morning for the purpose of initiating into Masonry the nephew of the P.G.M., and adjourned until the hour of dinner, which was well served by Br. Norton.

The Brethren assembled to the number of nearly forty.

The Lodge, which had been put in deep mourning for the death of the late P.G.M., was, for this special occasion, restored to its normal appearance.

On the cloth being removed, "Non nobis Domine" was chaunted by Brs. Rooke, Harper, and French in their accustomed style, and who kindly continued at appropriate intervals to enliven the Brethren by their harmony. The W.M. very soon showed symptoms that he intended to be quite "at home," and succeeded in fully realizing the anticipations of the Brethren respecting his capabilities of presiding at a Masonic Festival, and continued in a happy strain throughout the whole evening.

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The usual Masonic toasts were then proposed by the W.M., with appropriate prefatory remarks, and received the usual honours.

The W.M. then rose and said, that the principal object of the meeting was at that time to be accomplished, the presentation of the Address of Congratulation to the R.W. P.G.M. On the cheers subsiding, he continued, that he should then carry into effect the intention of the Brethren, that of presenting their highly esteemed Brother William Eliot with the Address of Congratulation which he held in his hand, and which had been prepared by a Committee of Past Masters, their Chaplain, and himself, and afterwards adopted by the Lodge; but before doing so, he could not help expressing his individual approbation of the appointment, for although the newly-appointed Provincial Grand Master could not boast of a coronet encircling his brow, still he could boast of having obtained all the high honours of Masonry in consequence of his merit and ability, having nearly twenty years ago passed "the chair," in which he served with zeal and fidelity, and having for the last fifteen years held the important and honourable office of Deputy Provincial Grand Master for this county under the late lamented P.G.M., to the entire satisfaction of his Provincial Superior, and of the Craft in general; and these honourable testimonies had been considered by H.R.H. the Grand Master, as sufficient passports for him to bestow this peculiar mark of his favour upon so meritorious a Brother, thus proving to the Craft that the G.M. acted in a truly Masonic spirit, and "esteemed honour and virtue above the external advantages of rank and fortune."

The following Address was then read:—

"*To William Eliot, Esq., Provincial Grand Master of Free and Accepted Masons of the County of Dorset.*

"Right Worshipful Sir,—We, the Master, Wardens, and Brethren of 'All Souls' Lodge,' No. 199, in open Lodge assembled, beg leave to offer our sincere congratulations on your appointment as Provincial Grand Master for the county of Dorset, and to assure you that on all occasions it will be our most earnest endeavour, as it will be our duty, to render a willing and cheerful compliance with all signs and summonses that you may issue for the well-ruling and governing the Lodges in your Province, and preserving inviolate the ancient landmarks of our Order.

"Having been associated with you as a Brother for many years, and having had the advantage of your instruction and assistance in the several chairs which you have already filled, we feel competent to form an opinion of the qualifications necessary for the due and proper discharge of the duties of the high and responsible office to which you have now been called; and although you are succeeding one who, for more than twenty years, shone as one of our brightest luminaries, and who had endeared himself to the Brethren of his province by the exercise of every Masonic virtue, we are satisfied you will not be found inferior to any of your predecessors.

"Allow us, Right Worshipful Sir, at the same time to congratulate ourselves that the choice of our Most Worshipful Grand Master has fallen on one, whose Masonic worth and zeal, whose public conduct and character, and whose private charities and virtues (though unostentatious) are still so well known and appreciated, thereby reflecting equal honour upon our Most Worshipful Grand Master, who has been pleased to make the appointment, and upon the province you have been called upon to preside over.

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"Nor can we fail, Right Worshipful Sir, to feel a little pride, when we recollect that two successive Masters of our beloved Lodge have been found worthy to fill the lofty and dazzling eminence of Provincial Masonic rank, to which we have now the happiness of seeing you elevated, and to which we consider your zeal, your virtues, and your integrity so fully entitle you.

"That you may long continue to preside over the Lodges in your province, preserving their ancient landmarks, and enjoying their confidence and esteem, is our sincere and earnest prayer to the Great Architect of the Universe."

The W.M. concluded by proposing the P.G.M. of Dorset, Br. Eliot.

The P.G.M. then rose and addressed the W.M., Wardens, and Brethren of "All Souls' Lodge" to the following effect, and said, "that during the long period that he had been a member of 'All Souls' Lodge' he had frequently received much satisfaction from their repeated marks of kindness, but the address they had now presented him with, assuring him of their fraternal regard, and their approbation of his conduct as a man and a Mason, afforded him greater gratification than he had ever before experienced. This approbation, though undeservedly partial and exaggerated in praise, he said he knew was sincere, and as such he took it to his heart, and most unfeignedly thanked them for their kind congratulations on his having been appointed to the high and important situation of Provincial Grand Master for this county, and for the zealous co-operation they kindly proffered him. He said, that in so immediately succeeding their late esteemed Provincial Grand Master, whose loss he as well as they so deeply lamented, and who they so justly considered as one of the brightest luminaries of the Masonic Order, he felt how inferior his abilities would be to tread in his footsteps, and to follow his brilliant Masonic career. He was well aware of the arduous duties he was about to undertake, and of his incapability to fulfil them to the extent of his own wishes and to their satisfaction; but he promised them zeal and assiduity, and that he should throw himself on their characteristic kindliness, as in it his weakness would find a sympathy, and the goodness of a Mason's heart would make up for the deficiency in him. He felt a conviction that nothing, whilst he had life, would lessen his attachment to their venerable institution, or alter the heartfelt wishes he ever had entertained for their welfare, and the honour and prosperity of the Craft in general. He also assured them that he felt not a little proud at having been initiated, and having received his Masonic knowledge in the 'All Souls' Lodge;' and that its continued prosperity would be ever dear to his heart, and have his anxious solicitude; and that they might rely on his cheerful readiness at all times to afford them Masonic information to the utmost of his ability and power." Then, in a manner which plainly showed that his feelings had nearly got the mastery of his utterance, he told them "that to the last he should be consoled by the recollection of this glorious tribute of their esteem and approbation, which would add to his resolutions, and cheer him in the course he was about to pursue,—that he should prize it beyond what he could express, and should hand it down to his children as the proudest memento of Masonic affection." He concluded by earnestly praying that the Great Architect of the Universe, in whom all live, and move, and have their being, would, of his infinite goodness and mercy, bless them all with health, prosperity, and happiness; and that He would, at the

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termination of their earthly career, receive them into his heavenly mansions, where peace and happiness reign to all eternity."

The P.G.M. then resumed his seat, amid the long continued cheering of the Brethren.

The P.G.M. then proposed the W.M. of "All Souls' Lodge," and congratulated him on the happy manner in which he had conducted the business of the day, as well as on the brotherly love and unanimity by which all appeared to be pervaded, hoping that during his rule it would continue to be a happy and united Lodge.

The W.M. briefly returned thanks, and delighted the Brethren by singing.—(Why not oftener?)

"The Rev. Brother Willoughby Brassey, P.G.C."

In returning thanks for the honour done him, the Reverend Brother appeared to have delighted all the Brethren present when he informed them, that he yet hoped by some mechanical contrivance of late invention to be at least partially relieved of the deafness by which he had for so long a period been afflicted, and that if it should be the case, he should for the future be enabled to pay more attention to the most excellent workings of the Craft; so that the Brethren most anxiously look forward to see a Reverend Brother preside over them, who for nearly six years has been their Chaplain, and has never been found to fail in the duties peculiar to his most respectable office.

"The Past Masters of the All Souls' Lodge."

This toast was returned thanks for by no less than seven Past Masters of the Lodge.

"The Visiting Brethren."

Among whom was to be observed a veteran in Masonry, Bro. Carrington, P.M., and for a short time a member of the Lodge, but whose increasing age has to a great extent debarred him of the pleasure he for so long a period enjoyed to its full extent in his mother Lodge, and Brother Forster, of Ireland, P.M., a relative of the P.G.M. They appropriately returned thanks.

"The Masters, Officers, and Brethren of the other Lodges in the Province."

"The Stewards for the Banquet."

"Brother Rooke, Organist."

The W.M. then rose to propose a toast which he said he considered ought never to be omitted on festive occasions like the present, and at the same time did ample justice to that excellent periodical the *Freemasons' Quarterly Review*, that had so ably pleaded the cause of the poor and needy Brother, he concluded by proposing—

"Success to the Asylum for the Aged and Decayed Freemason!"

"The newly initiated Brother—Edward Pearce."

Song—"The Entered Apprentice."

"Mrs. Eliot, the lady of the R.W.P.G.M."

Glee—"Sweet lady."

The P.G.M. returned thanks on behalf of his lady, and assured the Brethren that although the rules of their Order did not allow the presence of ladies at their graver solemnities, still Mrs. Eliot was a good Mason at heart, and one of her fondest hopes was, that she might live to see the day arrive that would introduce her four sons into the mysteries of the Craft!!!

Other toasts were also proposed, and cordially responded to, and the

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Brethren were astonished when they found that time had taken such apparent rapid flight, and the day concluded with that love and harmony which should ever distinguish the real Mason, and may it prove a happy omen of the truly Masonic virtue Charity, that may actuate every breast under the fostering auspices of the newly appointed Provincial Grand Master, William Eliot!

EXETER, *April.*—St. George's Lodge, No. 129, celebrated its annual festival on Tuesday, the 23rd, when W. Denis Moore, Esq., P.G. Sec. was installed as W.M. in the Chair, and afterwards appointed and invested his officers. The Lodge was numerously attended, and the Banquet included about twenty Brethren, members and visitors of the Lodge. The day afforded much gratification to all present, and was concluded with the utmost harmony and good fellowship.

The Provincial Grand Lodge of Devon held their annual meeting at the New London Inn, Exeter, on Wednesday, May 1, the Rev. Wm. Carwithen, *D.D.*, Deputy Provincial Grand Master, in the absence of the Right Hon. Lord Fortescue, presiding, when the following officers were appointed among others, whose names we could not learn:—Rev. John Huyshe, *A.M.*, P.S.G.W.; George W. Soltau, Esq., P.S.G.W.; Rev. A. Bolton, P.G. Chaplain; W. D. Moore, Esq., P.G. Secretary; Herbert Fortescue, Esq., P.S.G.D.; John Henry Cook, Esq., *R.N.*, P.J.G.D.; Nicholas Fogelstrom, Esq., P.G. Superintendent of Works. A numerous body of the Craft sat down to dinner, and peace, order, and harmony prevailed. The next Grand Lodge was announced to be held at Barnstaple.

TIVERTON, *April.*—A Royal Arch Chapter was held, when Companions How and Leigh were duly installed into the Chair of M.E.Z. by Past Principal Z.'s Elton, Huyshe, and Eales White. Bro. Empson (a most promising Mason) was also exalted into the Supreme Degree. The Sir Knights of "The Royal Sussex" afterwards met in solemn Encampment, when Sir Knight Rev. John Huyshe, R.C.N.P.U. was again elected M.E.C. with acclamation.

CHUDLEIGH, *May* 30.—LODGE OF UNION, 650.—At the ceremony of installing the W.M. elect, Bro. Captain John Powney, *R.N.*, Knight of Hanover, &c., the Right W.D.P.G.M. Dr. Carwithen complimented the Lodge by attending in person to conduct the proceedings; the worthy Chief being accompanied by many Grand Officers of the Province, together with Brothers Eales White, Mosse, and others, of Somerset, all anxious to testify to Bro. Powney that he is held in equal estimation as a Mason and a valued member of society. The "labour" of the day commenced by three initiations; the D.P.G.M. officiated at one of them, thus relieving the W.M. (his son and Brother) by good-naturedly assuming the duties of a "Lewis." The closing explanatory lecture having been given by the S.G.W. Brother Huyshe, a board of installed Masters was convoked, and the Right W.D.P.G.M. duly installed Bro. Powney.

The W.M. commenced his authority by appointing and investing his officers for the year, accompanying each investiture with suitable remarks and wholesome admonitions. The Lodges were then severally closed, and we are bound to admit that the Brethren evince ample proof of the freedom, fervency, and zeal, with which they have nourished the advantages derivable from the storehouse of Masonic lore, which locates in their neighbourhood, whose ready accessibility and uniform courtesy to

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all inquiring Brethren, so fully carry out the cheering text, "Seek and ye shall find, ask and ye shall receive, knock and it shall be opened to you." At five o'clock the Brethren were summoned to refreshment, and here our fidelity prompts us to declare that Bro. Petherick is as good a caterer as he is a Mason. Bro. Powney sustained the duties of chairman "right merrilie," having the Right W.D.P.G.M. and Chaplain on his right hand, and the P.M. (Rev. W. Carwithen) and the "Apprentices" on his left; the "Points" being ably protected by Bro. Rev. John Carwithen and Rev. John Huyshe. The toasts, "The Queen and the Craft," "the M.W.G.M." "the P.G.M." received the honour due unto their names. The announcement of the D.P.G.M. drew forth an extra round of applause; it was acknowledged by the worthy Doctor in his usual rich and glowing language, and alluded to a remembered kindness of the Right W.P.G.M. for Somerset, Colonel Tynte, in assisting at the installation of Lord Ebrington, and complimenting Brothers Mosse and Eales White, for the attention of their presence, proposed "Col. Tynte and the Grand Lodge and P.G. Officers of Somerset."

Brother Eales White, P.J.G.W. offered appropriate thanks.

When the health of the W.M. Brother Powney was announced, the reception of the toast must have been truly gratifying to him, and it was acknowledged in a very cordial and Masonic manner by Bro. Powney, who "took that opportunity of completing the most pleasing investiture of the day, namely, the presentation of an elegant Past Master's Jewel to Bro. Rev. W. Carwithen, on the conclusion of his year's services" —(cheering). The W. M. most properly alluded to the able manner in which the onerous duties of the Chair had been conducted, and felt grateful for the privilege of so advantageous an example, concluding his address by affixing the Jewel to his breast, and proposing the health of the P.M., which Bro. W. Carwithen responded to in language doing much honour to his name. We may here take leave to commend this most wholesome custom; the desire of obtaining honorary distinction must operate as a powerful stimulus to young Masons, and induce, in an especial manner, their industry and research. We should be unjust did we not direct attention to the exquisite taste in which Bro. Acklam has got up the very pretty Gem dedicated to this occasion. "Speedy restoration to perfect health of Bro. Captain Dickson, S.W." was feelingly given, and most warmly received. Bro. Mosse neatly acknowledged the toast of "The Lodge of Unanimity and Sincerity, Taunton;" Bro. Drane that of "Somerset House Lodge;" Bro. Coles and Eales White for "The Musical Brethren," and Bro. John Carwithen for the newly appointed officers, when the Rt. W.D.P.G.M. Dr. Carwithen rose, and in a stream of that ever ready and happy eloquence which is so peculiarly his own, proposed "the last toast;" "seeing a worthy Brother near me, (continued the Doctor) who has earned infinite honour by his unwearied exertions in behalf of the poor old Mason— (cheers), I am desirous of connecting with it a sentiment which all good and true Masons can receive with exultation.—I mean that of 'Prosperity to the Asylum for the Aged and Decayed Freemason,'—(reiterated cheering),—the progress of this truly Masonic Charity has met with some obstructions founded on an apprehension that it might interrupt the beams of Masonic favour which cherish the two other Charities, but it was a gratifying fact to know that the very reverse of the apprehension has been the result, *the Funds and the Festival of both have been better supported since the announcement of this great work, and* NOW MAY THE MOST HIGH PROSPER THE UNDERTAKING!" We owe

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deep apology for depriving our Brethren of one word of the beautiful address of which we are enabled to give but a breathing. Some delicious glees were sung by Bro. Coles, Spark and Eales White. The snuff-box of the latter Brother was at its post, and at the discreet signal of the toast alluded to, the Brothers departed to their homes ever happy to meet again.

TAUNTON, *May* 31.—The Lodge of "Unanimity and Sincerity" closed their meetings for the season on the 29th of May, and with characteristic nobleness of spirit, true to the best principles of Masonry, concluded their work by a grant of fifty shillings to the Asylum, so as to make their most generous donation thereto fifty guineas instead of pounds. Some beautiful and appropriate chairs and furniture have been added to the Lodge Room, carrying equally improvement with addition.

BRISTOL, *Good Friday, March* 29, 1839.—An encampment of Knights Templars and Grand Kadosh of the Encampment of Baldwin, time immemorial, was held in the Masonic Hall this Evening, Eminent Commander Wallis presiding. The attendance of Knights was numerous and brilliant, and five worthy Companions were installed Knights of this ancient and noble fraternity.

The M.E. Grand Superintendent of the Royal Orders of Knighthood in the province of Bristol, Sir Knight Husenbeth, stated to the assembled Knights his wish to retire from the arduous duties of his high office, after a long Masonic life, and to nominate as his successor the D.P.G.M. of this province, Sir Knight Richard Smith. The latter, on being invested with the collar and jewel of office, named as his Deputy Superintendent, Sir Knight R. Powell, the Grand Compthier of the Order, a long tried and zealous Mason.

The election of Eminent Commanders for the different Orders of Knighthood for the ensuing year, then took place, and after partaking of some refreshment, the Sir Knights separated, highly gratified with the impressive ceremonies of the Degree of Knight Templars.

DONCASTER, ST. GEORGE'S LODGE, *April* 23.—Being St. George's Day, the members had their Annual Dinner at the Woolpack Inn, under the able presidency of the W.M. Joseph Lockwood, Esq. The Brethren spent a truly pleasant evening; indeed, when men meet who are bound together by the strictest principles of truth and justice, universal philanthropy and brotherly love, whose feelings are ever loyal, and whose labours are incessantly directed towards the elucidation of the hidden mysteries of nature and science,—then, truly, is the time to enjoy the "Feast of reason and the flow of soul."

WATFORD, MASONIC CONCERT.—The Masonic Concert, under the immediate superintendence of the Watford Lodge of Freemasons, which took place at the Freemasons' Hall, Watford, on the 18th of May, for the benefit of the Four Orphans who were left in very distressed circumstances by the death of their father and mother, (the former of whom was a member of the Watford Lodge) in that town, was exceedingly well attended, having been patronized by all the nobility and gentry in the neighbourhood, and gave universal satisfaction.—We understand the receipts amounted nearly to 80*l*. All the professionals, viz. Miss M. B. Hawes, Miss Woodyatt, Miss Dolby, Mrs. A. Smith, Mr. Atkins, Mr. Hobbs, Mr. Fitzwilliam, Mr. Parry, jun., and the conductor, Mr.

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Turle, (organist of Westminster Abbey), most benevolently gave their gratuitous services upon this undertaking.

"To dry the Orphan's tears, and succour the Fatherless, and those who have none to help them."

BRIGHTON.—LONDON AND BRIGHTON RAILWAY.—The first stone of a viaduct for carrying the London Railway over the road between the New England farm-house (now a beer shop) and the dairy, was laid on Monday, May 27, with grand Masonic honours. The site of this bridge is one of the most picturesque places in the immediate vicinity of the town, being at the foot of a very high hill which overlooks Brighton in every direction. Upon walking to the spot shortly after one o'clock, we found many hundreds of persons already assembled; and such as had not been fortunate enough to procure tickets of admission to the ground which the Directors of the Railway Company had railed off for the accommodation of themselves and friends, either hired seats which some active speculators had erected for the occasion "without bounds," and let at the moderate rental of two-pence a head, or ensconced themselves in the most convenient spots they could find for hearing, seeing, and, in the case of ladies, being seen. The members of the Royal Clarence Lodge of Freemasons had been summoned to assemble at the Old Ship Tavern precisely at noon, as it was intended to start from that house in grand procession by one o'clock. The time passed pleasantly enough till half past two, when the cry of "Here they come," announced the approach of the mysterious Masons. About fifty respectable inhabitants and visitors, among whom we noticed the Earl of Monson, Sir D. Scott, the Rev. Dr. Shepherd, and the High Constable, now marched on the road, the band striking up a lively march. The fraternity were dressed in the aprons and other symbols of their Order, some of the costumes being exceedingly handsome. The prevailing colours were blue and white. The arrival of this little band of "Brothers," with so many banners, added much to the gaiety of the scene, although the town flags, as they always do upon such occasions, flapped away upon lofty poles to admiration, and did their utmost to make things look lively. Mr. Folkard, the Worshipful Master of the Lodge, preceded by one Mason with a drawn sword, and another bearing an open Bible upon a velvet cushion, descended into the excavation, and was followed by many other members of the Lodge. The Directors meanwhile assembled on the platform, and the Standard-bearers were drawn up in the rear.

Mr. Harman, with an invocation that God Almighty might bless and preserve their undertaking, then delivered the trowel into the hands of the Worshipful Master. Upon it was the following inscription:—

"This trowel was presented by John Harman, Esq., Chairman of the London and Brighton Railway Company, to Daniel Manthorpe Folkard, of the Royal Clarence Lodge of Freemasons, 338, Brighton, on the occasion of laying, with Masonic honours, the first stone of the Viaduct which carries the railway across the road at New England, in Brighton, 27th May, 1839."

Beneath the stone, previous to its being lowered, was placed a tablet of brass, with a suitable inscription.

The band having performed "Rule Britannia," the Worshipful Master presented the foreman of the works with the tools which he had used, and also with the plans and elevation of the viaduct; and then

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himself receiving another plan from Mr. Harman, he delivered it to the Secretary of the Lodge, commanding him to preserve it among the records of the society as a memorial of a celebrated day.

The Worshipful Master then ascended to the platform, and in a neat speech briefly thanked the company for their attendance, and took occasion to deliver a panegyric upon Freemasonry. It was preceded by no science, for it was coeval with the existence of man; but wherever arts and sciences flourished, there Freemasonry existed. It extended all over the habitable globe; it had established a universal language, for through the medium of their secret symbols, Masons were known to each other wherever they met, and the wild Indian or fiercer Arab readily embraced a Briton when he showed himself to be a Brother Mason. This ancient art aided civilization and encouraged virtue, its precepts being all intended to promote morality, and charity being its distinctive attribute.

Three cheers were then given for the Queen, followed by the national anthem, and the ceremonies were concluded. The Masons retired in the same order in which they had arrived, except that they were now headed by a band, and the company quietly withdrew.

About sixty gentlemen afterwards dined at the Old Ship.

[We regret that our limits will not permit us to give the several addresses, more especially that of Brother Folkard, which was replete with good sense, and embraced many happy illustrations of Masonic principles.]

SCOTLAND.

We are planning a scheme, if possible, to cheat time; a bold scheme, but because bold, not the less possible. Our Editorial visit to Dublin has given us additional cause; and a few days cannily spent in Auld Reekie, will, we believe, embolden us to fresher impulse, and stimulate exertion. We have much pleasure in reporting that Masonry is stirring in Scotland to some advantage.

TO THE EDITOR.

Edinburgh, April 13, 1839.

Sir and Brother.—Having noticed, with the deepest regret, the decline of Masonry among our military Brethren, I respectfully beg the insertion of the following brief remarks in your excellent Review, trusting, through its medium, they may meet the eye of some military Brother of rank, who will advocate our cause in the proper quarter.

Many corps in her Majesty's service have Lodges attached to them, by charter from the Grand Lodge of the United Kingdom, who are, with few exceptions, lying dormant, in consequence of the general order from the Horse Guards, prohibiting Orange and other Secret Societies, being misunderstood by officers in command of regiments, who not being Masons, include Freemasonry among those prohibited. Now, I am aware, was this order properly understood, it would remove the military Brethren from any fear of acting contrary to the commanding officer's

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wishes upon that head,—Lodges would once more raise their heads, and resume their labours with alacrity.

Trusting I may be the humble instrument in removing this evil,

I am respectfully, Sir and Brother,
Yours fraternally,
A Master of a working Military Lodge,
Under the Grand Lodge of Ireland,
AND A SUBSCRIBER TO THE REVIEW.

We make no other comment upon the above letter than to express, in conjunction with the writer, a hope that those in authority may be induced to examine into the soundness of those principles which have been embraced by the heroes of Trafalgar and Waterloo.

THE RIGHT HON. SIR JAMES FORREST OF COMISTON, BART., LORD PROVOST OF EDINBURGH, AND GRAND MASTER MASON OF SCOTLAND.—This highly respected Brother is the fifth individual who, since the year 1736, has had the distinguished honour conferred upon him by his fellow-citizens and the Masonic Craft, of being elected to fill the civic and the Masonic chair in the northern metropolis. Of him, in his civic capacity, it is not for us to treat in this place, though we may be allowed to say, that no chief magistrate has excelled him in a warm interest for the welfare and comfort of the citizens, and an indefatigable zeal for the improvement of the city, and for which he has justly merited the praises of the community.

But it is as the Grand Master Mason of Scotland that brings him more especially under our notice, and it is with unfeigned pleasure we are enabled to state, that no Brother who previously filled that high station, ever entered upon the duties of his office with a greater anxiety to do his duty to the Craft, and also, at "buckling on his harness," professed less, and yet has done more than he has, for the best interests of the Fraternity. This has been evinced in no ordinary degree by the M.W. the Grand Master having, since the annual festival in November, notwithstanding his other and numerous engagements, visited, accompanied by his Grand Officers, four Lodges holding under the Grand Lodge of Scotland, viz., the Lodge of Edinburgh, No. 1, Brother Woodman; St. Andrew's, Brother Notman; St. Stephen's, Brother Reid; and Portobello, Brother Captain Steele.

Since 1809, when the Hon. William Maule, now Lord Panmure, was Grand Master, no other individual holding that office, has in one year made so many Masonic visits to the subordinate Lodges; and we trust that so good a work, thus commenced with so much zeal and alacrity, may be continued next year, as it must be productive of much good to the Craft, having a distinguished Brother to take such an immediate interest in their welfare, and whose very polite and affable, though dignified deportment, cannot fail to secure the love and affection of all around him.

GRAND LODGE OF SCOTLAND.—The following notices are extracted from the Grand Lodge annual circular, recently promulgated:—

Nov. 12, 1838.—The Prov. Grand Master of the West India Islands, having communicated the desire of a number of his Brethren to obtain a dispensation to work in the Degree of Mark-Master Mason, the Grand Lodge, referring to chap. 19, sect. 1, of the laws, declined to sanction the dispensation solicited.

May 6, 1839.—St. Mark's Lodge, Glasgow, and the Lower Lodge,

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Forfar, which were struck off the roll of the Grand Lodge, on Feb. 6, 1838, were reproved, and restored to their former places on the roll.

The Grand Lodge approved of the proceedings of the Lodge of St. Peter's, Montrose, in expelling George Hall from being a member of that Lodge, in consequence of his having traduced the Order of Freemasonry; and the Grand Lodge directed his name to be expunged from the enrolment book of Grand Lodge.

By the returns to the Grand Secretary there appear to have been 968 new members enrolled during the last twelve months. The contributions from these to the Grand Lodge funds scarcely amount to 250*l.*, owing to the low rate of fees.

Visit of the Grand Lodge of Scotland to the Theatre, *April* 8, 1839.—The Grand Lodge, anxious to show its respect and regard for the indefatigable zeal displayed at all times by Brother Murray, the manager, visited the theatre on Monday night, accompanied by all the display and the pomp and circumstance of Masonic rites. The Grand Master's box was handsomely decorated with a shield. The other Lodges in Edinburgh, viz. the Canongate Kilwinning, St. David's, St. Luke's, St. Andrew's, St. James's, St. Stephen's, the Portobello, and the Celtic, were arranged on either side of the Grand Master's box in the dress circle. Several of these displayed very handsome new banners, which, added to the varied costume of the Brethren, had a very novel and imposing effect. A considerable portion of the pit was filled by the Brethren, who had very gallantly given up their places in the dress circle to a very brilliant assemblage of ladies, amongst whom were Lady Gifford, Lady Forrest, Lady Milne, &c. &c.; and in the Grand Lodge box, accompanying the Grand Master Sir James Forrest, were Admiral Sir David Milne, *K.C.B.*, Sir Charles Gordon, Sir James Spittal, Mr. Sheriff Douglas, Mr. Hunter of Blackness, Mr. Babbington, P.G.M., Mr. Stewart of Lochnagar, Mr. Laurie, Grand Secretary, Mr. Maitland, Grand Clerk, Mr. Graham of Leitchtown, Mr. Robert Blackwood, Mr. Ferrier, *W.S.*, Mr. Henry Hagart, Mr. Reddie, *W.S.*, P.M. Mother Kilwinning, &c. &c. We also noticed Lord Robert Ker, Captain D. Boswall, John Richardson, Esq., *W.S.*, Henry Jardine, Esq., &c. &c. The entertainments of the evening were of the most varied and lively description—The Country Squire—The Loan of a Lover—and Nicholas Nickleby. Between the first and second piece the whole of the performers came forward and sung "God Save the Queen"—the chorus being accompanied in the most loyal and enthusiastic manner by the whole audience. We were favoured with some additional stanzas, which were adapted to this occasion, and very much admired. The house was crowded to an overflow.

Mr. Murray, by particular desire, spoke his celebrated address, to which he added an impromptu to the following effect, which was received with great applause:—

This night presages, as the poet sings,
"A gayer, happier attitude of things"
Than we have known since January last;
So let us hope the darkest hour is past.
And I will own, Most Worshipful, to you,
That of the Craft I ne'er despaired; *for who,*
Since Masonry began, did Mason see
Fail t'wards a Brother in adversity!

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Since the visit of the Grand Lodge, we are gratified to find that other Lodges have supported Brother Murray, who merits all their kindness.

EDINBURGH.—ST. JOHN'S CHURCH AND SCHOOL.—The ceremony of laying the foundation-stone of the new Church and School on the south side of Victoria Street, in the parish of Old Greyfriars, to be called "St. John's Church," and intended to be one of the parishes of the city, was performed on Wednesday, April 17th, by the Right Hon. Sir James Forrest, of Comiston, Bart., Lord Provost, Grand Master Mason of Scotland, in presence of the Committee of Directors of the late Edinburgh Bank of Savings, the Founders of the Church, the Committee of Parishioners and Subscribers to the School, the Magistrates of the City, Mr. G. Smith, the architect, Mr. L. A. Wallace, the builder, &c. The usual ceremonies having been performed by the Lord Provost, after the stone, containing an Edinburgh Almanack, newspapers and coins of the realm, had been lowered into its bed, the Rev. Thomas Guthrie, one of the Ministers of Old Greyfriars, and who is to be the Minister of the new Church and parish, offered up a most impressive and appropriate prayer for the success of the work.

LEITH, *May* 23.—In addition to the ordinary celebration of a royal birth-day, the anniversary of that of Queen Victoria was commemorated in Leith by the imposing ceremony of laying the foundation of the Mariners' Church and School, by the Right Hon. the Lord Provost of Edinburgh, Grand Master-Mason of Scotland. At two o'clock a public meeting of the Edinburgh and Leith Seamen's Friend Society, the patrons of the undertaking, was held in South Leith Church, when the Rev. Mr. Fairbairn addressed the assembly, and implored the Divine blessing on the present and contemplated operations of the Society. Immediately after the service, the Society, with other bodies, municipal and Masonic, went in procession along Constitution Street, through Bernard Street, and along the Lower Drawbridge to the site of the Church and School, at the end of Dock Street, in the following order:—Magistrates of Leith; Ministers of Leith; Office-bearers of the Edinburgh and Leith Seamen's Friend Society; Shipowners and Members of Trinity House; Seamen and Carpenters of Leith; Office-bearers of the Trades of Leith; the Grand Lodge of Scotland, and a number of other Lodges. When the procession had reached the ground, and taken each their allotted stations, the Grand Master, attended by Sir David Milne, Substitute Grand Master. Sir Charles Gordon, W. A. Lawrie, Esq., and other Office-bearers, took their places, when, after a solemn prayer offered up by the Rev. Mr. Thomson, Minister of the Floating Chapel, and prospective minister of the Mariners' Church, the foundation-stone was laid with all due Masonic solemnities by the Grand Master and his assistants. These being completed, and proclaimed with three cheers, the Grand Master addressed the Directors of the Society, congratulating them on the progress of their benevolent exertions; to which address Mr. Bonar, the Secretary, replied in a very modest and sensible speech. The Rev. Mr. Thorburn, of Leith, pronounced a benediction, and the procession returned in reverse order, and shortly after separated. In a cavity in the foundation stone, various coins, newspapers, &c. were deposited, along with a brass plate bearing a suitable inscription in Latin.

BRIDGETON.—GLASGOW CHURCH, *April* 22.—The Brethren of the Bridgeton and Glasgow Shamrock and Thistle Lodge, No. 275, gave a splendid supper and ball in their Lodge Room, Tannahill's Hall, Bridge-

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ton. Many a Brother of the mystic tie, and the fair sisterhood seemed in every instance to participate in enjoyment. Mirth, not madness, ruled the hour till Phœbus and Barrowfield Bell gave warning note of departing time, when all truly *harmonised in the light,* each anxious for a recurrence of such another festival.

LOCHMABEN.—On Friday, April 26, the foundation stone of a new parish manse was laid in this ancient and loyal burgh with Masonic formalities. Several Brethren belonging to different Lodges walked in procession to the spot. The members of the Thistle Lodge, Dumfries, dined in Mr. Harkness' inn. The proceedings were closed by a ball in the evening, which was kept up for some time with great spirit.

DUMFRIES MASONIC BALL.—A delightful Masonic Ball was held in the New Assembly Rooms, here, on the evening of Friday last. The signal was given by Provost Armstrong, when the whole proceeded to the ball-room in Masonic order, and promenaded after the same fashion to the sound of music which the Craft claim as peculiarly their own. The orchestra was highly efficient. Dancing commenced before nine o'clock, and, with the exception of the intervals allowed for refreshments, was kept up with unabated spirit till four next morning. All went merry as a marriage bell; even the shadow of stiffness was completely in abeyance, and it appeared that the spirit of Masonry, like the game of curling, creates harmonious republics wherever it is felt, and levels for the time being all distinctions. Female beauty was conspicuous during the evening, and although the ladies outnumbered the gentlemen, the deficiency was made up, and more, by the extraordinary attentions and exertions of the Brotherhood. All departed pleased, and impressed with the conviction that they had ever attended a better ball, or a happier meeting altogether:—

> "They please, are pleased—they give to get esteem,
> And seeming blest, they grow to what they seem."

INSTALLATION OF THE RIGHT HON. THE EARL OF ROTHES AS PROVINCIAL GRAND MASTER OF FIFESHIRE.—On the 28th of January last, the Masonic Lodges of this Province were summoned to meet at Cupar, and early in the day, deputations from eleven of the Lodges in the "*Ancient Kingdom,*" amounting to about 200, had arrived to pay their respects to the new Provincial Grand Master.

The Provincial Grand Lodge was opened in the County Hall, at two o'clock, by Brother Hutchison, the R.W.M. of St. John's Lodge, Cupar, being the Senior in the Province, assisted by his Office Bearers, in due Masonic form.

The Right Worshipful Brother the Earl of Rothes was then introduced, accompanied by his Grand Office Bearers,—Bro. Carstairs and Bro. Shaw, Prov. Grand Wardens; Bro. the Rev. George Buist, Prov. Grand Chaplain; Bro. M. Glashan, Prov. Grand Secretary. His Lordship was also supported by Brothers Captain Rhind (late 9th Lancers), and W. A. Laurie, Secretary to the Grand Lodge of Scotland, from Edinburgh. To the right and left of the Chair were arranged, according to seniority, the R.W. Masters of the various Lodges present; viz.—St. John, Cupar; St. John, Kirkaldy; St. Regulus, Cupar; Elgins, Leven; Lindores of Newburgh; St. Cyr of Auchtermuchty; St. Bryce of Kirkaldy; Thane of Fife; and Robert de Bruce of Auchtermuchty. The Lodge having been duly constituted, a most appropriate prayer was

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offered up by the P.G. Chaplain, and the Earl of Rothes having produced and called upon the Secretary to the Grand Lodge to read the warrant of appointment by the Grand Lodge of Scotland, constituting him Provincial Grand Master of Fifeshire,—which having been done,—the ancient and beautiful charges were then given to the R.W.M. by the Grand Secretary, and the various working tools and symbols were presented, accompanied each by its separate moral, in a most solemn and impressive manner. After which, the R.W. and Noble Provincial Grand Master was duly installed amidst the acclamations of the assembled Brethren, with the accustomed honours and salutations.

The other Office Bearers were then severally installed, and each having taken his proper station, and the Lodge being declared in order, the R.W. Grand Master addressed the meeting in a most feeling and excellent speech, conveying his heartfelt thanks for the very numerous and respectable attendance of the Brethren, many of whom had come that day from a great distance, and from all parts of the county; and the great pleasure he derived at now being in the situation in which it had pleased the Grand Lodge to do him the honour to place him; and the great anxiety he felt for the welfare of the numerous Lodges in his Province; and whose efforts in the great cause of philanthropy, he was determined to assist by every means in his power.

Many addresses were presented from the Lodges present, all breathing a tone of true Masonic feeling, and expressive of the pleasure it afforded all to have so patriotic and highly popular a nobleman to preside over the Province. The Lodge business being terminated, the Lodge was closed in ample form.

In the evening his Lordship the P.G.M. handsomely entertained the Brethren in the County Hall, which was brilliantly illuminated for the occasion, to the number of nearly two hundred, and nothing could exceed the harmony and conviviality which reigned in every heart, and the true brotherly feeling which every one evinced towards the new Prov. G.M. for his polite and affable conduct in the chair. Many good speeches and songs prolonged the festivities of the night; and the toasts of our fair Queen, the daughter of a Freemason,—the Countess of Rothes,—and the younger branches and "roof tree" of the noble House of Leslie,—were drank in flowing bumpers by this happy assembly. An excellent band filled the orchestra, and enlivened the meeting with some beautiful strains. And the parting hour for all good Brethren of the "*mystic tie*" to separate having been proclaimed, the Lodge was closed, after an evening spent in profit and pleasure, to be remembered with delight by all who had the good fortune to join in the ceremonies and festivities of this occasion.

The effect of the Earl of Rothes being made Provincial Grand Master is obvious from the reaction it seems to have on the Craft. Since then convivial meetings have been held, wherein the rise and progress of Masonry has to a great extent been rightly traced, and there still seems a strong desire to carry on the good work. The Lodges are to join in mutual endeavours to instruct and bring to light the usefulness of this long respected and honoured fraternity, by monthly meetings, to be held alternately at the different Lodges, on the first Tuesday of every month. The first of these has taken place, when a very elaborate and erudite statement was made by Mr. Carstairs, one of the Prov. Grand Wardens. Mr. Buist, Prov. Grand Chaplain, made some eulogistic and critical remarks on Mr. Carstairs' discourse; and it was asked, that on some

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future occasion, he should go more minutely into the subject. Mr. T. Shaw, Prov. Grand Warden, and Master of St. Regulus Lodge, made some remarks on the Phœnician history of Masonry. Much recondite research seems to be promised from these monthly meetings. There were about fifty Brethren present, and the evening was spent with the utmost harmony.

IRELAND.

WE, THE EDITOR—CEAD MILLE FAILTHA.—To all whom it may concern, but chiefly to those whose generous hearts can appreciate that fulness of joy which a defendant only can feel on his "honourable acquittal" at the "bar of Masonic opinion." We address ourselves with sentiments of unabated respect—with an admiration of that social feeling which made days pass as minutes, but which stamped upon those minutes the impress of faith, and the knowledge of the heart. Memory has treasured up many things that happened in too brief a space, with a cautious jealousy which Death may dispel; but as we hope to live to carry out into full operation the effect of the "Verdict," so we shall retain, while we live, a warm remembrance of our reception among our Dublin friends; whether they were right, or ourselves undeserving, time alone will tell.—CEAD MILLE FAILTHA.

DUBLIN.—GRAND LODGE, *May* 2.—Present the Rt. W. Wm. White, D.G.M., on the Throne, a large number of Brethren, and several visitors, among them Bro. Dr. Crucefix, P.G.D. of England.

The Lodge was opened in due form, and a prayer offered by the Rev. Thos. Flynn. A very animated discussion took place upon many interesting matters, and the Grand Lodge closed.

An Emergency was held on May 23, and adjourned until the 3d of June. The D.G.M. presided, on both occasions, over a most numerous assembly. Some important communications were made, and resolutions entered into which were calculated to give general satisfaction, having reference to matters of more than ordinary interest to the stability of the Order in Ireland, which at this moment is in an unprecedented state of improvement and increase.

May 4.—PRINCE MASONS' CHAPTER.—*Virtute et viris Virtutis.*—Bro. Crucefix was this day affiliated a member of this Section of the Irish Fraternity. The M.W. Bro. Veevers presided on the occasion, and both as Sovereign in the Rites, and Chairman of the day, elicited proofs of his high attainments in the one character, and especial qualification in the other. The kindness of the Brethren having been directed to pay a mark of good will to their visitor—we need hardly say that to those whose birthright is "hospitality"—their visitor had to maintain a position of equal difficulty and novelty; these matters, however, soon yielded, and the full tide of right good feeling reached its flood, nor did it ebb; by a *select* compact it stopped at the very turn, and, please God, it may ever be found under the same similar happy circumstances.

We feel in duty bound to say, that, having witnessed this ceremonial in London, Edinburgh and Paris, we on the whole give the palm to this Chapter.

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A vacancy having occurred in the "Original Chapter of Prince Masons," the stall and insignia of *Prince Rose Croix* has been conferred on Colonel Kenny.

MARK MASONRY, *May* 6.—An especial meeting was called for the purpose of giving Bro. Crucefix "a Mark." The ceremony, which is interesting and instructive, left a corresponding impression on the mind of the noviciate. Brother Thomas Wright presided with his usual care, and we hear that Bro. Keck particularly distinguished himself by the emphatic manner in which he acted as overseer.* After the ceremony, Bro. Crucefix addressed the Brethren, thanking them very gratefully for the generous and respectful kindness with which he had been received, and which made him hopeful and desirous to repeat his visit.

VICTORIA LODGE, No. 4, *May* 24.—The Queen's birth-day is, by order of this Lodge, always celebrated. An initiation was well conducted by our venerable Bro. Fowler, Dep. Grand Sec.

In due time the Lodge retired to refreshment. On the right of the Master sat the Rt. Hon. the Lord Mayor (Bro. Geo. Hoyte) and Bro. Norman, P.D.G.M., and several other Brethren of true Masonic worth, to the amount of about fifty. Bro. Fagan, the Master, presided, and displayed his usual and gentlemanlike deportment to all. The cloth being removed, and *Non nobis Domine* being given, the Master pronounced the first toast, "Her Majesty, the Queen Patron of this Lodge," and said, that he felt bound to say a few words as to the toast; first, that he gave the toast as a loyal and dutiful subject, bearing all allegiance to his sovereign; next, a man professing the usual gallantry of his country to a young and beatiful woman; and lastly, though not the least in exciting the special regard of this Lodge as their Patron, and while he had this opportunity he would avail himself of the moment to explain a matter which he learned with no little surprise, namely, that some jealousy existed in the sister kingdom, in consequence of this Lodge being named the "Victoria" by Her Majesty. Some few years past, our worthy Secretary, always alive to the interest of the Craft, in the course of a correspondence with the Equerry of Her Royal Highness the Duchess of Kent, asked if it were likely that Her Royal Highness would allow this Lodge to be called Victoria or Princess Victoria Lodge, which was answered in the affirmative, saying, that any application of the kind should, of course, go through the Grand Master. A short and complimentary address went in the usual course as pointed out, and an immediate and most polite reply was returned, saying, that H. R. H. (as she was then) requested that the Lodge might be called the "Victoria Lodge," but that in doing so, he begged to be distinctly understood as avowing that this Lodge never intended to cast any slight on their English Brethren; but in looking for a name, exclusive of their number, they conceived themselves as well entitled to look for Royal Patronage, even though in embryo, as any other portion of Her Majesty's subjects; and if they, by one of those incidents in human life, happened to be so favoured, he did not conceive they were in any way censurable.

The usual Masonic routine of toasts then followed, when the W.M. announced the health of Bro. Hoyte, the Right Hon. the Lord Mayor, and in doing so eulogised the Masonic worth of his noble visitor—a zealous Mason, as the rank he held in the Order evinced.

The Lord Mayor returned thanks, and said that he had only arrived from London the day previous, but finding an invitation from the Vic-

* The Candidate bears the *mark!*

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toria Lodge, whose working and Masonic worth he prized much, he gladly accepted the invitation for three reasons; the first was that he might pay his respects to the Worshipful Master and the Lodge who had honoured him before with invitations which he regretted to say his official duties debarred him the pleasure of enjoying; secondly, that he well remembered the splendour with which this Lodge celebrated the day on which her Majesty came of age, as regarded the crown, little thinking how soon, by the tide of events, she should be called to the sovereignty of these realms; and lastly, he availed himself of this opportunity, the first he had, on his return home, to state how he had been received by his English Brethren; that he had really to regret his total inadequacy to the task of expressing in one word of exultation, the fraternal, kind, and hospitable splendour with which both himself and others who had accompanied him to London had been received and entertained by the Craft of the sister kingdom. He really thought he was in the bosom of one of those Lodges he frequented in Dublin, such was the urbanity and kindly feeling towards him, that in his visit, especially to the Grand Stewards' Lodge, there was not one Brother in the room that day, *not even one,* who did not give him and his Irish Brethren their tickets, soliciting their stay in London; a Lodge of Emergency of two other Lodges was called, and a country party got up especially for him and them, which unfortunately he could not avail himself of, though others did; but before he sat down he would take leave to say, that nought but expressions of the most kind and fraternal regard escaped the lips of all he met, towards their Irish Brethren—(his lordship's speech was hailed with long, loud, and repeated cheers.) When the W.M. stood up and at the moment proposed "The Health of the Grand Stewards' Lodge, and the other Lodges who had conducted themselves so kindly and hospitably to our worthy Chief Magistrate"—(which was received and responded to in true Masonic, and certainly somewhat of the warm hearted Hibernian style—by repeated cheers.)

Dublin.—The sermon in aid of the funds of the "Masonic Female Orphan School" was preached in St. John's Church, on Sunday, the 12th of May, by Bro. the Rev. Thomas Flynn, Grand Chaplain, &c. In addition to the Grand Master, who, as usual, presented his annual donation of fifty pounds, the Deputy Grand Master, Grand Treasurer, the Lord Mayor, High Sheriffs, Under Sheriffs, and Lord Mayor's Secretary, were in attendance; and it is, perhaps, a remarkable fact that all the above recited *civic* functionaries are members of the Order. We should have wished the attendance of the Brethren in greater numbers, but an opinion begins to prevail that the sermon should be dispensed with, and *a call* on the Brethren *within doors* in future substituted. We, however, trust the interests of the Female Orphan School will be supported, and that *all* are prepared to unite in maintaining the general efficiency and stability of an establishment which is necessary for the wants of helpless orphans.

St. Patrick's Lodge, No. 50, *May 16th.*—Present:—Past Master Michael O'Shaughnessy, W.M.; Past Master George Fitton, as S.W.; Bro. James Nixon, J.W. Past Master Tenison was warmly greeted by a most cordial reception from his "fifty old friends." In a former number we omitted to mention that the honour of Past Master had been conferred by the members of No. 50 on the Rev. Bro. Carmichael. The attendance of visitors was numerous; amongst them we noticed Bro.

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Baldwin, Grand Secretary of Munster; Bro. Westrop, of Cork; Bro. Moystin, of Waterford; Bro. Haddo, of the Indian army; Captain Speedy, Captain Fielder, and Lieutenant Burdett, of the 17th Lancers; and Captain Simpson, of the 19th regiment, and who has since been admitted a member. Evory Carmichael, Esq., of Fitzwilliam Place, after due consideration, a full discussion and ballot, was declared duly elected Junior Deacon for the next six months. The musical Brethren merited the most unqualified praise; the *tout ensemble* at the festive board was well conducted under the direction of Bro. G. J. Baldwin.

Masonic Dinner to W. Porter, Esq., Attorney-General of the Cape.—The friends of the Masonic Order and the admirers of talent met on Thursday evening, June 6th, at the Imperial Hotel, to do honour to the one and the other in the person of William Porter, Esq., lately appointed Attorney-General for the Cape of Good Hope. The invitation came from Lodge No. 141, of which Mr. Porter is now Senior Warden, and was Master elect; but the Craft, among whom it is said that jealousy never exists, poured in in great numbers from the Lodges Nos. 20, 50, &c. The dinner was served up in the most sumptuous style, and the richest wines circulated in abundance. The chair was taken by Mr. Creighton. The Chairman, in an appropriate speech, proposed the health of their esteemed and honoured guest, alluding to those peculiar merits and virtues which have procured for him the affection and admiration of men of all parties and opinions. Mr. Porter returned thanks in a very eloquent and feeling speech. The festivities of the night were prolonged to a late hour.

Cork.—The Grand Masonic Fancy Ball.—This splended *fete* came off 6th May, at the Imperial Hotel. Tickets had been issued to over six hundred persons, and that large assemblage began to crowd the great rooms at ten o'clock. Two bands of music, and a quadrille band, which occupied a position in the ball-room, and the beautiful band of the Scots Greys for waltzes and country dances, which were placed in the gallery under the able superintendence of Mr. David Owen, their master, played alternately. The room was hung with a variety of banners—the generality bearing Masonic emblems. There were some from other nations—with the star-bespangled flag of America, which were thought suggestive of the wide-spread of the Craft. In the Ball-room, in front of the music gallery, was placed an excellently executed transparency of that female acquisition to Masonry, the Hon. Mrs. Aldworth. The stern daring of her character was admirably depicted, and the painting acted as a talisman to the eye of the reflective beholder, who imagined the presidency of so remarkable a member of the gentler sex. In the supper room, where refreshments were laid out in a style of great elegance and profusion, highly creditable to the enterprising proprietor of the Imperial, there was a handsome transparency of her gracious Majesty Queen Victoria. The characters were well varied, and some were admirably sustained. The mingled habiliments of many nations, and many times, assumed ages and sexes, formed an association so much out of the common, as to gratify much by its variety. A good sprinkling of British and foreign uniforms throughout the sets had a happy and enlivening effect. The Messrs. Newenham were attired in the uniform of the Household, or Life Guards, which admirably suited their manly figures. Lord Glenlyon well became the Athol tartan and kilt as a Highland Chief. His Lordship was attended by his henchman; and

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Captain Cheney, of the 71st Regiment appeared in the same character. Lord Aberdour appeared in the splendid uniform of his Regiment. With the effect of these brilliant uniforms, the handsome dresses of the Ladies, and the mingled contrast of ball suits, court dresses, sportsmen, fancy habiliments, &c., were productive of the oddest and pleasantest associations. The O'Grady, and Horace Townsend, Esq., appeared in the uniform of Deputy Lieutenants. The appearance of the Masonic Brethren in attendance with scarfs, and other insignia, was very becoming. The dresses of the female portion of the assembly were not generally of fanciful descriptions, though very much diversified. — *Cork Standard.*

The sum of 130*l.* 10*s.* 6*d.* has, by the smiles of beauty beaming on the liberality of men of honor, been made available for the poor Masonic Orphan Girls of Cork. God speed all who effected this timely good work!

FOREIGN.

GRENADA.—Our distinguished Prov. G.M. for the West India Islands, Dr. Stephenson, has been invested by the Grand Conclave with the Grand Cross of the Temple in Scotland.

TRINIDAD, *February* 8. — DEAR SIR AND BROTHER, — I have the pleasure to report the proceedings of the Philanthropic Lodge, No. 585, on occasion of the celebration of the anniversary of the natal day of our Illustrious Grand Master, His Royal Highness the Duke of Sussex. The Festival was unavoidably postponed to the 6th of February, when the Brethren, together with a number of visitors who were invited to assist on the joyous occasion, assembled at an early hour in the evening.

The Lodge was brilliantly illuminated in true Masonic style, and after a display of fire-works, the Brethren sat down to an elegant banquet provided at the expense of a few of the members.

After the cloth was removed the usual loyal toasts were drank; that of her Majesty was received with double pleasure, when the Worshipful Master reminded the Brethren that our youthful Queen is the daughter of a Freemason.

The Worshipful Master then rose, and said—"It is now my pleasing task to propose a toast in honour of one dear to Masonry, the bare mention of whose name should make the heart of every Freemason, but more particularly the Members of the Philanthropic Lodge, vibrate with that joy which defies description. I know you anticipate me, yet still I will not deny myself the pleasure of announcing, and that with feelings of inexpressible felicity, that we are about to drink the health of our Noble and Illustrious Grand Master, His Royal Highness Prince Frederick Augustus Duke of Sussex—(cheers.)

"It were vanity in so humble an individual to attempt the praises of him, who even in enlightened England shines resplendent for his scientific attainments, as well as his moral endowments. It is recorded of our noble Chief, that "one of the principal attributes of his speeches is their simplicity," and that they are "remarkable for the ardent love of liberty

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which they breathe throughout." Surely then the Prince possessing such attainments, yet condescends to speak so as to be understood by men of low estate, will, forgive a child of the sun, a descendant of Africa, who appreciates the glory of being born in a country where England's banner is unfurled, and deems it no common honour that by the liberality of that Prince, he too, like his more favoured Brethren, have been taught morally to use the compass, the square, the plumb, and the level.

" I am confident that there are many present, who would join me in saying that words are too poor to convey to our illustrious Ruler the veneration in which we hold his royal person; whilst we would assure him that the anxiety we feel for his welfare, and the desire that he may long continue to rule over us, are not lessened by our distance from him.

" If, then, we sincerely wish to merit the approbation of the noble Prince, in honour of whom we are assembled this evening, believe me my Brethren, the trowel must be kept bright in spreading the cement of brotherly love and affection, imitating the example of our illustrious Brother and Grand Master, who, though the son of a king, the brother of two kings, and the uncle of proud England's youthful Queen,

" He is ne'er ashamed,
To hear himself named
As a Free and Accepted Mason."

This toast was received with enthusiastic cheers, and drunk with grand honours.

The next toast was the Deputy Grand Master, and the prosperity of the Grand Lodge. " The Worshipful Master here regretted that the Brother whom he had selected to drink this toast (a worthy P.M.) was absent, more particularly as he had the honour of sitting in the Grand Lodge, and was consequently better calculated to do honour to it. And he remarked if there was a cause of envy, it is that of having the privilege of visiting the Grand Lodge (which honour our worthy Brother had enjoyed), and he would appreciate it as the highest moment of his existence, if the privilege of beholding our illustrious Grand Master preside, surrounded by rank and splendour, were reserved for him."

The Senior Warden, Brother Jobity, observed—" I have now the pleasure of addressing you on this pleasing occasion, and to propose to you a toast which I am sure you will receive with feelings of respect, pleasure and satisfaction, particularly as it is the wish of our illustrious Grand Master that the prosperity of the Sister Grand Lodges should never be forgotten. It is a toast in honour of the Grand Lodge of Scotland.

" It is, Brethren, with mingled feelings of pride and reluctance, that I approach this subject: pride, because I hold it as an inestimable honour to have been chosen by our Worshipful Master to discharge such a pleasing office, and reluctance, because in looking round this assemblage of Brethren I see many whose abilities and experience would do more justice to this toast than my limited abilities will allow. When we recollect Brethren, that the Grand Lodge of Scotland is one of the most ancient on record, and that under its patronizing care Freemasonry has been preserved unsullied, I think that another feeling besides pleasure ought to attend the drinking of this toast, and that feeling is gratitude, and which I may, perhaps, be allowed to express is alive in my heart, particularly when I reflect that a high degree was conferred upon me by our esteemed and venerable friend and Brother Doctor William Stephen-

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son, of Grenada, a Provincial Grand Master over all the Lodges in the West Indies holding of Scotland. You will, therefore, join me in drinking to the success of the Grand Master and Grand Lodge of Scotland." The toast was then drunk amidst loud cheers, and the usual honours were paid.

The Junior Warden, Brother Gould, then said—"Having been raised by my friend the Worshipful Master to the office which I have now the honour of filling in this Lodge, it devolves upon me to propose the next toast, which, at his request, I now rise with much pleasure to do, being sure that the same will be received and drunk by you with heartfelt enthusiasm, and with the lively sympathies of Free and Accepted Masons; and that you will willingly overlook my deficiency in doing that justice to the toast which it so richly deserves, and fraternally supply what my incapacity fails to express.

"My Brethren, I feel that I shall be acquiescing to your wishes, as time is on the wane, to be as brief as possible, especially when I consider the anxiety naturally felt by your respective families for our return home, as well also as to afford the other Brethren an opportunity of expressing their sentiments on this most happy occasion; I shall, therefore, without further preface, propose the Grand Lodge of Ireland." The toast was then drunk with lively cheers, accompanied by the usual honours.

Brother Horsford then followed—"It is with feelings of indescribable delight, that I rise to propose a toast—I confidently anticipate will be received with enthusiastic acclamations of joy, and drunk with those demonstrations of respect, brotherly love, and affection, which invariably characterise toasts drank in honour of great and noble supporters of the science of Masonry.

"I mean a no less distinguished individual than Earl Durham, a man to whom the pageantry of wealth, and the splendour of rank, affords no adventitious ornament. Using the elegant words of the Editor of the Freemasons' Quarterly Review, 'the sunshine of a proud integrity heralded the elevation of Lord Durham to the Deputy Grand Mastership of England;' and for further information of his Masonic career, we are indebted to the same source. On the 30th of April in the same year of his exaltation, our illustrious Grand Master appointed him the successor of Lord Dundas, who was then appointed Pro.-Grand Master; but soon, we regret to say for the Craft, the duties of Ambassador to the Court of Russia, compelled him to resign his dignified office in Lodge. It would be superfluous, if not totally irrelevant, with the object of our present Convention, to follow Earl Durham through the various revolutions of his political career: suffice it to say that, that potent auxiliary of our Grand Master is again in England, and we trust we shall soon have the gratification of hearing that he has resumed his former station in Lodge. And may the Great Architect of the Universe grant him health and strength long to continue in the same benevolent track."* This toast was received with great cheering (three times three).

"Freemasonry all over the world," was the next toast drunk, with a neat and appropriate address.

Bother Lafargue then gave, "Distressed worthy Brethren all over the world," and introduced the toast in the following handsome address.

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* The Earl of Durham is now Pro.-Grand Master.

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"Though the junior member of the Philanthropic Lodge, I feel myself peculiarly distinguished in having the high privilege of proposing a toast at a banquet given in honour of our illustrious Grand Master, His Royal Highness the Duke of Sussex. It would be more than vanity for me to attempt an eulogy on His Royal Highness, after what has fallen from the Chair. I feel deeply indebted to our W.M. for the prominent situation in which he has placed me this evening; and I cannot more amply requite his persevering efforts to render me a useful member of this fraternity, than by proposing a toast having for its object his favourite theme, 'Charity.' Masonry, in the amplitude of its range, links in the bands of fraternal love and charity, Brethren of every nation, creed, and clime; the affluent and the humble, the high and the low, the rich and the poor, all are alike children of the same common parent. As the grand and noble end of our sacred institution is 'Charity,' and as our works should be always begun, continued, and ended in charity, suffer me, my Brethren, to trespass on your valuable time by calling upon you to unite with me in my toast. Assembled as we are here this evening, at the convivial board, all of whom (thanks to the Supreme Architect of the Universe) enjoy more or less the comforts of life, let not the pleasurable emotions which we now feel, induce us for one moment to forget that there are many of our Brethren scattered on the immense surface of the terrestrial globe, who are houseless, broken-hearted sons of affliction, and who have an irresistible claim on our sympathy. Therefore, Brethren, be pleased to join me in drinking, in solemn silence, to Distressed and worthy Brethren all over the world."

The Worshipful Master then rose and said, "That he would consider his duty but ill performed did he neglect to propose a toast in honour of that source from which so great a fund of pleasure and information is derived by us in the West. It would be superfluous to say any more, he alluded to that invaluable work, the Freemasons' Quarterly Review—(great cheering); and he would strongly recommend every Brother present to become subscribers, and join him in drinking, 'Success to the Editor of the Freemasons' Quarterly Review'"—(cheers).*

When the cheering had subsided, the W.M. proposed "Prosperity to the Union Lodge" (holding of Scotland), several worthy members of which were present; and remarked, that in the absence of the Master and immediate P.M., who were both invited, he would avail himself of the opportunity of testifying to Brother E. C. Wharf the high sense of respect that the members of the Philanthropic Lodge entertain for him, as a zealous Mason, who, after a period of forty-four year's service, is still feelingly alive to the beauties of the fraternity. He regretted that Freemasonry is not as it should be in this island; but to the credit of Brother Wharf be it said, that length of service had not abated *his* ardour. This toast was received with great satisfaction and pleasure.

Brother Wharf.—"In rising to return thanks for the very handsome and flattering manner in which my health was proposed, and the good feeling with which it was received, I feel almost overwhelmed, as the honour was not anticipated. Though I have been forty-four years a Mason, yet I feel my affection for that ancient fraternity still green and lively in my bosom. I have been always ready to afford my advice whenever it has been considered of any utility; and, at the same time, I have been equally anxious to preserve the landmarks from innovation."

* Although in the distance, we return our grateful sense of this courteous compliment.

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Brother Peltier then proposed the health of the Worshipful Master, Brother John O'Brien. "Mine is a pleasing task, and one that I feel assured any Brother who has known him for any time would joyfully undertake. I beg leave to propose the health and prosperity of Brother John O'Brien; in doing so, I bespeak your kind indulgence while I say a few words. Our worthy Master, like myself, is a man of African descent; like myself, he has never crossed the Atlantic, nor seen that happy country Britain, from whence is dispersed, as a bright example to surrounding nations, those noble institutions which have in their end the moral and religious improvement of mankind—where flourishes the venerable and sacred institution of Masonry, which

'Time with sparing touch revere,
A relict of her past career.'

Proud as our W.M. ought to be of his attainments in the noble Craft, he must feel the distinguished preference shown him in his election to 'sit in the East;' a circumstance of memorable importance, inasmuch as the Lodge has now changed its hitherto established mode of working, into a form consonant to its charter and constitution. And however much we owe to the original pillars of this Lodge—however much they have displayed, in the great design, wisdom and strength, yet I feel an humble assurance that your hearts will respond the grateful acknowledgement, that in adopting the English language and forms of working, our present W.M. has added the remaining grand attribute of beauty to our labours. And as it is to 'aid and conduct every Mason, the Master holdeth the compass, limiting the distance, progress, and circumference of the work, and uses the trowel 'to spread the cement of brotherly love and affection' amongst us. May all his energies be rendered effectual by the zealous co-operation of his Lodge; and may the Great Architect crown his labours toward the fulfilment of the great ends of concord and universal love!"

Several other appropriate toasts were proposed and drank; that of Brother Doctor Court, an old and highly-talented Mason, in particular. The Doctor appeared overcome by the peals of applause which accompanied the proposal of his health, much more so when the W.M. adverted to the trouble he had taken in preparing and completing the different transparencies, especially that of the arms of our Illustrious Grand Master. In conclusion, permit me to say, that it would be a gratification to the Brethren to know, that *this service* has been acceptable, and if thought worthy, this, as well as any other matter, the subject of my correspondence, may be duly noticed in the Freemasons' Quarterly Review.

I have the honour to be, with profound respect,
Dear Sir and Brother,
J. H. Peltier,
Sec. of Philanthropic Lodge, No. 585.

Jamaica.—Montego Bay, *Feb.* 22.—To the Editor.—Sir,—Fully appreciating the especial claim to support, which your esteemed miscellany has on all worthy members of the fraternity, it embracing many valuable subjects deserving the attention of every discriminating Brother, being the only work which affords publicity to the Masonic intelligence of the United Kingdom (which subjects naturally occupy a considerable

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portion of the pages of your important periodical), and thus tending to extend in every particular the utility of the Craft, ample space notwithstanding being retained for the diffusion of information from distant portions of her Majesty's dominions. With this knowledge, I have to request you will, with your accustomed liberality, afford insertion in your next number to the following recital of the annual installation of the Officers of the Friendly Lodge, No. 539, Prov. No. 7, held in this town.

Agreeable to public notice, the members of the Lodge assembled in numbers at their room on the evening of Thursday, the 3rd ultimo, when the retiring Master, the Wor. G. L. Phillips, in an appropriate address, installed the Worshipful Barnett Isaacs (this being the ninth time.) That Brother very feelingly returned his acknowledgments for this continued mark of their confidence and regard, of which he trusted he should ever prove deserving, and concluded by a forcible description of the benefits derivable from Masonry. He then invested the retiring Master with the insignia of a Past Master. The following Brethren were then severally installed as Officers for the current year:—Geo. Delisser, S.W.; S. G. Corinaldi, J.W.; Bro. Dan. Isaacs, Treas.; Bro. S. J. Leon, Sec.; Bro. W. O. Dunbar, S.D.; Bro. W. Laws, J.D.; Bro. Jos. Levy, I.G.; Bro. David Gains, Tyler.

The usual honours at the conclusion of this imposing ceremony being paid, and the several Officers having returned thanks, the Lodge was closed with the accustomed formalities and with solemn prayer.

The Brethren then proceeded to the refreshment apartment, where upwards of forty Brethren sat down. The Worshipful Barnett Isaacs in the Chair, assisted by his Wardens. The following toasts, as well as all that followed, were happily prefaced with appropriate remarks.

"The health of a Mason's daughter—Her Gracious Majesty the Queen; and may she live long to govern the land."

"Our Gracious Queen Dowager Adelaide, and the other branches of the Royal Family."

"His Royal Highness the Duke of Sussex, Grand Master of the United Grand Lodge of England."

"His Excellency Sir Lionel Smith, the Governor, with peace and prosperity to the land we live in."

"The Lord Bishop and Clergy of the Island."

"The late Master, George L. Phillips, Esq., with our heartfelt and fervent thanks for the eminent, praiseworthy, and satisfactory manner in which he performed the important duties of his office for the past year."—(This toast was received with much cheering, and nine times nine.)

Many other impressive sentiments from several Brethren, expressive of loyalty, attachment, and fraternal good feeling, were appropriately dilated on, and conspicuously answered. Several Brethren sang some excellent songs, conviviality reigned, and cheerfulness was predominant throughout the whole entertainment.

I am induced to trouble you with the recital of the proceedings of the Craft in this town, conceiving it is only by diffusing generally such interesting intelligence that the merit due to every properly regulated subordinate Lodge in distant portions of the globe can be appreciated, and with pleasure do I assert, that in no place are the tenets of our laudable and philanthropic professions more zealously subscribed to,

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than in her Majesty's dutiful, loyal, though distant colony of Jamaica. With an anxious and sincere desire for the prosperity and extension of the sacred precepts in which we are so anxiously engaged,

I subscribe myself, Sir,
Your very faithful Brother,
S. J. Leon, Sec.

Sydney.—Our intelligence from this interesting colony, although brief, is yet in all respects very gratifying. The Order, if not advancing, is yet in a regular state of steady working.

We have the high gratification of announcing to the Brethren in Australia, that since the departure of our esteemed Bro. Capt. Nicholls, who is the bearer of the patent for the appointment of Provincial Grand Master, that the Rev. Charles Woodward, late Chaplain of the British Lodge, No. 8, has received from Government an appointment of Colonial Chaplain. He has been presented to the Queen, and will proceed to his destination in the Barrosa, with his lady and family. From our personal knowledge of this esteemed Brother, his amiable character and general qualifications, we can and do congratulate the inhabitants of that district to which he is about to proceed, for the purpose of fulfilling a mission of spiritual grace, on an event in which they are all interested; more especially we hail his introduction to the Brethren of Australia as an event from which many blessings will flow;—competent to advise, he is zealous to assist;—and we trust with each revolving quarter, we may have to record, the abundant proofs of kindness and goodwill that will mark the friendship of the minister and his flock by love of the Brotherhood and the zeal of the Craft. The Provincial Grand Master will no doubt avail himself of the services of Brother Woodward as Prov. Grand Chaplain.

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.

Calcutta.—We are happy to announce to our Brethren in India, that Bro. Dr. J. Grant has been appointed by His Royal Highness the M. W. G. M., Provincial Grand Master for Bengal. The appointment of this distinguished Mason will reanimate the Fraternity in this Presidency. His great zeal in the cause of Masonry, his commanding talents, and the universal esteem in which he is held by all classes, assure us that the light which has for years been flickering, will rekindle into a pure and transparent blaze, and the current of affairs which has, from want of proper care, deviated from its natural bed, will under his fostering superintendence, once more flow into its natural course. We have also the pleasing intelligence to communicate that charters have been granted to hold Chapters of Royal Arch Masons, of which Companions Alex. Grant and Robt. Neave have been appointed First Principals. Bro. Grant will leave England early in August, and Bro. Neave probably in September; so that we may soon have the

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gratification to communicate the operative results of the visits of these two Companions to England.

ALLAHABAD.—Judge Colvin left for England to the regret of all persons, and more especially of the Brotherhood. He carries with him the warmest wishes for his future happiness, and the assurance that knowing the wants of his Brethren, he will take care to plead their cause at head quarters. The learned Brother has arrived in London.

MADRAS.—The retirement of Sir Herbert Compton from the Provincial Grand Mastership of the coast of Coromandel is no longer a matter of speculation. The worthy Brother finding that his residence in Bombay prevents him from exercising his high function to the advantage of the Fraternity in Madras, has resigned the authority into the hands of his Royal Highness the Duke of Sussex, the Most Worshipful Grand Master; and Brother Joseph Barrow, the Provincial Grand Secretary, a merchant of consideration is the bearer of dispatches to England conveying this information. The wishes of the Fraternity we know point toward Lord Elphinstone, who, as Governor of the Presidency and a nobleman that has always expressed himself anxious to encourage the principles of the Order, is qualified by his exalted station, as by his merit, to shed an influence over the Masonic arrangements which never prosper so well as when they are protected by the sanction of authority. Brother Morris, a civilian of high standing, and universally beloved by the Craft, it is also hoped may be delegated to assist his Lordship in resuscitating the spirit and intelligence of the friends of Masonry in this distant sphere, and under the fostering hopes of reanimating zeal we look forward to the fulness of time for the development of great results. The Armenian Lodge, which, for want of a careful executive, has in some measure wandered, is, we are happy to state, embued with a more encouraging unanimity, and is desirous that an active executive should be enabled to regulate and control all the Lodges in the Presidency.

It is thought here that district Grand Lodges should be rated to the Lodge of Benevolence, and that the charities of the Order should always be brought under their notice. By such measures a closer identity would be apparent, and the just principles of the Order be carried out effectively.

A sermon was preached before the "Friend in Need Society," and the Masonic Lodges, on the 27th Dec., by the Lord Bishop of Madras. The collection was liberal.

The Lodge of Perfect Unanimity gave a Ball to the Society of the Presidency, on the evening of the same day.

BOMBAY.—We hear that a new edition of Dr. James Burnes' (K H.) History of the Templars is in progress. This announcement will gratify many who could not procure copies of the former. It is also reported that another edition of the same gentleman's "Visit to the Court of Sinde," is in the press.

The last accounts from the Provincial Grand Master of Western India are very satisfactory, both as to himself and the success of his Masonic labours. The dispersion, however, of so many military Brethren from Bombay, must, as in other parts of India, occasion temporary checks to Masonic operations.

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REVIEW OF LITERATURE.

The Temple of Jerusalem. A curious manuscript has just been completed after a labour of more than twenty years, studious care and great research having been constantly applied for that period to render it perfect. It is the treatise upon that most justly celebrated of all edifices —the Temple of Jerusalem. The treatise is divided into four books, the first of which is a description of the Temple, as built by Solomon, considering even its most minute detail, the calculations being determined to parts so small as the sixth of an inch. The chief authority for the contents of this first book has been scripture, from which all the passages, even to the least that related to this subject, have been carefully collected, and so arranged as to make a connected discourse. The house of the Forest of Lebanon, the house in which Solomon dwelt, the house he built for Pharoah's daughter, the Porch of Judgement, &c., are also described in this book. The second class of authority used in this part of the work has been Rabinical from the Talmuds, and Targum as principal, and from nearly two hundred other oriental works relating to the subject, some of which were brought to the author by learned Jews, from Chaldea and Poland, from which latter place a rabbi who had been many years high priest, resided for five years with the author, to read and translate these works to him. This first book ends with a cursory history of the changes this temple underwent from its foundation to the Babylonish captivity.

The second book commences from the building of the Temple under Nehemiah, and is a literal translation of the Babylonish Talmud, book Middoth, (or the Measures of the Temple) and closes with notes as to the state of the Temple until the time of Herod.

The third book is a compilation from Flavius Josephus, Maimonides and others who wrote upon the Temple as restored and adorned by Herod, and carries us down to the time of its final destruction by Titus; to this book is also a note on the present site of the Temple, as occupied by the Mosque of Omar.

The fourth book is a minute description of the furniture and utensils of the Temple of Solomon, from the same authorities as was the first book. The whole treatise is illustrated with more than twenty designs, so perfect that accurate models might be made from them of the size of the originals, the measures being written upon each. All prior works upon the subject have been examined, as Villanpandus, Lamy, Calmet, St. Gregory, St. Augustine, Bede, and many others. The libraries of most note, as the Vatican, the Ambrosian at Milan, the Royal Library at Paris, the British Museum, &c. &c., have all been searched to supply material for this work; indeed, it may be truly said to be a condensation of the labours of more than three hundred authors, and certainly contains everything of authority that has ever been written upon that subject.

In offering the above remarks upon a Manuscript work which has been the labour of twenty years research—in which the intelligence and anxieties of a life-time have been absorbed—we could have wished that the talented author had found friends to insure its publication amongst that class of patrons, whose learning, authority, and wealth would have rewarded him for the intense application, by giving to the present world and to posterity the result of his valuable labours.

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The author, who, in his earlier years, enthusiastically devoted himself in the pursuit of the present inquiry, employed as translators the principal Rabbin's; he frequently has seen three of these learned men at a time, either travelling or domicilated with him, and he estimates his outlay at ten thousand pounds—a large sum to any individual—but to one who, in his enthusiasm, has herein embarked his all, the result has been fatal to his personal convenience. Should a knowledge of these facts reach the eye of any one disposed to treat with the author in the purchasing, or to aid him in printing the work by subscription, we shall be amply repaid in the endeavour to serve him; and we are authorised to state, that the necessity for his retiring to Rome, will induce him very thankfully to accept a very moderate remuneration.

Form of Prayer and Thanksgiving to be said by Ladies after their Accouchment. Written by N. J. Vallentine. Translated by H. A. Henry. —It appears that there has not been any form of prayer for Jewish women adapted to the especial circumstances of their restoration to society, a mere ordinary blessing being all that attends their re-appearance in the synagogue. The form before us breathes the true spirit of gratitude in fervour and piety, and will find its way through all classes of those for whose spiritual welfare it has been composed. It is appropriately dedicated to Mrs. de Rothschild, Patroness of the Lying-in Charity for Jewish Women.

Had we room, we would give the entire form, it is so sweet;—ex.:

"O, may my soul be inspired with sweet songs, as were those of Meriam and Deborah, the crown and glory of women, to chaunt praises to the Lord of all!

"Deign, I pray thee, to receive my prayer as thou didst those of *Hannah* in the tabernacle of Shiloh."

The author and translator are worthy of each other.

A Class Book for Jewish Youth. By H. A. Henry, Master of the Jews' Free School.

"Train up a child in the way he should go, and when he is old he will not depart from it."—*Proverbs*, xx. 6.

Our author has very successfully condensed such a history of the Bible, with general notices of its varied and mighty subjects, as must render it interesting to youth, who are led imperceptibly to indulge in the purest thoughts, and to partake the grandest conceptions. Mr. Henry, in his dedication to the most charitable lady, and patroness of the poor of all countries (for Mrs. de Rothschild's charity is limited to neither country nor faith) has paid due honour, without flattery, to a noble-minded woman; and, in his preface, his argument is well defined, and clearly elucidated by the work itself.

Brother Henry has planted an acorn;—we are mistaken if it does not take root and prove mighty in its time. The Christian and Jewish youth may equally profit by this Class Book.

A RAPID REVIEW.

Boy! hand over half a dozen books from that heap in the corner. Don't stay to pick out the most sightly, but take them at random. That will do. Now for the fortunate few, whose superlative good luck will win for them a notice in our present number;—may that meek and unruffled virtue, Patience, take the remainder into her quiet keeping. We

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will not be very hard upon them, but consign them to imprisonment, in the mass, (not solitary imprisonment, which is a species of premature burial,) and without the horrors of hard labour.

"The lightest on the surface swim,"

as somebody wrote, or ought to have written, wherefore we will first glance over an account of

CHANTER'S PATENT LOCOMOTIVE ENGINE FIRE-BOX.

The very effort puts us in a glow far beyond "summer heat," and positively the weather is too warm for a close examination. Enough to say, that our scientific Brother has patented *the* most useful invention—for his sake we trust it will also be the most profitable—of the day. It puts us in a perspiration to think how he will spend the fortune he ought to gain; and as we are too hot to reason upon it, we must close with a rhyme:—

A saving of fuel
Too great for a joke—
A flare up of fire
Without any smoke—
Of these ev'ry railway
Must still be a wanter,
Unless the Directors
Contract with John Chanter!

Come we now to

THE THEOCRATIC PHILOSOPHY OF FREEMASONRY;

not a book *in esse*, but the glorious promise of one from our right trusty, learned, and excellent Brother, the Rev. G. Oliver, D.D., who does honour to the Craft as a practical (as well as erudite) Freemason, by filling the office of Deputy Grand Master for Lincolnshire as none besides himself can fill it. And be it observed, that this work has an object of interest and ambition far exceeding that of common reward—it aims at maintaining the Charities of our Order, by devoting the entire profits to the Schools and the Asylum—a happy union, in which all Masons must rejoice. We understand that the subscription list is progressing, and, with our kind friend's permission, we shall feel great pleasure in publishing the names of subscribers in our pages, as a tribute to his worth, and as a record of the numbers by whom his noble project is supported. Twelve lectures from *his* pen, comprising 300 pages, to be published at *eight shillings* only. Who will be without it?—No one but he who is wilfully ignorant, and consequently desireless of examining into the philosophy of Freemasonry.

Oh! for a million-horse-power pen, and a genius to match, that we might immortalize ourself by penning something worthy of

"THE YOUTH OF SHAKSPEARE;"

then would Henry Colburn considerately give us a chance, too, in his list of "eminent writers of the day." But verily ours is a goose-quill, and we are——No, gentle reader, not what you would so wittily indicate, but only too humble to be ever eminent. "The Youth of Shakspeare" is written much in the same manner, as, we dare say, the youth of Shakspeare was really passed—very unevenly. Sometimes worthy of the immortal subject, when in the vigour of his intellect—anon as dull as a

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costard. And yet the reader who would not be pleased with it on the whole, must be an unforgiving, unpleasant dolt.

Only room for six lines more, Sir. Very well, Boy. Then let us in just so many; say, that

"THE OUTLAW; by Robert Storey;"

is a Drama in Five Acts, of very stirring interest, and, although written for the closet, would with a little pruning prove a capital hit for a minor theatre. We hope Simpkin and Marshall's account with the author will be such as to encourage him to further efforts.

TO CORRESPONDENTS.

We are requested by the author of "Ten Years' Experience" to acknowledge a numerous list of subscribers, and to request they will peruse a letter from him to the Editor in the present number, wherein sufficient reasons are given for the postponement of the work.

TO THOSE WHOM IT MAY CONCERN.—We have been much inconvenienced by the delay of proofs.

DUBITAS—is mistaken—St. George claims the Brother.

TERRY AND DILLON.—The squib from Sydney, at least we suppose it is such, we do not understand.

BRO. S. B. WILSON—Touching that picture—eh?

ENTOMA.—The tribe is of course plural. Ephemerls—Pyrogonus.—Oestrum, &c. A grand entomologist should be appointed to class them for the Museum.

ENQUIRER.—Not one of the parties have as yet served on the Charity Stewardship, but all have on the Birthday Festival.

BRO. CASSWELL.—The communication has been attended to—the amount for the three will be *one guinea*

L. A.—It is to be regretted that the black-ball should have found its way to the very extremity of the London district; but we cannot offer any comment.

BRO. KEDDELL.—The desire is mutual, "one hour" would do us both good.

J. F. SMITH.—"The Vampyre" in our next.

TRINIDAD.—If you have any paraphernalia ordered from London, "Preston's Illustrations" could be enclosed in the box, or the London bookseller who supplies the island would enclose in the usual parcel.

A SUBSCRIBER TO BOTH CHARITIES.—The letter cannot be inserted in its present shape, but we cheerfully give the following extracts:—"If a boy educated in the school shall in all respects turn out unexceptionable, he shall at proper time be made a Mason free of expense."—"The husband of a girl who shall have conducted herself in an exemplary manner, himself being of unexceptionable morals, shall have a similar privilege."

J. S.—The Annals are progressing—we have had many *promises*.

P.—The matter is irrelevant here; but there is more candour than sincerity, and still less of generosity, in the parties. An eye is of no use, unless it is a hawk's; but *n'importe*, as the Dutchman says,—"the cat will mew, the dog will have his day."

A PAST GRAND OFFICER.—We do not believe that the Grand Master has empowered any one to furnish new chain-collars for Past Grand Officers, and for this reason *we know* that H R.H. expressed a desire that the Grand Officers of the year should be distinguished from Past Grand Officers. "It is a weak invention," although a profitable idea.

MARY E.—The answer has been sent as desired.

BRO. E. BREWSTER—Many thanks—we have done as requested.

BRO. GRATTARY (of Cork)—is requested to intimate where some copies of "Bro. Spolasco's Narrative," in our hands, may be left.

A MASONIC COLLECTOR.—We gratefully acknowledge the present of a few rarities, and have retained some to complete, as far as they went, our own collection, the remainder shall be returned to any address. The promised scraps we hope at any rate to *peruse*, our friend will please to intimate clearly if they are to be returned, and to what place.

BRO. O'BRIEN—Many thanks for the Masonic tract, for the liberal compliment paid to our efforts, and, above all, for the promised support of the Asylum.

ANONYMOUS (*Ipswich*).—The intelligence is not strengthened by its coming from an anonymous correspondent—our position demands fair confidence.

T. M. (Fleet-street)—inquires what is an antecedent and what a relative?

INQUIRER.—We cannot positively state who directed the certificates to be countersigned, as stated—we believe it was not the act of the Grand Master, nor of the Board of the General Purposes.

ARGUS.—A little coquetry is pardonable; a hankering for a peep is, after all, no sin.

A RUSSIAN BROTHER.—In September, 1816, the M.W.G.M. laid before Grand Lodge a letter from the Grand Lodge of St. Petersburgh, sanctioned by the Emperor, intimating a desire to reciprocate Masonic friendship, by the aid of Brethren possessing proper deplomas, and which letter was received by the Grand Lodge with high gratification.

1, 2, 3, 4—On the Constitutions, see Circular, Jan. 1, 1816, wherein it is stated, that the first part *will* be published but not *when*. The first part was preparing by a distinguished

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Mason, who asked the advice of a friend, and received a small tract of such singular interest, that he withdrew his MS, which was never published Both these Masons, equally honourable in the Craft, have been taught the great secret of eternity, one died many years since, the other very lately. The second part of the Constitutions, by Bro. Williams, is now out of print.

AN OLD MASON.—We cannot undertake to give all the particulars required. The Duke of Sussex, with several Grand Officers, were made "Ancient Masons," in No. 1, on the 1st of December, 1813.

QUERIST.—Answer, "at a meeting of the Boards of Finance and Works, Oct. 11, 1815, Bro. Soane reported that a purchase had been made, in the name of Mr. J. J. Cuff, of the two houses adjoining the Tavern for 3 200*l.*, which said sum had been advanced by him the said Bro. Soane. The Board then stated that the repairs and alterations amount to 3,700*l.*. The purchase money was nearly one-half less than was asked two years previously" in 1821. A great outlay was expended in erecting the new hall, and lately something like 2,500*l.* more have been paid in repairs.

No. 160.—A correspondent inquires where this Lodge is held, the calendar not assigning a place of meeting.

P. M.—Inquires whether the warrant of the Britannic Lodge has been surrendered—and when?

DISCIPLINE AND PRACTICE.

AMICUS.—The impeachment of an ex-grand would be droll—but not honourable; of all artics the one in question requires the most charitable construction of his manner, simply ecause he is the least charitable to others.

A PROVINCIAL GRAND OFFICER should have spoken out that which he has now written—he party was not a member, and could not address the Provincial Grand Lodge without leave—if leave was obtained, he then had a right to speak; as to the courtesy, or the want of it, that attended the exercise of that right we have nothing to do—unpleasant remarks had better have been avoided—it is one thing to set matters right, another to promote discord. Of all sticklers for *principle* and *discipline*, the Brother alluded to is the most unfortunate.

A MEMBER OF THE COMMITTEE OF MASTERS.—According to the present Constitutions, an ex-Grand Sword Bearer is not entitled to wear the clothing or bear the rank of Grand Officer, until an especial motion is made and carried in Grand Lodge to that effect, he then becomes a *Past Grand Sword Bearer*. Any Brother wearing the clothing between the termination of office and the award of Grand Lodge, commits a breach of propriety, if not of privilege—he should resume his former banner, either red or blue, from which he was promoted, and there is a sense of propriety observable in such a course, viz. that however improbable that Grand Lodge would not grant the rank, the resuming the former privilege would be a voluntary not a compulsory act; no part of the Constitutions requires alteration more than in reference to the Grand Sword Bearer, who is needlessly placed in an unenviable situation.

A PAST MASTER.—None but actual Masters, or deputed Past Masters, or Present and Past Grand Officers, have the privilege of attending the Lodge of Benevolence. Ex-Grand Officers as such, have no right whatever, and as to the vote in question, had it been lost by the influence and address of a disqualified party—the whole of the proceedings would have become subject to examination—there was an equal want of discipline and delicacy.

BIRMINGHAM.—Is it proper to *open* a Lodge, in the Second or Third degree, without going through the ceremony of the First?—*Certainly* not. Is it lawful to resume a Lodge from the third degree to the first, when it has *not* been opened in the *first* degree?—*Certainly* not. May more than one Candidate be initiated at the same time?—There is no actual law against such practice—but it is better that Candidates should be introduced *singly*—at a certain period of ceremony, another may enter, and so on to the fifth—and the ceremony may then be concluded before all.

A. P.—Is it in conformity with the constitution for any Master, or Past Master, to hold Meetings of Instruction at his house by invitation without first obtaining the sanction of a Lodge?—No LODGE of Instruction can be held without proper sanction, and in all respects in conformity with the regulations that such sanction declares; but friends meeting as qualified Masons, for the purposes of mutual instruction, are rather praiseworthy than otherwise—and surely every Brother is at liberty to invite, or to accept invitation for so laudable a purpose.

HIRAM.—Forewarned—forearmed—The five Members of the Legal Committee are well selected as professional Brethren, and we hope the result of their labors will be satisfactory; if they all agree so well; King Jamie of "Cock-a-leekee memory"—got bothered in Westminster Hall—but the story is stale. One thing is odd, but two years since, and two lawyers were thought sufficient, with three Past Masters not being legally learned, now the whole five are exclusively legal.

A GRAND STEWARD.—Mere words are unimportant, but when any one shall in reality break a law, he may be dealt with accordingly. The declaration after debate was ill-timed.

The same.—The direction not to print proceedings of the board of Stewards is perfectly in order, although we have before us printed copies of minutes of several past Boards.

A MEMBER OF THE BOARD.—A resignation of course creates a vacancy, the report must be made at the next Board of Masters, and the appointment or election, as the case may be, can be acted upon at the ensuing Grand Lodge

184. "FREEMASONRY IN KENT."—In our next, if our Correspondent is agreeable. It is too late for the present number, and we have returned a MS. for alteration on the same subject.

P.M. (KENT)—The appointment of a Provincial Grand Hercules to cleanse the Augean stable is not a bad idea, but who will accept the offer?

A MASTER.—We have the direct opinion of two Provincial Grand Masters and three Deputies, besides a host of other opinions, that the motion which was carried at the last Grand Lodge for making the hour named in any summons to be the precise time for commencing business, *is absolutely necessary*.

BROS. MCM. AND S.—Vide Const., p. 25, line 2.

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TRINIDAD.—It is altogether unconstitutional to wear even Arch Clothing—such as the Templars and Rose Croix, in a Craft Lodge.

A PROVINCIAL GRAND STEWARD.—The edging of the red apron must only be two inches in width—p. 124, Constitution. At a recent Grand Lodge, it was granted that the past Provincial Grand Stewards should be entitled to wear the red apron in the Province, but we are not quite certain if the privilege extended beyond such district—certainly not to London.

ARCH MATTERS.

P. Z.—Our correspondent should have exercised his privilege —A P. Z. if not in *rank*, is superior in EFFECT, to any Grand Officer who is not a Principal—and may move his retirement during the opening of the Grand Chapter.

COMPANIONS, LEE—GEO. AARON.—The communications are acknowledged

R. L W. is correct.—The installation of the Principals was in accordance with Discipline and Practice. Why look for authorities, and especially where they are not to be found.

TRINIDAD —The mode of applying for a Charter to hold a Chapter is by petition from a Lodge to the Grand Chapter, signed by nine Royal Arch Masons—specifying the place where such Lodge meets, and the time when such Chapter is proposed to be holden, with the names of the three intended principals.

TEMPLARS.

A KNIGHT.—The Supreme Grand Encampment for England is in abeyance. Warrants are obtainable *(on payment!)* from an individual Grand Officer—but as no account is ever rendered of the application of such fees, we do not advise such course. *Yet a little time*, and events will peep forth.

A. K T.—Laws are necessary, and are likely to become known.

TRINIDAD.—The Rose Croix—Rosy Cross and Rosicrucians are Masonically speaking synonimous terms. The Grand Lodge of England does not recognize Mark Masonery.

THE ASYLUM.

A FIRM SUPPORTER.—The lines to "A Fire Brand among the Straw," may by the writer be considered a mere *Philipic*. They are of too combustible materials to be inserted.

A SUBSCRIBER —We do not like to notice anonymous Correspondence, however we may agree in the sentiments expressed; it is unjust to ourselves, however we will not wince now. There is more ingenuity than honesty in the version supposed to be given to our remarks as quoted—they were written with a view to reprove, ("*reprove*" is the word), an individual who is so mistaken himself as to mistake others; that is with a perfect knowledge of the end and aim of the "remarks." His ingenuity prompted him to think he might assume they applied elsewhere, and with an oily tongue he gently intimated *his* regret that such disrespectful remarks should be made, what answer he got we know not, but the Festival has been held, and the Asylum can sustain itself against all who oppose it—its victories are moral ones.

BRO. PETHEBRIDGE.—The return on the Spencerean Collection is most creditable to his accounts. Had all collectors been equally punctual, the result would have been splendid, but the return of the books is sadly disproportionate to their issue.

BRO. DAVID W. NASH —Doubly welcome as a Brother Chip—we hail your enlistment under our Banner as one of great promise. Your subscription has been reported.

A MEMBER OF 646.—*Ne cede malis sed contra audentior ito.*—This answer literally translated, should be the study of every friend to the *Asylum*.

"MAY THE BLESSING OF GOD REST ON ALL YOUR ASSEMBLIES, AND MAY THE RICH AMONG YOUR BODY BE INCLINED LIBERALLY TO ASSIST IN THIS PROJECTED WORK OF MERCY FOR THE BENEFIT OF YOUR POORER BRETHREN."

—Extract of a Letter from a Clerical Correspondent, not a Mason.

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THE

FREEMASONS'

QUARTERLY REVIEW.

SEPTEMBER 30, 1839.

THE GRAND MASTER.

His Royal Highness the Duke of Sussex has been seriously indisposed, at Southwick Park, Fareham, where he has been sojourning as the honoured guest of Mr. Thistlewaite. His Royal Highness's complaint was a severe attack of asthma. Sir John Doratt was sent for express, and it was most fortunate that his medical services were available at this moment, Sir John being the only physician who had personally attended the Royal sufferer during a violent attack of the disease. Notwithstanding his ill state of health, the business of Grand Lodge has occupied the Grand Master's attention, and many important communications have been received.

The Earl of Durham, Most Worshipful Pro-Grand Master, presided at the recent Grand Lodge, at which, although there was no new subject matter of importance, yet the consideration of former business occupied considerable time, and caused an extended discussion. The Most Worshipful Brother's lucid exposition of various points of Masonic law was listened to with the deepest attention, and will serve as a very useful record to those who usually take part in the proceedings of Grand Lodge.

The motion for defining the precise time at which Masonic meetings should be held, was, on being put for confirmation, lost by a majority of *three*. We shall not enlarge

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upon this; the minority sufficiently proves the importance of the motion, and the discussion that was elicited may prevent the necessity of repeating it.

On another subject, touching the resignation of a member of the Board of Management, we avow that our opinion is at variance with all the legal Brethren who opposed it. A discussion arose out of the following circumstance: a Member of the Board finding it inconvenient to attend the meetings, prudently resigned; but was informed that the Board had no power to receive his resignation. He then publicly resigned at the Committee of Masters, when the same objection was renewed. The Constitutions not having provided against such contingency, the Board and Committee probably felt they had no power to deal with the question. However, the Brother having resigned, gave notice of motion, to the effect, "that the Grand Lodge should fill up all vacancies occasioned by resignation as well as by death or removal; and the Grand Master to be dutifully requested to fill up any vacancy caused by the resignation of any Brother he may have nominated."

This very sensible motion was opposed by a considerable majority, upon the plea that the Constitutions had *wisely* abstained from providing for such a probability, because it might lead to serious inconvenience; *ex gra.*, a Brother who took this now alledged course, might find himself un-unequal to the duties of the Board of Management, and feel desirous to retire, that some Brother more energetic might succeed him. Mark, reader, this curious objection, which, if it have any meaning at all, serves the motion. Another objection was, that *if* (what virtue is there not in an *if*) one resignation were accepted, they would become so frequent (as blackberries, we presume,) as to prove seriously troublesome to the Grand Lodge. A third notable objection to the motion was grounded upon the plea, that a resignation was not a *removal*—(the Constitution provides for the case of a removal)—which would have been a good and valid case. So that, a Brother desirous of resigning, upon an honest discretion arising from great personal inconvenience, or

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other equally cogent reasons, must not do so; suppose, then, that he should luckily happen to remove one door nearer to the office, such is a clear case of *removal*, and would make it a good and valid cause for resignation! But the climax is to come: The Constitutions provide that *five* shall be a quorum for general business, and *seven* for especial matters, consequently (observed another opponent) one resignation can make no difference; and so long as a quorum is formed, public business does not suffer. Capital this! The Constitutions provide that a specified number shall be the Board of Management, composed of numbers equally nominated by the Grand Master, and elected by the Craft; but the vacancy caused by the resignation of a member shall not be filled up until the next general period of election! We are not prepared to say, that had the vacancy been caused by the resignation of a member nominated by the Grand Master, it would have been filled up; we think his stern sense of justice would probably have inclined to such a course, had not the recent declaration of opinions by those in whom he places much confidence been made. In this expression we cannot be said to have given any misinterpretation or misrepresentation of the illustrious Brother's views, but merely to express what we believe might have occurred had the circumstances at the very time called upon him to exercise the power.

We pass over the imputed motives that were ascribed, as totally unworthy of observation. The objections we have quoted were all made by *legal* Brethren; and being well put, were successful; and, as we have stated, by a good majority. Lawyers differ, as we have since satisfied ourselves; and we seriously believe, that in any other conventional assembly such objections would not have been made. The phrase used in some other societies is, that a member has either resigned, disqualified, or accepted the Stewardship of the Chiltern Hundreds. We have many Stewardships in Masonry; it may not be unreasonable to create another to serve the purposes of resignation!

We hope the Committee of Constitutions will bear in

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view the high office with which they are entrusted, and that the honest expression of opinion may not totally escape them. However we may regret the result, our next feeling should be *resignation* to circumstances.

——"Namque inscitia est
Adversum stimulum calces." TER.

For obvious reasons, we offer no comment upon the state of the Book of Constitutions, nor upon the Committee appointed to examine and report—but the anxiety of all classes is intense.

We ought not to forget that Brother Hebeler, of the Grand Lodge of Berlin, and Brother Burmester, of the Grand Lodge of Hamburgh, were respectively introduced as representatives of those Grand Lodges in the Grand Lodge of England; and on the appointment of His Royal Highness the Grand Master, took their seats as Past Senior Grand Wardens; and also that Brother J. Peter Esser has been delegated, with the same rank, to represent the Grand Lodge of England in the Grand Royal York Lodge of Berlin.

BOARD OF MANAGEMENT.—The Report was altogether meagre. On the account for General Purposes, there appeared to be something over 200*l.* due to the Grand Treasurer, which will be amply covered by the current quarter. On the Fund of Benevolence account there appeared upwards of 700*l.* in hand. Some time ago it was the custom to buy in all above 300*l.*, and for two good reasons; the having a large capital in hand may prevent due caution at the Board of Benevolence; and next, by not purchasing stock, even by small sums, a loss is sustained in interest of money, which would prove the safest and surest mode of relieving petitioners, and also of increasing the funds. Look to this, Brethren of Management.

FREEMASONRY IN PARLIAMENT.—Among the important matters relating to the Order, will be found the promul-

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gation, by Parliament, of an act "for preventing the administering and taking unlawful oaths in Ireland." There is in the bill an exception in favour of "Freemasons' Societies;" and we invite attention to the particulars, which will be found under the head of Irish Intelligence.

It may be remarked, that both in the Lords and Commons the bill has evidently passed without much, if any, comment by the Masonic Brethren in either house, as touching the particular interests of the Order. The exception in favour of "Freemasons' Societies," therefore, may be looked on as highly complimentary, the bill, as we are informed, being brought in by gentlemen not of the Fraternity. We hope that, next session, the same gentlemen may be induced to carry out their friendly aid to a further point. There have been, it may be observed, some emendations since the introduction of the bill; as, for instance, the extension of the like privilege to the benevolent Order of St. Patrick;—a protective clause has also been extended to *all* existing Masonic Lodges in Ireland.

The sixth clause will be found to be the most essential, and will, we hope, enable the Masonic Peers and Commons to procure the expulsion from the bill of all that portion of clause 3, which places the Lodges at the mercy of any person or persons who, forsooth, may complain of Masonic meetings being injurious to the public peace! The omission of the remainder of the clause after the word "*place,*" line 7, article 3, will render the bill unexceptionable, and effectually relieve the anxiety of the Irish Freemasons.

The Rev. Dr. Oliver.—This zealous Brother, it will be perceived, is again in the field with another emanation from his prolific mind. A work is about to issue from the press, entitled the "Theocratic Philosophy of Masonry;" and in another place will be found the first list of subscribers. Gratitude to him on the part of all who profess and practice our tenets, induces us to hope that that list will be most widely extended; and that it will embrace the names of the highest rank, as well as the other classes of

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the Order. The learned and pious author has in his time not only been first and foremost in the Masonic theory, a leading member of the Craft, but he has given to the Brotherhood the most valuable means of existence for ages to come, in the force and elegance of a literature peculiarly Masonic, and which future time will hail with equal pleasure as the present age. We trust that the Illustrious Prince who presides over the English Craft, will, in an act of Masonic faith, grace the list; and that his example will be followed by the nobility, and by every one desirous of proving the inestimable value of Dr. Oliver's truth, and his high claims on the gratitude of the Order.

To those whose names are enrolled on the several Committees of the Charities of the Order, it must be unnecessary to say one word, as the profits, whatever they may reach, are to be divided among those excellent Institutions.

"The stone is laid, the Temple is begun,
Help, and its walls shall glitter in the sun."

THE ASYLUM.—The incense from the Masonic altar has at length ascended, with majestic beauty, and found favour. The prayer and thanksgiving of the Worthy Aged and Decayed Freemason, was heard and accepted on the 31st of July, when tears certainly fell, and the voice faltered; but those tears and that faltering voice proclaimed that the *aged* and HONOURED of the Craft, were the means of its justification and purification.

It was, indeed, a triumphal moment to those who witnessed the scene.

Surely, now, those who have hearts and possess means, will press forward and ratify the promise of their earlier days, and make the shout of joy a HOSANNAH TO THE HIGHEST.

Man, man; prince, noble, gentle, or peasant! in what dost thou resemble thy God, unless in the exercise of *Charity?*

The SCHOOLS are in a favourable state.

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THE MASONIC LIFE ASSURANCE AND SAVINGS' BANK ASSOCIATION.—In our late numbers for September, December, and March, we entered at some length into the subject of life assurance. In the first instance, we found it necessary to use the words of caution to our readers on a matter of such deep importance to their vital interests, and we feel extreme satisfaction in knowing that the caution has been very gratefully accepted, and that evil consequences have been probably averted; at any rate, we did our duty. In the second, we were induced very strongly to recommend a society, which up to that and even to a later period promised to supply the evident deficiency that had hitherto existed; but finding that the original principles of the latter were one by one abandoned, leaving scarcely a wreck behind, we most cordially joined those who were desirous of affording to the Fraternity, and the public generally, an institution, in which they might place implicit confidence.

The ARK Society having ceased to follow the principles it was founded upon, and for some time professed, and the Masonic Association having exceeded those points of benevolent utility abandoned by the former, our readers will clearly perceive that there is no change of principle in us when we declare that we repudiate the selfish character of the one, and withdraw all expressions made in its favour, while we apply every commendation to the other. The simple statement made by Brother Stevens in another part of the *Review*, is much to the point; to which we refer our readers, and request them further to re-peruse our former articles on Life Assurance.

Of all the sections that compose the great human family, there is none, no, not even one, that so perfectly epitomises all the varieties of mankind as does the Fraternity of Freemasons. There is not a class, however exalted or however humble, that is not included within the pale of the moral protection of the Order; the interests of all, but more especially of the humbler Brethren, should be most espe-

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cially considered; and in the advantages of a Life Assurance and Savings' Bank Association, the humblest Brother should be enabled to participate in the advantages which security, prudence, and economy hold out.

The blessings, for such they may be termed, which can be obtained by the prudent employment of a surplus fund however small, will be obvious at a glance; and that every one may have, indeed has a surplus, can be readily proved by the mode in which even weekly wages are disbursed. It is not too much to say, that where thirty shillings per week is received, from three to five shillings are regularly expended in a manner that conduces neither to the health nor the improvement of the family; while the deposit of even half that sum, would, in a short time, not merely create a timely resource for any urgent necessity, but would, by its abstraction from an evil tendency, tend to lessen the evil itself, and thereby assist in improving moral and mental culture by visible means.

In this view we advocate one sterling truth—that if the humbler classes of society would be but just to their own interest, they could soon comprehend the mode, then estimate the value, and by no personal sacrifice, but simply by the practice of that economy which the middling classes adopt, attain a proportionate security against poverty; and surely the enjoyment of social life, wherein sense and economy shall have superseded foolish and selfish indulgence, is a prize too great not to strike the heart and mind of any man not totally lost in thoughtlessness and apathy. Let the working Brother feel that these real blessings are attainable by his own perseverance, and that however in a pecuniary sense the voluntary or charitable contribution of society may be at hand to relieve absolute want and misery, yet the exercise of economy may effectually save his independence, and enable him to afford instead of craving aid. It is by the efforts of the middle classes to prevent future poverty, that public prosperity is ensured, and the strength of a nation displayed.

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In the SAVINGS' BANK and LOAN department, the details have been arranged with a view to encourage those to whom its importance especially applies. Means proportioned to the industrious, who individuallly have more limited incomes, will now obliterate the arbitrary line of distinction that has separated the interests of classes in every other respect identical; and the basis of the most active portion of the community will be virtually extended by the humble but still more numerous of the productive classes, having on the aggregate equal pecuniary resources. And thus the national prosperity and strength will be progressively increased and consolidated.

In the LIFE ASSURANCE there are especial advantages offered; and, without assuming too much, and yet embracing all the ostensible features of a Masonic character, the Founders have borne in mind the moral power of the Order to give weight to their efforts; the influence which the knowledge of that power is calculated to exercise upon the world at large; and the conviction that in an age when the extension of the means of providing for the future has become the paramount consideration, it would augur inauspiciously of their professions, if they did not honourably and fearlessly compete with all other sections of the community in taking up a firm and prominent position. In this respect they have come forward without hesitation to earn Masonic support and general approbation.

Their views were original. It is true that some parties have availed themselves of the intention—but without the knowledge of the principle—and that others, who commenced with well-meaning objects to rally the liberal and the fearless, lacked the moral courage, and took the devious path. Upon these matters we look back with regret, but we shall not make any further allusion to this subject, unless compelled to do so by the strongest necessity. With the Parthian glance we shall endeavour to forget the retrospect, the more readily, because our creed teaches us that to *forget* is the noblest course.

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If it be advanced that Offices for Assurance are becoming too numerous, it may with great truth be stated, that the public mind has become most anxiously impressed with its importance, and it is this *anxiety* which creates the *necessity*; while both combined, ensure the means of business. The principal point is security to the assured, which can never be effected upon too low a rate of premium, while too high a rate is equally as disadvantageous, because it creates a fictitious value; and few, if any, of those who contribute to raise an enormous capital, can hope to partake of even a dividend of its amount. The rates ought to be calculated with some allowance to decrease in mortality, as well as on a philosophical view of the causes,—the medium of extremes is that which is the best understood. That happy medium is, we think, now for the first time attained, and the patronage of the Fraternity producing a full reciprocity of advantage on the one hand, and the commercial results having been minutely examined and satisfactorily secured on the other—in short, prudence, utility, profit, and benevolence, being so peculiarly and admirably blended together in one common object—there can exist no doubt that with the Craft in particular, and the public at large, will rest the solution of the extent to which the benefits of the Masonic Association may be carried. The principle of success secured, every one will decide for himself whether or not he will be at once a promoter and participator.

Our next and last duty is, to announce that those who are desirous of accepting agencies in the provinces, should take the earliest possible opportunity of communicating with the office; and for general information and particulars, we refer them to the advertisement, which will be found in its proper place.

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ON FREEMASONRY.

ON THE SKILL OF ANCIENT MASONS IN THE SCIENCE OF ARCHITECTURE.

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

THE misconceptions which occasionally perplex the mind, when engaged in the study of Freemasonry, are often produced by a defective arrangement of its elementary principles. The science consists of two separate and independent divisions, Speculative and Operative Masonry; to which may be added a third, or Spurious Freemasonry. It is only by keeping this classification distinctly in view, that any just estimate can be formed of the antiquity of the Order, or of the pursuits of the Fraternity, at any given period in the ancient history of the world. In the first ages, the operative and spurious branches appear to have been intimately connected; while speculative Masonry kept aloof from both; but at the building of Solomon's Temple, a permanent union of the speculative and operative divisions was accomplished, and produced works which have excited the admiration of all posterity.

The study of Freemasonry in its several branches, and under every designation by which it has been recognized in all ages from the creation, cannot fail to enhance the moral dignity of man, from the influence which it has ever exercised over human institutions, whether civil or religious. The political relations which the nomadic tribes of antiquity sustained towards each other, were cemented by the awful sanction of its name, as the sacred vehicle of religious mysteries, and the rites of initiation conveyed privileges which constituted a bond of union amongst individuals of every clime, and every language; while, under another form, as a medium for the development of scientific knowledge, its influence was no less felt, by its command over the arts which dignified and adorned nations, and contributed to the necessities and elegancies of social and domestic life.

> "The cloud capt towers, the gorgeous palaces,
> The solemn temples,"

the works of the sculptor and the statuary, the painter and

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engraver, which still live—not only in the desolate and uninhabited places of the earth, forsaken by the hordes which once crowded their streets and swarmed in their pastoral districts—but in the more accessible form of collections which furnish the museums and depositories of every nation; these contribute to establish the permanency and triumph of Freemasonry; and here the fame of our ancient Brethren will live for ever.

The Free and Accepted Mason, on visiting the British Museum, may point, with a feeling of satisfaction and pride, to those immortal specimens of ancient art which grace and adorn the Egyptian room and the gallery of antiquities, as emanations of the science of operative Masonry—of that science which maintained its ascendency from the secrecy and method by which its complicated operations were conducted; and attained perfection by the system of co-operation and mutual aid which distinguished its proceedings and perpetuated its existence.

It may be here observed that the papers on Freemasonry in this Review, bearing my signature, have been methodically arranged. The first series contained the history and pursuits of SPECULATIVE MASONRY, throughout a period in which the science had received little previous illustration. The second series was illustrative of the SPURIOUS FREEMASONRY, about which still less appears to have been generally known to the Fraternity. I am now engaged in a third series on the OPERATIVE MASONRY of ancient times, which will be found to embrace a succession of facts and arguments, to show that the predominating influence of Freemasonry, in this division, was acknowledged in every nation, and with every people in the ancient world.

From the earliest times Operative Masonry appears to have gone hand in hand with the spurious branch, and hence the Cabiri, who are the reputed inventors of the latter, were sometimes called Telchines, because they excelled in the knowledge of architecture, and other useful arts; and were particularly skilful in metallurgy; whence they were said to be the children of Tubal Cain or Vulcan, which thus became a generic term for every worker of metals who attained to a superior degree of excellence. They are said to have forged the sickle of Cronus, and the trident of Neptune. Æschylus introduces Prometheus (who was certainly a Cabirean priest, or in Masonic phraseology, the Master of a Lodge of Spurious Freemasons), describing to the Chorus

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the arts for which mankind were indebted to his prolific genius.—"I found them," says he, "dwelling in dismal caverns, which the sun never enlightened with its beams, mansions more fit for the dead than the living; equally ignorant of the seasons, and unskilful in cultivating our common mother the earth. I instructed them to build houses with timber and stone;—I taught them the course of the stars, and how to till the ground;—I taught them numbers, and that surpassing science, the knowledge of hieroglyphical characters to serve for speech;—to tame the ox and steed, and bow their stubborn necks to the yoke. I gave them ships to bear their commerce to the distant shores of the earth; imparted the secret virtues of herbs and plants; and taught them divination, signs and symbols, omens and augury; and, chief of all, explained the art of extracting gold and silver, brass and iron, from the ground; and of fabricating instruments for ornament and use."

To the Cabirean Lodges, mankind were indebted for much of the useful knowledge they possessed; and from their connexion with the spurious Freemasonry, the Cabiri were accounted magicians, who could sway the councils, and wield the thunders of the gods. And hence these remarkable men were subsequently esteemed the greatest deities, because tradition had magnified the exploits which they had performed, and the power which they really exercised; and the initiated into their mysteries were deemed secure from all temporal dangers and adversities.

From them proceeded all the wonders of the Cyclopean Masonry; and the most remarkable structures that adorned the ancient world, may be ascribed to their predominant genius. There is, indeed, scarcely a country in existence, how insignificant soever it may appear in the history of the times when it flourished, but retains traces of the skill and science of our ancient Brethren. In Egypt particularly, the royal art achieved some most extraordinary performances, which merit notice.

The reputed founder of Egyptian science was Thoth, the grandson of Ham. He was an able architect, and was surnamed by the Greeks Hermes, for his pre-eminent talents. He improved the arts which were preserved by the Noachidæ, and amongst the rest—Masonry. Being of an active and enterprising genius, he was indefatigable in the pursuit of knowledge, and the stores of learning and science, by deep and laborious research, were unfolded to his view. His

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name has become celebrated throughout all the world as a munificent patron of the arts; and Plato affirms that he taught, not only geometry, astronomy, architecture, and music, but also chemistry, medicine, and the use of hieroglyphics. So early were Masonry and philosophy united, and cultivated in Egypt.

In this country we find pyramids which have set at defiance the dilapidating finger of time;—here originated the gigantic sphynx;—here stand in their primitive glory, the magnificent obelisk, the colossal statue, and all those admirable productions of art by which our ancient Brethren sought to inspire veneration through the medium of magnitude and bulk; for the prevailing style of Egypt was that of massive grandeur. "The buildings," says Fosbroke, "are especially characterized by forests of columns, avenues of sphynxes, lions, or rams; all colossal; large moles, with immense colossal statues in front of them; obelisks, gateways preceded by avenues, and detached from the moles, which flanked them."

Here, as in India, cavern temples were amongst the first architectural attempts; the rudest, and probably the earliest specimen, being at Derri, and the latest and most perfect at Ypsambul. Amongst the numerous specimens of taste for the magnificent which animated our Egyptian Brethren, I may be allowed to mention two colossal statues, which still exist in the plain leading to the tomb of Osymandyas at Thebes. They are described as being placed in a sitting posture; their height fifty feet, and the pedestal on which they are seated six feet high, eighteen feet long, and fourteen broad. A most wonderful instance of the execution of a gigantic design; each being formed out of a single block of stone.

Before the time when temples were furnished with roofs, architecture had effected a considerable degree of refinement, which was displayed in the altars, pavements, and appendages to places of public assembly. Recent researches in Egypt have produced a series of interesting facts, which prove the antiquity of Operative Masonry amongst its earliest inhabitants. From Wilkinson's Materia Hieroglyphica we learn, that before the building of King Solomon's Temple, the structure called the Temple of Ammon was erected, and embellished by a succession of Egyptian princes. Its original founder is unknown; but Thotmos III., 1369, A.A.C., added sculptures, colonnades, and obelisks. Amon-me-

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ameneto built a propylon and an avenue of sphynxes; and Ramses III. added a side temple, and enriched its walls with many sculptures. This was the monarch whose daughter was married to King Solomon. The great temple at Ypsambul, with its gigantic statues and rich ornaments, was erected, according to the above authority, by Amon-me-Ramses, 160 years before the temple at Jerusalem. Egyptian architecture, in its palmy state, was so sublime, that modern writers are struck with astonishment and awe at contemplating its vast remains. Denon says,—"With the Egyptians, the idea of the immortality of God is presented in the eternity of his temples. I have not words to express my feelings, as I stood beneath the portico of Tentyra, and thought upon that nation of men who were capable of conceiving, executing, decorating, and enriching this edifice with every thing that could speak to the eye and to the soul." Champollion exclaims,—"Imagination sinks abashed at the foot of the 140 columns of the hypostyle Hall of Carnac or Ammon." To give some idea of the vastness of this latter temple, it may only be necessary to state, that each of these 140 columns was of the same diameter, and not much inferior in altitude to the monument near London Bridge. What an immense idea must we form of the genius, as well as of the population and resources of a country which was capable of erecting such stupendous buildings!

The science cultivated in the Lodges of our ancient Brethren in Egypt, was not confined to the erection of massive edifices and colossal statues, but extended to the more delicate arts of tasteful decoration. Belzoni enumerates, amongst the arts of the Egyptians, gilding, engraving of gems, enamelling, varnishing, embroidery, drawing, painting, tinting, &c. Their knowledge of gilding is evidenced from the mummy cases now in the British Museum. "The skill of the Egyptians," says Mr. Wilkinson, "in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze, discovered at Thebes, and other parts of Egypt; and the numerous methods they adopted for varying the composition of bronze, by a judicious admixture of alloys, are shown in the many qualities of the metal. They had even the secret of giving to bronze or brass blades a certain degree of elasticity; which probably depended on the mode of hammering the metal, and the just proportion of peculiar alloys." We find also on the monuments of Egypt, specimens of chairs and sofas of supe-

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rior elegance, cushioned and decorated, as though they were intended for a nobleman's drawing-room in these effeminate days; mirrors and bureaus, harps and other musical instruments; all showing that the arts had attained a high perfection at a very early period in that country.

The walls and ceilings of Egyptian buildings were painted with radiant colours; and often inlaid with ivory and the precious metals, in many a tasteful pattern. Thus Telemachus apostrophises a palace imitated from that country; the walls and ceilings of which he terms—

> ——— prodigies of art and wondrous cost.
> Above, beneath, around the palace shines
> The sumless treasures of exhaustless mines.
> The spoils of elephants the roofs inlay,
> And studded amber darts a golden ray.
> Such and not nobler in the realms above,
> My wonder dictates, is the dome of Jove.

The Egyptians were impressed with such a firm belief in a future state, and a perpetual existence in another life, as induced them to bestow infinite care on the preservation of the body after death; they entertained a further opinion, that so long as the body remained uncorrupted, the soul hovered near it as a guardian or attendant on its former habitation. Diodorus Siculus informs us, that "the Egyptians consider this life as of very trifling consequence, and they, therefore, value in proportion a quiet repose after death. This leads them to consider the habitations of the living as mere lodgings, in which, as travellers, they put up for a short time; while they call the sepulchres of the dead, everlasting dwellings, because the dead continue in the grave such an immeasurable length of time. They therefore pay but little attention to the building of their houses, but bestow a cost and care scarcely credible on their sepulchres." And from this cause it is that we find the catacombs of Egypt constructed with such an attention to solidity, as well as grandeur, that even, though buried in the unventilated bowels of the earth for thirty centuries, they have verified the anticipations of their ingenious founders, and still remains in so firm a state, as to promise to continue till the pillars of the earth shall shake, and the round world be removed from its foundations. Denon has thus described the wonderful grottos near Kurnu:—"They are constructed," says he, "with magnificence; consisting of a regular double gallery, supported by pillars, behind which was a row of chambers,

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often double, and tolerably regular. Those belonging to the ancient kings are only distinguished from the others by the magnificence of the sarcophagi, and the mysterious solitude of their situation. The others immediately overlook the great buildings in the town. The sculpture is more highly finished than in the temples. The figures are cut in still profile outline, but supple and natural attitudes, with groups in perspective. Some represented games, such as rope-dancing, and asses taught to play tricks, and rear on their hind legs. After passing the apartments, adorned in the above elegant style, he entered long and gloomy galleries, which wound backwards and forwards in numerous angles, and seemed to occupy a wide extent of ground. They are melancholy, repulsive, and without any decoration, but from time to time open into other chambers covered with hieroglyphics, and branch out into narrow passages, which lead to deep perpendicular pits. *At the bottom of these pits he found other adorned chambers*, and lower still, a new series of perpendicular pits; and at last ascended a long flight of steps, which he found to be on a level with the first chambers he had entered."

After the building of King Solomon's Temple, other nations were not indifferent to the cultivation and successful practice of Operative Masonry; to which they were probably incited by the dispersion of the Brethren; whence the true principles of architecture were disseminated after that magnificent fabric was completed. Persepolis was built by the Persians; Ecbatana by the Medes; Damascus was embellished with many splendid buildings by the Syrians; but Egypt still took the lead in great scientific undertakings; and Amasis, its king, with his flourishing Lodges of Masons, projected and executed wonderful works, some of which are thus described by Herodotus.—"This prince erected at Sais, in honour of Minerva, a magnificent portico, exceeding every thing of the kind in size and grandeur. The stones of which it was composed were of a very uncommon size and quality, and decorated with a number of colossal statues and androsphynges, of enormous magnitude. To repair this temple, he also collected stones of an amazing thickness, part of which he brought from the quarries of Memphis, and part from the city of Elephantine, which is distant from Sais a journey of about twenty days. But what, in my opinion, is most of all to be admired, was a monolith edifice which he brought from Elephantine, constructed of one entire

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stone. The carriage of it employed two thousand men, all of whom were pilots, for an entire period of three years. The length of this structure, on the outside, is 21 cubits, it is 14 wide, and 8 high. An enormous mass to convey six hundred miles!"

"To other temples also Amasis made many magnificent presents. At Memphis, before the Temple of Vulcan, he placed a colossal recumbent figure, which was 75 feet long. Upon the same pediment are two other colossal figures, formed out of the same stone, and each 20 feet high. Of a similar size, and in the same attitude, another colossal statue may be seen at Sais. This prince built also at Memphis the Temple of Isis, the grandeur of which excites universal astonishment."

The wisdom and science of the Fraternity, propagated through the medium of closely tyled Lodges, were probably confined to few hands; and it was this system of exclusion, joined to the care with which their secrets were concealed from the world at large, that elevated the distinguished band to immortal honour. And nobly did our Brethren assert and maintain their claims to such a distinction. The masters who taught, and the pupils who were admitted to listen to their instructions for the formation of a true taste, were animated with equal and untiring enthusiasm. The Lodge was truly a school of wisdom; and none were allowed to be passive and unprofitable spectators of the proceedings; but all were engaged in one uniform design of storing the mind with useful knowledge, and widening the boundaries of human science. If the Master of a Lodge drew the design of a bas-relief or a statue on his tracing board, the Brethren were entrusted to chisel the outline in its true proportions; but to give the final touches, to produce that appearance of vitality which distinguishes the great works of antiquity, the Master's hand alone could be successfully applied. None could finish but the mind which had conceived, unless it were a genius of still superior cast. And there do exist some remarkable instances of condescension in the most eminent artists, who occasionally put the finishing stroke to the productions of others; even Phidias himself sealed the fame of some contemporaries, by finishing their works. This was the secret of their moral influence over princes and nobles, as well as the meanest of mankind. They were wise in the midst of universal ignorance; and their virtue and talent gave them a rank and character which controled the

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councils, and in some instances superseded the authority of kings.

The effects to which this system of training in the sacellum of tyled Lodges led, I am prepared to show.

If we look abroad into the cities of the world we shall find abundant reason to admire the success which universally attended the enterprising exertions of these well-instructed and ingenious Masons. Why need I mention Thebes, with its hundred gates; the remains of which, says Belzoni, may be compared to "a city of giants, who, after a long conflict, were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence *. Why need I mention Persepolis, with its palaces of cedar; Babylon,† with its hanging gardens and colossal images of gold.‡

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* Denon has given a vivid description of the effect which the first view of these ruins had on the French army. He says, "this sanctuary, abandoned—isolated through barbarism, and surrendered to the desert from which it was won—this city, shrouded in the veil of mystery by which even Colossi are magnified; this remote city, which imagination has only caught a glimpse of through the darkness of time, was still so gigantic an apparition that, at the sight of its scattered ruins, the army halted of its own accord, and the soldiers with one spontaneous movement, clapped their hands."

† Though Babylon was seated on a low watery plain, yet in scripture it is called a "mountain," (Jer. li. 25.), on account of the great height of its walls and towers, its palaces and temples; and Berosus, speaking of some of its buildings, saith, that "they appeared most like mountains."

Its "gates of brass," and its "broad walls" (Isaiah xlv. 2, Jer. li. 58), are particularly mentioned in scripture; and this city had an hundred gates, twenty-five on each side, all made of solid brass; and its walls, according to Herodotus were 353 feet in height, and 87 in thickness; and six chariots could go abreast upon them, as Diodorus affirms, after Ctesias.—*Newton on the Prophecies.*

‡ Herodotus mentions these statues, and states that the single one of Jupiter Belus, was valued at 800 talents, or 5,760,000*l.* sterling of our money! And it is said that some were of still greater value. Diodorus speaks of three golden statues: "That of Jupiter was 40 feet in height, and weighed 1000 Babylonian talents. The statue of Rhea also weighed the same number of talents, but was sculptured sitting on a throne of massy gold, with two lions standing before her, as guardians of the statue, accompanied with two huge serpents in silver, that weighed each 30 talents. The statue of Juno was in an erect posture, and weighed 800 talents; her right hand grasped a serpent by the head, and her left a golden sceptre incrusted with gems. Before these three colossal figures stood an altar of beaten gold, 40 feet in length, 15 in breadth, and of the weight of 500 talents. On this altar stood two vast flagons, each weighing 30 talents; two censers for incense, probably kept continually burning, each weighing 500 talents; and, finally, three vessels for the consecrated wine, of which the largest, that assigned to Jupiter, weighed

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Nineveh, whose circumference was 60 miles,* surrounded with walls 200 feet high. Why need I mention Balbec and Palmyra, majestic even in their ruins;† the Labyrinths of Egypt,‡ Crete, and Lemnos; or the marble glories of Athens. My present design has a more particular reference to individual productions—temples, and obelisks, and statues, which mark the genius, and perpetuate the memory of eminent Brethren; while they throw a halo of glory over the science of which they form such brilliant and permanent illustrations.

Of this kind is the famous cenotaph erected by the joint exertions of four celebrated Masons, whose names are Scopas, Leochares, Timotheus, and Briax, at Halicarnassus, for Mausolus, King of Caria, as a monument of the posthumous affection of his widow. It was in length, from north to south, 63 cubits, in circuit 411 feet, and in height 140 feet; surrounded with 136 columns of most admirable sculpture; and the fronts, east and west, had arches 73 feet wide, with a pyramid on the side wall, ending in a pointed broach, on which was a coach with four horses, of one marble stone.

The royal art was so munificently encouraged, and the Craft rewarded with such abundant honours, as to excite emulation amongst the Brethren, which produced many

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300 talents, and those to Juno and Rhea 600 talents." The talent of gold was worth 7,200*l.* sterling of our money.

* Civitas magna, et tanti ambitus, ut vix trium dierum posset itinere circumiri. A day's journey, according to Herodotus, was 150 stadia, or 20 miles.

† Mr. Wood, speaking of Palmyra, says, "the hills opening, discovered to us, all at once, the greatest quantity of ruins we had ever seen, all of white marble; and beyond them, towards the Euphrates, a flat waste as far as the eye could reach, without any object that showed either life or motion. It is scarcely possible to imagine any thing more striking than this view; so great a number of Corinthian pillars, mixed with so little wall, or solid building, afforded a most romantic variety of prospect."

‡ "This vast edifice had twelve halls, which were vaulted, and had an equal number of doors opposite to each other; six opening to the north, and six to the south. The whole number of rooms in it was 3000; one half of them above ground, and as many in the bowels of the earth. The passages throughout the building were contrived to meet and cross each other with so much intricacy, that a stranger was presently bewildered amongst them, and unable to find his way out without the assistance of a guide. Herodotus tells us that he viewed all the upper rooms of this labyrinth, but was not allowed to see the subterranean apartments."

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sublime performances in various parts of the world, and originated projects which mark the genius by which the ancient Fraternity were animated. "Regarding these," says an elegant writer, "we must confess them to have been the master builders of the world; and that their structures are as astonishing as if the dreams of oriental romance had been realized, and the genii of the elements had been taxed to superhuman exertion by the seal of Solomon, or the talisman of the pre-Adamite kings." How can we sufficiently admire the magnificent conceptions of Dinocrates, who conceived the vast scheme of converting Mount Athos, which was of such amazing altitude that its shadow was said to adumbrate the island of Lemnos, though situated at a distance of eighty-seven miles, into a piece of statuary? And with a view of immortalizing the Macedonian hero, as well as of transmitting to posterity a stupendous specimen of his own genius, he proposed to model the entire mountain into a colossal statue, which should represent Alexander in a sitting posture, holding in his right hand a city, with walls and fortifications; and in his left, a reservoir of water to supply the inhabitants.

This design was never completed; but the same artist, from a like motive, built the city of Alexandria, and projected the erection of a dome to the temple of Arsinoe, containing a powerful loadstone, which should support, in a graceful attitude, hovering in the air, a metal image of the Queen of Ptolemy Philadelphus; but the death of both the artist and monarch prevented this scheme from being carried into execution. In the construction of this city the Master Masons first used the papyrus, or inner films of a sort of bulrush growing in the Nile, for tracing boards to draw their plans and designs on. The original material appropriated to this purpose was stone, sawn into light and portable slabs; then succeeded the leaves of the palm tree, and plates of lead or other metal. The skins of animals, prepared for the purpose, were used by the Jews; and the shoulder blades of cattle by the Arabians. Tablets of brass were prevalent in the time of Judas Maccabæus; and frequently, on account of their more comprehensive utility, slabs of timber varnished over with wax. All these, however, were from this time superseded by the papyrus, which was a noble invention of our ancient Brethren.

In constructing the walls of Balbec, such vast stones were used that Maundrell is almost afraid to describe them, lest

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he should incur the charge of exaggeration. "Here is another curiosity of this place," says he, "which a man had need be well assured of his credit before he ventures to relate, lest he should be thought to strain the privilege of a traveller too far. That which I mean is a large piece of the old wall which encompassed all these structures. A wall made of such monstrous great stones, that the natives hereabouts (as it is usual in things of this strange nature) ascribe it to the architecture of the devil. Three of the stones which were larger than the rest, we took the pains to measure, and found them to extend 61 yards in length; one 21, the other two each 20 yards; in deepness they were 4 yards each, and in breadth of the same dimensions. These three stones lay in one and the same row, end to end. The rest of the wall was made also of great stones; but none, I think, so great as these. That which added to the wonder was, that these stones were lifted up into the wall more than 20 feet from the ground." What a heap of splendid ruins are found in this deserted city!

"The mould'ring arch—
The long withdrawing aisle,—the shattered shrine,—
The altar gray with age,—the sainted niche,—
The choir, breeze-swept, where once the solemn hymn
Upswelled,—the tottering column,—pile on pile
Fantastic."

One of the most munificent patrons of Operative Masonry who appeared in ancient times was Seleucus Nicator, Grand Master of Masons, and the founder of the Syro-Macedonian monarchy. The Brethren whom he employed in various works of art, bequeathed to posterity many eminent specimens of talent and ingenuity, which proved them to be worthy successors of those Tyrian masons who built the Temple of Solomon. They spread out the city of Antioch on the banks of the river Orontes, and decorated it with so much splendour, that it was denominated the Queen of the East; they erected the Temple of Apollo at Daphne, and enclosed it with an extensive grove of cypress and laurel, which was ten miles in compass; and they formed the project of cutting a canal from the Bosphorus to the Caspian Sea, a distance of 150 miles; but this great work was prevented by the Grand Master's death.

Operative Masonry flourished abundantly under the auspices of this princely Grand Master; and his Lodges were attended and visited by learned and scientific men from all

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parts of the world. The Brethren united theory with the most extensive practice. They constructed many noble cities and towns both in Greater and Lesser Asia; sixteen of which were called Antioch, in honour of Antiochus, his father; nine were called Seleucia, after his own name; six Laodicea, from Laodice, his mother; three Assamea, after Assama, his first wife; and one Stratonica, from Stratonice, his last wife; in all of which he planted Jews, as we learn from Josephus, giving them equal privileges and immunities with the Greeks and Macedonians, especially at Antioch, in Syria, where they settled in great numbers.

Freemasonry still continued to be cultivated with great assiduity and success in Egypt; and Euclid, the Tyrian geometrician, a faithful Brother, being invited by Ptolemy Soter, opened Lodges, and taught the science in its greatest purity, furnishing to the Brethren these wise and useful charges, as we learn from an ancient manuscript.

First: "That they should be true to their king, and to the lord they serve, and to the fellowship whereof they are admitted; and that they should be true to, and love one another; and that they should call each other Fellow, or Brother, not servant, nor knave, nor any other foul name; and that they should truly deserve their pay of their lord or the master of the work that they serve.

Secondly: "That they should ordain the wisest of them to be the Master of the work; and neither for love nor lineage, riches or favour, to set another that hath but little cunning, to be master of the lord's work, whereby the lord should be evil served, and they ashamed; and also that they should call the governor of the work Master, in the time that they work with him."

"And many other charges he gave them that are too long to relate; and to all these charges he made them swear a great oath that men used at that time. And he ordained for them a reasonable pay, whereby they might live honestly; and also that they should come and assemble together every year once, to consult how they might work best to serve the lord for his profit, and to their own credit; and to correct within themselves him that hath trespassed against the Craft.

"And thus was the Craft grounded there; and that worthy clerk Euclid, gave it the name of geometry, which now is called Masonry." *

* Noorthouck. Const. p. 46.

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ORIGINAL AND SUPPLEMENTARY FREEMASONRY.

BY BROTHER D. W. NASH, OF THE ROYAL SUSSEX LODGE OF HOSPITALITY, NO. 221.

(*Concluded from page* 145.)

THAT the Mysteries of the Pagan world had all one common origin, and were sprung from a common source, has been very satisfactorily proved, by the concurrent testimony of all those historians by whom they have been noticed. Their ceremonials were similar, almost identical, and the lessons they were intended to convey, were, allowing for national costume and local circumstances, in every respect one and the same.

Of these Mysteries, the most widely spread, and apparently the most ancient name, was that of Cabiric, an appellation derived from their founders, the Cabiri. It is therefore desirable, that we should endeavour to ascertain who these Cabiri were. Dr. Oliver says, on the authority of Sanchoniatho, the Phœnician, that the patriarch Shem, the son of Noah, married into the family of the idolatrous Ham, an union which produced those three extraordinary men,—Axieros, Axiokersa, and Axiokersos, or the "three mighty ones," in other words, the Cabiri, the originators of the Mysteries, and whom Dr. Oliver charges with having sedulously endeavoured to extend the influence of idolatory, or "Spurious Freemasonry," as opposed to the true Masonry, and the pure worship of the Deity.* I must say, however, that I do not find any such statement in Sanchoniatho, for what that author says, is this:† "The sons of Sydyc, were the Dioscuri or Cabiri, or Corybantes, or lastly, Samothracians. They are said to have been the first builders of ships."—Sydyc, in Hebrew, צַדִּיק signifies *just*, Cabiri; כַּבִּיר signifies "Dii potentes—the mighty gods." Bishop Cumberland conceived Sydyc to be the same as Shem, in whom also he sees Melchizedeck, a supposition for which there can be no foundation, the more especially as in Eliun, one of the descendants of the Cabiri, and therefore of Sydyc, he recognises the patriarch Noah, the father of Shem.

It appears to me that Sydyc, or "the just man" of Sanchoniatho, is the patriarch Noah, and that the Cabiri, therefore, represent Shem, Ham, and Japhet, his children, and for these reasons, the Cabiri were in number *seven* persons, which, with their father Sydyc, make precisely the number of those who came out of the ark—a number constantly referred to in the ancient Mysteries; or, if we admit Esculapius as one of the Cabiri, who is said by Sanchoniatho to have been a son of Sydyc, at a later period by one of the Titanidæ, the mystic number still remains complete; and the Chaldæan name of this personage is שְׁמִינִי Esmuni, "the eighth" (of the Cabiri). The Cabiri were the first builders of large ships, they especially presided over navigation, and those who had been admitted to the Cabiric Mysteries, were supposed to possess a peculiar impunity from the dangers of storms and shipwreck. It is also stated by Sanchoniatho, that the *seven* Cabiri, together with Esmuni or Esculapius, first of all men collected the records and traditions (of the antediluvian world?) by the command of Taaut himself. This Taaut, or Thoth, was the same as the first Hermes, the Mercury of the Greeks;

* Antiquity of Freemasonry. † Sanchon. Fragm. ed. J. Orellius.

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amongst his many names are those of Triplex and Tricephalos, and he was said to have been produced from an egg, which floated on the surface of the primæval abyss. Sometimes he is represented seated on a cray fish, and sometimes with his foot upon a tortoise. Occasionally he represents the God Priapus, the Mendes of the Egyptian, the Siva of the Hindoo Pantheon; and, under the form of Anubis, was considered to be hermaphrodite. He is reported to have been the first who planted the olive, and cultivated the vine, the first who brought to light the arts and sciences, who invented the letters of the alphabet, built temples to the worship of the gods, and framed just laws for the government of mankind. All these circumstances, and many more might be adduced, plainly identify Taauth, or Hermes, with that celebrated personage, who, under a multitude of names, as Osiris, Bacchus, Hu, &c., represented the second father, and regenerator of the world, the ark inhabitant, twice-born patriarch, Noah; and as the Cabiri have all the characters of arkite deities, and are in the confused mythology of the ancients always intimately connected with Taaut, they must be considered either as forms of the patriarch himself, or as his immediate descendants, whom, from the Hebrew histories, we recognise as Shem, Ham, and Japhet.

The Cabiri, then, or as they have been promiscuously called, Dioscuri, Corybantes, &c., received from the mouth of their great father himself, those lessons of wisdom and traditionary lore, which they afterwards dispersed over the world, by means of the rites which were called after their name, the Cabiric Mysteries; the origin and source of all other Mysteries of the ancient world, and amongst them, of Freemasonry. This view of the Cabiri and their Mysteries, gives quite a different colour to their proceedings, and rationally accounts for those peculiar doctrines which they are known to have taught, and are equally known to have derived from the patriarch Noah; and relieves us from the necessity of accepting the invention of the marriage of Shem with one of the daughters of the children of Ham; a story for which, as I have before observed, there is no historical foundation. It is upon the circumstance mentioned by Sanchoniatho, that the eighth Cabirus, or Esculapius, was the son of Sydyc the Just, by one of the Titanidæ, that the learned, but extravagant Bishop Cumberland, (conceiving Sydyc to represent Shem), built his opinion. But when we learn that the good Bishop discovered in the mythological personages mentioned in this same history, not only Noah, Shem, Ham, and Japhet, but Cain, Abraham, Esau, and Gideon, we shall know what amount of credit is due to his conjectures.

The Mysteries, therefore, instead of having been "instituted on the plan of Masonry, with the express design of making our science subservient to the very worst and most degrading practices of idolatry," * and for the purpose of procuring the deification of Thoth and the Cabiri, appear to have been in the first instance, a direct emanation from the patriarch Noah, and to have comprised all those religious doctrines, forms of divine worship, rules for the regulation of society, and of individual conduct, and the elements of the arts and sciences, handed down from the antediluvian patriarchs to the just man Noah. That the purity of these doctrines should have quickly become sullied, and the Mysteries themselves, originally designed to exercise the most beneficial influence over the mind of man, should have early degenerated from their pristine excellence, and become loaded with superstitious notions and idolatrous ceremonies, the product of unbridled imagination, of mis-

* Antiq. of Freemasonry, p. 98.

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directed zeal, or high reaching ambition, need excite no surprise in any one who reflects on the proneness to sin and error of the human heart; and it is undeniable, that throughout these Mysteries, even in the worst times of their superstitious degradation, there are evidences of original purity and excellence, which even the learned author with whom I differ, is compelled to derive from an inspired source, namely, the holy progenitor of God's chosen race, the patriarch Shem. The errors and abominations of the later periods of the Mysteries, are no more to be attributed to an original and inherent depravity, than the crimes and bloodshed of the religious wars of Christian Europe, are to be considered the *effects* of a religion which inculcates peace and good will to all men.

The Cabiric Mysteries, from whatever source derived, were the grand type upon which the Mysteries of all other nations were modelled, and their rites and ceremonies were followed with much exactness. The members of this society cultivated and practised the useful arts and sciences, and were long celebrated as Operative Masons, being the reputed builders of those vast and imposing architectural remains scattered over Western Europe, and generally called Cyclopean structures. It does not appear, from what has come down to us of history and tradition, concerning the ceremonial of the Mysteries, (for in consequence of the solemn obligations of secrecy administered to the initiated, our knowledge of them is somewhat limited), what was the nature of the various grades or degrees acknowledged. We know, however, that the Eleusinian Mysteries, the Grecian copy of those of Samothrace, contained two grand divisions, the Lesser and the Greater Mysteries.

The rites and ceremonies of initiation at the Mysteries have been so well described by Dr. Oliver, in his History of Initiation, that I shall pass by this portion of my subject, with a reference to that able work for all information on this head. But there are certain circumstances connected with the ceremonies used in the ancient Mysteries, on which I must venture to make some remarks. And here I would observe, that I look on Freemasonry, as at present practised, to consist of two distinct and divisible portions, derived from two distinct sources, and which may be termed Original and Supplementary; the former of which is comprised in the third or Master Mason's degree. The general tenor of the ceremonies practised at initiation into the ancient Mysteries was this: that the candidate, after passing through various trials and perils, both mental and physical, was made, figuratively, to represent some personage who had descended into the grave, or who had been confined in an ark or coffin; and who, after a certain period, was restored to life and happiness. By this allegorical process of a second birth, the candidate was supposed to be regenerated, and imbued with a certain purity of spirit, and illumined by the rays of divine wisdom. Faber says, "The ordinary title by which initiation itself was distinguished, was that of a descent into hell, for as the Great Father was thought to have gone down into Hades, when he entered into his floating coffin, so every aspirant was made to undergo a similar imitative descent. As the Mysteries were all typical of the important events which took place at that great catastrophe which overwhelmed the whole human race, save the Noachine family, so every candidate was made to take upon himself the character of the great patriarch, in his confinement in the ark, his allegorical death and subsequent resurrection." In the mystic rites of the British Druids, the candidate was enclosed in a stone cell, called the chest or ark. In the Osiric and Eleusinian Mysteries, the greatest

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lamentations were made for a person who had been lost, or was dead; and after search had been made, and he was discovered, the assembled brethren cried out, "We have found him, let us rejoice together;" and joy and congratulation took place of sorrow, at the restoration and regeneration of him who had been lost. So, after the candidate had passed through an allegorical death, and had emerged from darkness into light, he was greeted with congratulation and rejoicing by the initiated, and received the traditions and instructions imparted to him by the officiating hierophant.

"Having thoroughly purified him (the candidate), the hierophant now discloses to the initiated a region all over illuminated and shining with a divine splendour. The cloud and thick darkness are dispersed, and the mind, which before was full of disconsolate obscurity, now emerges, as it were, into day, replete with light and cheerfulness, out of the profound depth into which it had been plunged."

Stobœus, also, in giving an account of the initiation into the Mysteries from an ancient author, proposes to explain the exact conformity which exists between death on a real descent into hell, and the initiation, where these scenes were allegorically described; also between a restoration to life, or a resurrection from the grave, and the mystic emerging from Hades into the light and liberty of Elysium. "The mind," says he, "is affected and agitated in death, just as it is in initiation into the grand Mysteries. And word answers to word; for τελευταν is 'to die,' and τελεισθαι is 'to be initiated.' The first stage is nothing but errors and uncertainties, laborious wanderings, a rude and fearful march through night and darkness; and now, when the aspirants have arrived on the verge of death and initiation, every thing wears a dreadful aspect; it is all horror, trembling, sweating, and affrightment. But this scene once over, a miraculous and divine light displays itself, and shining plains and flowery meadows open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverent and holy visions. And, now become perfect and initiated, they are free and no longer under restraint; but, crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred Mysteries at pleasure." *

Such is an outline of the rites which were practised at the initiation of an aspirant for the sacred Mysteries; after passing through which, he was pronounced to be perfect and happy. The most marked similarity, nay, identity, exists throughout them all, and their antiquity remounts up to the renewal of the human race under their second common father.

But if the learned doctor's opinion be correct, that a distinct system, which he calls True Masonry, and of which the Mysteries were a spurious imitation, existed previously and ran a cotemporaneous course with these, we shall of course be able to find some historical evidence of its existence and practical cultivation by the immediate descendants of either Shem or Japhet. But the offspring of Japhet, we know, immediately established the Mysteries in their several locations, were the most zealous cultivators of the Osiric and Cabiric rites, and the founders of the wide-spread system of mythology, which some writers call after them, Ionism. To the descendants of Shem, therefore, the ancestor of

* Vide Faber, Origin of Pagan Idolatry.

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the chosen people, must we look for the maintenance and practice of true Masonry, and more particularly to the line of the house of Abraham. In the account given of this patriarch in the "Antiquities of Freemasonry," he is represented as a profound philosopher, eminent for his learning throughout the whole world. He is said to have taught wisdom to the Egyptians, to have reformed and instructed the Persians, and to have been in direct and intimate communication with the patriarch Shem. Now, for any portion of these assertions there is no foundation whatsoever, except it be sought for in the absurdities of Rabbinical tradition. From the accounts given of the patriarch, in the only authentic history which we possess of him, the book of Genesis, we find that he was born in Uz of the Chaldees, a country under the dominion of the great Cuthic family, and whatever knowledge he possessed, must have been derived from Chaldean sources. He is never mentioned as a teacher, as a hierophant, or chief of a religious association—his name is connected with no works of Operative Masonry;—he was a dweller in tents, a pastoral patriarch, the head of a small tribe of shepherds and herdsmen, whose numbers when mustered to avenge the piratical invasion of a few petty chieftains of the Cuthic race, amounted to three hundred and eighteen men. Of the story of his acquiring knowledge directly from the patriarch Shem, who is to be considered as the same with Melchizedec, I can only profess an utter disbelief; for, independent of the complete silence of the Hebrew history on so important a circumstance as this would be, and the absence of any collateral evidence, the chronological difficulties are such as to render it all but impossible; and I think Orellius is right in classing it with the "suspiciones vel somnia potius" of Bishop Cumberland. It may be observed, that this Melchizedec is represented as the priest of *El Elian*, a Chaldean word, signifying "the Most High," whilst in all other parts of the book of Genesis, the name of God is written Elohim or Adonai. I find it impossible to suppose that Abraham could carry to the Egyptians any information worth their receiving; and the statement that he went to that country for the purpose of arguing with them on theological and philosophical matters, is a little too absurd. The scripture informs us that he went down into Egypt because there was a famine in the land in which he dwelt; that he stood in considerable dread of the Egyptians, by whom he was entreated well for the sake of Sarah his wife, and that on the discovery of the error, which through his means Pharaoh had been led into, he was dismissed from Egypt.

We hear nothing of Masonry, or of any thing resembling it, throughout the whole line of Abraham's descendants up to the time of their settling in Egypt, in the land of Goshen. That the descendants of Abraham, in the persons of the twelve sons of Jacob, practised Masonry, appears indeed to be a supposition entirely gratuitous; that is, if by Masonry we are to understand an association for the cultivation of Masonic principles, governed by regular laws, and conducted with peculiar ceremonies and fixed solemnities,—such, in short, as it is now, has been since the building of the Temple of King Solomon, and must necessarily, from its immutable character and the inviolability of its landmarks, have been in the time of Abraham and Joseph, if it had any existence at all. To confine the idea of Masonry to the worship of the true God, is to destroy the idea of it as an association or brotherhood; and, in fact, the only Masonry which we can acknowledge, is that with which we have become acquainted in our Lodges; which includes the practice of every moral and social virtue, the cultivation of the arts and

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sciences, and the enunciation of certain secrets and traditions, accompanied with fixed and imperative rites and solemnities. I am aware that I may be charged with taking a narrow view of the subject; but I confess that the idea of Masonry, as a religious notion alone, becomes too expanded for my comprehension, and in an argument of this nature, which undoubtedly relates to the history of men and things, as well as of abstract ideas and opinions, it is necessary to have something tangible on which to rest the lever of inquiry.

The children of Israel, a nomadic or shepherd race, living in tents, and subsisting on the produce of their flocks and herds, were driven by the pressure of famine to the land of Egypt, where, through the influence of their brother, whom a fortunate circumstance had placed in authority in that land, they were received as guests, and treated with distinguished hospitality. Still they were, from the moment of their entrance, "an abomination unto the Egyptians," their profession of herdsmen and shepherds being by that people held in execration.* A separate district, the land of Goshen, was assigned to them for their residence, which had been previously possessed by the Palli, a shepherd race, of the line of Cush, the son of Ham.

The fable, for such it must be considered, of Joseph's having communicated wisdom and learning to the chief men and rulers of Egypt, and of his having been appointed Grand Master of Masons,† scarcely deserves mention; it is enough to say, that the documents we have within the last twenty years accumulated concerning the power, luxury, and magnificence of that great metropolis of the ancient world—the centre of civilization, the cradle of the sciences, and the birth-place of the greater number of human arts and inventions—the mighty, the mysterious, and, even in ruin, unparalleled cities of the fertile Nile—are evidence sufficient to assure us, that without the positive intervention of a miracle, the rude and half-civilized shepherds of the land of Canaan must have been learners, and not teachers, during their sojourn in Egypt.

Having remained in the land of Goshen for two hundred and fifteen years, during a portion of which period they were subjected to much oppression, the Israelites were at length led out from thence under the guidance of their great legislator Moses, and after passing through many difficulties, and fighting their way through adverse nations, they ultimately settled down in the land of Judæa.

The great leader of the Exodus has, of course, in common with almost every other Jewish legislator, prophet, or judge, been styled a Grand Master of Masons. Independently, however, of the fact, that we find in the scripture history of his time no mention of any thing like Masonry (for Moses, though he adopted the Egyptian ceremonials, yet instituted a different form of sacerdotal government, a pure theocracy), it is evident from the arguments adduced in the preceding pages, that had Masonry been practised by the Jews, their knowledge of it must have been derived from the country which they had left, and in which Moses became learned in all the learning of the Egyptians. It would occupy too great a space were I to enter into a detail of the almost universal similarity, and, in some cases, the actual identity of the ceremonial of the Jewish law with Egyptian rites; those who will take the trouble to consult Spencer on the ritual law of the Hebrews, and the works of Bishop Warburton, will find the parallel to be marked and accurate throughout.

* The Coptic word "*sos*," which Manetho says meant *shepherd* in the common dialect of the Egyptians, also signifies *abomination*.

† Antiquity of Freemasonry, p. 208.

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To say nothing of the sacrificial animals; of the scape-goat or sin-offering, &c.; the ark was a close imitation of that carried in the processions of the Osiric mysteries, and the tabernacle itself was an exact copy of an Egyptian temple, consisting of a pronaos, a naos, and an adytum; that is, an outer porch, a middle chamber, and a sanctuary, or holy of holies.

Let us, however, pass to the era of the building of the magnificent temple of King Solomon at Jerusalem, a circumstance relating to which we possess historical records, which will, I hope, enable us to arrive at a clear view of the origin of Freemasonry. And here I must repeat my former assertion, that although some traditions date (and not without reason) the commencement of Freemasonry from this epoch, and though many of its ceremonies did certainly originate at this period, yet Freemasonry is not primarily of Jewish origin.

It is evident from the Scripture history of this undertaking, that when King Solomon proposed to build a house in honour of the God of Israel, a house which should be "wonderful great," he did not possess among his own nation persons sufficiently skilled in the arts to carry his design into execution. He was therefore under the necessity of making application to Hiram, King of Tyre, for a cunning workman to superintend the whole affairs, and for the requisite materials in wood and stone, which were also to be provided by the Tyrians, for as King Solomon declared in his letter to the King of Tyre, "thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians."

The work, therefore, progressed under the superintendence of a Tyrian architect, and by the assistance of Tyrian artizans (for we know that the upper class of Fellow Craftsmen were subjects of Hiram, King of Tyre, as were also the stone-squarers), combined with Solomon's own people. The temple itself, in many particulars of its decorations, plainly shows the Phenician genius of its architect. The two brazen pillars made by Hiram, which were set up before the porch, were, if not copies in form, similar in situation to those which Herodotus informs us were placed before the temple of Bel, or Hercules in Tyre, and to the obelisks placed before Egyptian temples, to which as being a copy of the tabernacle, the Jewish temple bore a strong resemblance. The pomegranates which surrounded them were well known emblems in the Mysteries; and if these pillars really bore a globe or ball on the top, as we see them in our Lodges, their resemblance to the general character of sacred pillars is remarkable. It is worthy of observation, that these two pillars are not mentioned in the plan or directions for the building of the temple which King David gave to his son Solomon before his death, (1 Chron. xxvii. 11.) and may therefore have been the addition of their maker, Hiram.

Be this as it may, all accounts agree in stating, that at this period the Masons were formed into lodges, and their present ceremonies instituted or remodelled. A short time before the finishing of the temple, a circumstance occurred with which all Master Masons are well acquainted; and it is to this event that I refer all Master Masons in connection with the arguments contained in this paper. The ceremonies now connected with that event, were no doubt introduced from Tyre, probably by the chief architect; and if I could with propriety enter into a full detail of the circumstances, I am confident that the evidence would prove such as must be definitively accepted. That course, however, being impossible, let us inquire into the probability of the statement, that the Tyrians were the agents by which ceremonies, resembling those of the Mysteries, were introduced into Judæa.

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Any ceremonies introduced by the Tyrian architects of King Solomon, must, of course, have previously existed in Tyre, a city in which the knowledge of the arts and sciences had attained a high degree of perfection, and which afterwards became one of the richest and most powerful cities in the world.

The Jewish prophets, Isaiah and Ezekiel, at a subsequent period, bear abundant testimony to the magnificence, wealth, and greatness of the cities of the Phenicians, Tyre, and Sidon, their extensive commerce, their luxury, and their pride. "Behold," says the prophet Ezekiel, apostrophizing Tyre, "behold thou art wiser than Daniel, there is no secret that they can hide from thee. With thy wisdom and thine understanding, thou hast gotten these riches, and thine heart is lifted up because of thy riches."

And again, "thou sealest up the sum, full of wisdom and perfect in beauty." Isaiah also speaks of Tyre as the "joyous city, whose antiquity is of ancient days," as the "crowning city whose merchants are princes, whose traffickers are the honourable of the earth." So great and mighty was this renowned city, that at its destruction it was said, "the isles of the sea should shake, and their inhabitants be astonished, and their kings sore afraid, and troubled in their countenance."

The inhabitants of this powerful and populous city, were, in common with the people of a tract of sea-coast in their neighbourhood, styled Phenicians, and by this name were chiefly known to the Greeks. Herodotus says, "the Phenicians came from the Red Sea," that is to say, from Erythrea, or Idumera; and Dionysius Periegetes attributes to them the same origin, very clearly pointing out their characteristic marks of early civilization, and progress in the knowledge of the arts and sciences.

Οι δ' αλος εγγυς εοντες επωνυμιην Φοινικες
Των δ' ανδρων γενεης οι Ερυθραίοι γεγαασιν.

Thus versified by old Bryant:—

"Upon the Syrian sea the people live
Who style themselves Phenicians. These are sprung
From the true ancient Erythrean stock;
From that sage race who first essayed the deep
And wafted merchandize to realms unknown.
These too digested first the starry choir
Their motions marked, and called them by their names.
These Joppa, Gaza, Elais too possessed
Ogygian Tyre, and Berout's lovely soil,
Sea-bordering Byblus, and the flowing land
Of blooming Sidon."

Eusebius, Bishop of Cæsarea, gives a direct clue to the origin of this remarkable people—remarkable as having every where carried with them a spirit of enterprise and ingenuity, great proficiency in the arts of civilized life, and a peculiar system of religious ceremonials and mystic rites. Eusebius in his Chronicon says:—

Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Σοριαν, Τυρου και Σιδωνος εβασιλευον.

"Phœnix and Cadmus going out of Thebes, in Egypt, into Syria, reigned over Tyre and Sidon."

Diodorus Siculus also speaks of Cadmus as an Egyptian, "Καδμον εκ Θηβων οντα των Αιγυπτιων."

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By Phœnix and Cadmus are meant, if not real personages, colonies of Egyptians, who brought with them the knowledge and science for which their native country had long been famous. These, together with their religious opinions, and the sacred Mysteries they carried into their various settlements in Phenicia and Greece.

The principal deity of the Tyrians was called by the Greeks, Hercules, who was the same as the Osiris of the Egyptians, and the Diouysius of the Greeks—that great mythological personage or hero-god, to whom the invention of all the arts which tend to civilization was attributed. He was also called Bel or Baal, the Lord, Baal-sameen, the "Lord of Heaven," Melicarthos, the "king of the city." He was the same as Apollo, or the Sun, and identical with Adonis, or Baal-Peor, in whose name the Phenician Mysteries were celebrated. The Tyrians, as much as any people of the pagan world, were imbued with the spirit of this association, and carried its rites with them in all their peregrinations. From Tyre, then through the Tyrian builders of the temple, and through Tyre from the banks of the Nile, do I conceive that many important parts of Masonic ceremonies were derived; introduced by them among the Jews at the building of the temple, and by that people those secrets and ceremonies were carefully preserved, though much modified in form, and ultimately dispersed over the greater portion of the earth.

It is, I think, perfectly clear, that these ceremonies did not exist among the Jews at any period anterior to the building of the temple, and that they originated at this period, our own traditions distinctly inform us. That similar ceremonies did exist among the Tyrians previously to that period all history declares, and these facts necessarily lead to the inevitable conclusion, that the people, who previously had them not, must have derived them from those who had.

And I presume it can scarcely be denied, after the chain of evidence which I have produced, that some part at least of modern Freemasonry is the genuine descendant of the ancient mysteries, and that the term *spurious*, as applied to the latter, is therefore totally inadmissible; that the portion of the ancient Mysteries which remain to us has undergone an extraordinary metamorphosis, by a remarkable substitution of personages; by which adaptation of the ancient ceremonial to those circumstances which occurred at the finishing of the temple, the more ancient and legitimate meaning of the rite was then partially obscured, and ultimately entirely forgotten and overlooked. This portion, then, I have ventured to term original Masonry; the supplemental portion will easily be recognized in those ceremonials, words, and tokens, which are evidently of Jewish and comparatively modern origin, and which refer to circumstances in which that people were alone concerned. The antiquity of Freemasonry has thus been shown to mount up, not indeed to a period prior to the creation of the globe (a pretension only calculated to throw ridicule on the institution), but to the earliest records of the postdiluvian race; and, in tracing its descent from the ancient Mysteries, we may congratulate ourselves not only on a most ancient and honourable origin, but also on the circumstances which have preserved to us the pure doctrines of the most remote eras of human history, and have, at the same time, pruned away and rejected all the debasing superstitions, and demoralizing adjuncts, with which later ages had obscured, and almost concealed, the divine original; leaving to us a system whose fundamental doctrines are, that we should fear God, love one another, and live in peace and charity with all mankind.

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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. XXVII.—THE CHARACTER OF VIRTUE.

Æterna virtus Herculem fieri negat.—SENECA.

Assuming that the word Herculem, in the above passage, from the great Latin Moralist, possesses a metaphorical signification, and by simply translating it into *Fortitude*, we may possibly throw a clearer light upon it than the words alone convey, enamouring the mind with the elegance of the simile.

There can be no question in the rightly constituted mind about the strength which habitual virtue gives to its energies under all circumstances; nor has it ever been disputed, except by the libertine, that her precepts and impulses arm us against the temptations of misfortune. It is an uniform alliance with her dictates which preserves us in the paths of moral rectitude, and keeps us aloof from the foul contaminations of vice. It is a steady adherence to her principles of right and wrong which constitutes the very acme of moral philosophy, instituting her sacred code as the mainspring that sets in motion the entire ethical machinery. Neither time, place, nor incident, can affect the sentiments of him who takes Virtue for his guide through the moral sphere; nor will her preponderating influence over the good man's judgment permit him to act otherwise than agreeably to her prescriptions. She fortifies the mind under every pressure of adversity, and enables its victim to look forward amidst the darkest gatherings of ill-fortune. It is Virtue alone that bears us up under every perverse incident of life, and shields us against the attacks of every description of seduction or irritation.

Among the ancients she was the first cause of good actions, and to Virtue they paid divine honours. Among the moderns she has assumed a more perfect form, presenting herself to our admiration in the garb of our holy religion. Thus authorised and sanctioned, her behests acquire double weight, and her rewards and punishments become more definite and certain.

To Virtue qualities of the rarest kind may be ascribed. She is patient in adversity, humble in prosperity; generous, forgiving, unsuspicious; candid, sincere, and liberal in opinion; ranking the whole human race as brethren, and distinguishing each or any by the highest standard of human excellence, apart from any sordid considerations.

"Virtue," says an eminent statesman, "he would possess, though he never shewed it, as he would wash to keep himself clean, though no one ever perceived it."

Whatever, therefore, the works we do, whether good or evil, the principle and effect are intimate to our consciences, and, despite of error, we universally acknowledge that

Virtus est summum bonum.

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No. XXVIII.—CIRCUMSTANCE AND PIETY.

Necessitas plus posse quam pietas solet.—SENECA.

If piety fail to draw us to our devotions, the application of coercion will most assuredly not succeed. Worship is founded on a pure voluntary principle, and any thing like compulsion is destructive to its origin and growth. The soul that is incapable of feeling the vast debt of gratitude owing to the Omnipotent, for His unbounded favours and beneficence, cannot be prompted to attend his sanctuary by civil ordinances. The true pietist offers up his praises and thanksgivings for the numberless gifts and benefactions bestowed upon him by an Almighty Providence, from motives of love and reverence. If such principles do not actuate the worshipper, no compulsion can produce an acceptable devotion. Necessity may make us at times swerve from the rigid rule of piety; but, like the strong bow when relaxed, we shall return to our former straightness. Necessity has not the inward force of piety over the soul. For what other persuasion can be requisite to induce the well-regulated understanding to frequent the temple of its Creator, than the conviction of reason, that it is one of the first duties of the creature which ought never to be omitted, except in cases of the greatest emergency?

On the contrary, the obdurate and insensible heart is dead to any conviction of pious affection; and although its possessor may, from circumstances, be forced to make an outward show of piety, the Deity would rather see no worship than such hypocrisy. True piety must spring from a principle of love and sincerity.

For an illustration of what has been observed, let us regard the pious life of King David, who, in the midst of all the splendours of royalty, exhibited the most amiable simplicity of worship, regarding the Lord as his Shepherd, requiring, like many other devout characters in history, no *necessitas* to make him love the Divine laws and statutes.

"Pios fovet Dominus, et piis omnia cedunt in omnia."

Circumstance may temporarily change the current of man's piety; but its sincerity will ultimately, like the pole to the magnet, draw him back to his duty. Earnest devotion is a principle that never dies. Adversity may chill it,—accidents of life may smother it partially. But the calm hour of death, or the serene ebbings of old age, will revive its dormant powers, and add fervour to its apparently long decaying embers. Circumstance may prevail for a time; but that piety which springs from the heart, will eventually, at some period of life, assert its benignant and regenerating supremacy.

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JEPHTHAH'S VOW CONSIDERED.

BY J. S. KEDDELL, P.M. 184.

(*Continued from page* 151, *Vol. VI.*)

Having, in the preceding papers, offered such observations as appear necessary to the full understanding of the Vow, let us proceed to a farther examination of the subject.

The tendency of the remarks in the Pictorial Bible, is to convey an idea, that Jephthah did sacrifice his daughter, and we cannot communicate the sentiments of the writer of the notes in that useful and instructive work, better than by giving them in substance. "It may be granted that the hero acted with the most devout intentions, without, therefore, conceding that he was so well instructed in the law of God, as to be incapable of making an unlawful vow. Who was Jephthah?—a man who, before his expulsion, seems to have led a bold and daring life, which obtained for him the reputation of being '*a mighty man of valour*,' and which reputation enabled him, after he became a fugitive, to collect a troop of '*vain men*,' which he formed into a band of robbers, and became their captain. Moreover, he was bred up beyond Jordan, where the connection with the tabernacle and its observances were very loose, if at all maintained, where the Ephod of Gideon had been a snare to that hero, to his home, and to the people; and where, after his death, the people had turned aside, and made Baal-berith their god. Under these circumstances, it is not too much to suppose that the law had become very imperfectly known in general, and least of all to a man leading the kind of life which the brave Gileadite had led. It is highly probable, that the people during their idolatry, had offered human sacrifices in imitation of their heathen neighbours, who certainly did so, and Jephthah's mind being familiarized to the notion that such sacrifices were acceptable to the gods, mingled with a misunderstood recollection (facts being better retained than precepts), of Abraham's intended sacrifice of Isaac by divine command, there is nothing very violent in the notion that he may have contemplated the possibility of such a sacrifice in pronouncing his vow. One thing seems certain, that whatever he intended, he could not be unaware that some human being might, quite as probably as an animal, be the first to come to meet him on his return home. Indeed, '*coming to meet him*,' seems to imply an act which could scarcely be expected from any but a human being. That this human being would be his daughter was within the limits of possibility; but we see from the result, that it was his secret hope that she might be spared. He did not, however, make her an exception, because the prevalent notion was, that the offering, whether for sacrifice or living consecration, was the more acceptable in the same proportion that it was cherished and dear."

In analyzing these observations, we shall first observe on the statement of Jephthah's "*acquaintance with the law of God.*"

We think there is enough to prove Jephthah's greater acquaintance with the law of Jehovah, than the author of the foregoing remarks supposes, or is inclined to admit. He was sufficiently conversant with *that law*, and with what was due to Jehovah, as to ask the elders of Gilead, "If ye bring me home again to fight against the children of Ammon, *and the Lord deliver them before me*, shall I be your head? (Judg. xi. 9.) There was then in Jephthah no vain confidence in him-

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self, such as might naturally swell the breast of a "*mighty man of valour.*" Moreover, he had the pledge, or rather the oath of the elders ratified before the Lord in Mizpeh, in the presence of the people who had made him head and captain over them. Again, who can peruse the message sent by Jephthah to the King of the Ammonites, without a conviction of his intimate acquaintance with the history of his people? We can readily imagine an Englishman, who could detail the *leading facts of the history* of his own country; but is it a matter of course that he should be so well versed in the *laws* of his nation? This idea, however, cannot with any degree of propriety be applied to Jephthah. He evidences, by his messages to the children of Ammon, *his complete knowledge* of the progress of his forefathers from Egypt to Palestine; and we would ask, how can it be inferred that he was so ignorant of the law of God, as to make such an unlawful vow? Can any one read the account of that extraordinary journey, as detailed in the Pentateuch, without acquiring a knowledge of the law of God, as delivered by Moses, and by Moses to the Israelites? *The narrative* of the journey, and *the details* of the law are too completely interwoven with each other (we might safely say, studiously so), for any one, well acquainted with *the former*, to be so manifestly ignorant of *the latter*, as Jephthah is supposed to have been. So far from having imbibed any idolatrous partialities, he asks the Ammonitish King—"So now the Lord God of Israel hath dispossessed the Ammonites from before his people Israel, and shouldest thou possess it? Wilt not thou possess that which Chemoch thy god giveth thee to possess?" And then he declares from his *knowledge* of the promises of Jehovah, so interspersed in the Pentateuch—"So whomsoever the Lord our God shall drive out from before us, them will we possess." The conclusion too, of his message, argues any thing but what the author above quoted would infer. Jephthah appeals to Jehovah, saying,—"The Lord, the Judge, we judge but the children of Israel, and the children of Ammon."

It is next attempted to disparage Jephthah, from the circumstance of his being captain of a band of "*vain men.*"

This is not exactly the impression that would be made on any one that reads the note on the third verse of the chapter containing this history. There it is shewn, that "the Orientals did not account the act of pillaging base."

"The mode of life indicated by the third verse of the text, is precisely that followed by David, when his reputation brought around him men of similar character to the followers of Jephthah. This kind of military robbery is very far indeed from being considered dishonourable in the East; on the contrary, the fame thus acquired, is as fair as any that can be obtained through any class of military operations. An Arab or a Tartar desires no higher or brighter fame, than that of a successful military robber, and to make that unsullied, it is only necessary that his expedition should not be against his own nation, or his own tribe. When a warrior had acquired reputation for his courage and conduct, young men became emulous of placing themselves under so distinguished a leader, and resorted to him, thus forming a retinue of bold volunteers, who felt bound to do their chief honour by their exploits, to defend him with their lives, and not to survive him if slain. This band gave distinction and power to the chief himself, and rendered him often so formidable, that neighbouring tribes and nations cultivated his favour by embassies and presents, and obstinate and cruel wars were often ter-

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minated by his interference. (Here we find the justification of the conduct of the Elders of Gilead, in soliciting Jephthah's return to his native land.) All the retinue lived at the expense of their leader, who provided a plain but plentiful table for them, and also from time to time made them valuable presents. This involved great expence, to support which he kept his troop almost continually engaged in invasions, and plundering expeditions among the neighbouring nations—or, in short, by the same kind of military robbery which Jephthah and David practised, and through which alone they could keep up the state of a general, and maintain a character for liberality to their bands. They, like the Orientals, did not consider the act of pillaging base, while carried on beyond the limits of their own tribe or nation; on the contrary, they considered it a laudable and glorious employment for their youth, which procured them reputation, and preserved them from indolence and inaction. Some similar feelings may be discovered in the border 'forays,' which were carried on, on the frontiers of England and Scotland, even at times when the two nations were at peace. Another source which contributed to enable those old German Captains to support their retinue, was found in the voluntary contributions of the people of the district which was protected by their valour. These contributions consisted chiefly of corn and cattle, and were of the greatest service in assisting him to furnish his troop with provisions. The Hebrew leaders of the same class expected the same assistance, as we see by the instance of David, who sent some of his men to Carmel, to ask the rich nabob to send him provisions, grounding the demand on the safety and protection which the shepherds had enjoyed while his troop had been in the neighbourhood."

These details may assist us in understanding the position which Jephthah occupied, before he was called to lead the army against the Ammonites, and which David filled while the persecutions of Saul made him a wanderer. We would here ask, is there any similarity in the inferences to be drawn from these remarks on the 3rd verse of the text, and those previously quoted on the 31st verse? One evidently raises Jephthah in our opinion, and we are not led to think him, after the qualification given to his conduct, agreeably with Oriental manners, simply, and in our present received sense of the term, "a captain of a band of robbers."

One circumstance strikes us with much force, while drawing these comparisons, viz.—the similarity between the situations of Jephthah and David. Jephthah was driven from home by the persecutions of his family. David became a wanderer by the persecutions of Saul. Jephthah had his band of "vain men," while to David were gathered "every one that was in distress, and every one that was in debt, and every one that was discontented." Where, we may ask, do we find that David's conduct, in this instance, made the subject of reproach? Do we not find David inquiring of Jehovah—"Shall I go up and smite the Philistines?" when these enemies to Israel were fighting against Keilah, even when head of such a party, who expressed their fears, and natural fears they were, in the following language—"Behold, we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?" And we find David again appealing to Jehovah, who again answered him, by promising to deliver the Philistines into his hands. Why, then, should such an attempt be made to disparage Jephthah, and to insinuate that he was an idolater, and so

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ignorant of God's law, as to vow to immolate his daughter, on His altar, or at least as a sacrifice to Him?

In Scott's valuable commentary, we also find Jephthah elevated in our opinion, and afterwards degraded. In his Notes on the 3rd verse of the text, he says, "In this course of life, they learned hardiness, boldness, and military skill; and thus Jephthah acquired that reputation, which made way for his advancement, as commander in the war against Ammon. It is not improbable, that he also reformed his followers, and gave them some instruction in religion, as David, in similar circumstances, evidently did in respect of his adherents."

Further, in the Notes on verses 9 and 11, "Jephthah had no great reason to confide in the Elders of Gilead; and as he supposed, that if the Lord gave him the victory over Ammon, this would entitle him to the authority of judge over the tribes east of Jordan, he required the Elders to engage, by a solemn oath, that they would submit to him, before he accompanied them to Mizpeh. And, when he came thither, being about to enter on this important service, "he uttered all his words," or laid all his transactions "before the Lord," seeking his direction, assistance, and blessing very particularly in fervent prayer, as one who would go forth in faith, and who expected all his success from God.

Again,—in the Notes to verses 12 to 23,—"The whole of the messages to the Ammonites, shew that Jephthah had well studied the historical part of the Books of Moses. His arguments are likewise very clear, and his demands reasonable; for he only required the Ammonites should cease to harass a people, who neither had injured them, nor intended to do so."

But in the Notes to verses 30 and 31, we read, "Not being so well acquainted with the preceptive part of the Books of Moses, as with the historical, he confounded the several laws of sacrifices and vows; and he seems to have had some confined idea of the law and custom of devoting persons or things to utter destruction. This being especially intended of the enemies of God, and things abused to idolatry, he erroneously applied to innocent persons and Israelites, over whose lives he could have no power, either in his public or private character; and he supposed that the execution of his vow required, that the person devoted should be offered for a burnt-offering. His judgment was not only erroneous through ignorance of the Divine law, but it was also perverted by too great familiarity with the customs of the surrounding nations of idolaters, who, on such emergencies, frequently vowed, and offered human sacrifices, supposing them acceptable to the Deity, in proportion to the pain which they occasioned to the offerers. Who, we would ask, could imagine that these two series of Notes referred to one and the same individual? Is the last series at all characteristic of the man, who "gave his followers religious instruction"—or of him who "sought the direction, assistance, and blessing of Jehovah very particularly, in fervent prayer, as one who would go forth in faith, and expect all his success from God?"

We have thus endeavoured to rescue Jephthah from the various imputations against his character and conduct, and we trust that we have succeeded in establishing them upon a sound and consistent basis, strictly harmonizing with the accounts we have in the sacred volumes, and with the details of Oriental manners of that, and even of the present day.

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In the History of the Jews, forming the fifth volume of the Family Library, we find the following remarks:—"Many learned writers have laboured to relieve the Jewish annals, and the character of the Judge, from the imputation of human sacrifice, and have supposed that Jephthah's daughter was consecrated to the service of the tabernacle, and devoted to perpetual virginity. That all these expedients are far more improbable, than that *a fierce freebooter*, in a period of anarchy, should mistake an act of *cruel superstition*, for an act of religion; and it is certain, that vows of celibacy were totally unknown among the Hebrews, and belong to a different stage of society."

These circumstances have been dealt with already, but we proceed to notice an objection of Michaelis, referred to in this History of the Jews. "Another objection of Michaelis is fatal to the idea that she was consigned to spend the remainder of her days in the tabernacle service." He says, "Jephthah's daughter could not have been consecrated to the service of the High Priest, for the High Priest and the Ark were then at Shiloh, in the tribe of Ephraim, with whom Jephthah was at deadly war." We must observe, that in this objection there is a fault, that renders it of no service. That Jephthah was not at deadly war with the Ephraimites is clear; for we find that the war into which he entered against them, was occasioned by that haughty and overbearing tribe having resented their not being summoned to take the lead in the Ammonitish war; whereas the fulfilment of the vow immediately followed the return of Jephthah from his victory over the Ammonites, or, at most, two months afterwards; whereas, on referring to the chronological accounts at the heads of the two chapters, the one detailing Jephthah's vow and history, and the other, the war with the Ephraimites, we find at the head of the first, A.M. 2847, B.C. 1157; and at the head of the next, A.M. 2865, B.C. 1139, a difference of time amply sufficient for Jephthah's daughter to have been sent to the tabernacle.

(*To be continued.*)

ERRORS IN JEPHTHAH'S VOW.

Page 149, 10th line from the top, *for* דַּבְּרוֹ *read* דַּכְּרוֹ

for יְעָדְרוֹ *read* יְעָדְרוֹ

13th line from the top, *for* וְהַעֲדַקְתִּיו *read* וְהַצְדַּקְתִּיו

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THE ROSICRUCIAN.

A TALE.

" Florence fair city of that land,
Where the poet's lip and painter's hand
Are most divine." L. E. L.

A COURTLY throng were assembled in the halls of the Medici. Cosmo, the reigning Grand Duke loved to assemble around him the wit and beauty of his sunny land; like his ancestor, the magnificent Lorenzo, he was an enthusiastic admirer of the arts, and gloried more in the possession of the works of Praxiteles, Michael Angelo, Raphael, and Titian, together with the countless treasures which genius has bequeathed to immortality in the royal galleries of Florence, than in the ducal circlet, which proclaimed him sovereign of fair and fertile Tuscany.

The monarch had just entered the great hall, where, on either side, the pencils of Vasari and Cizoli, have recorded the principal events in the history of the line of merchant princes. Among the pictures most conspicuous, were the coronation of Cosmo the First, and the portraits of the twelve Florentines, sent at the same time by as many different states, ambassadors to Boniface the Eighth, an event not less singular in the history of diplomacy, than honourable to the city which gave them birth.

As the prince passed round the apartment, now listening to the lays of an improvisatrice, the wisdom of the philosopher, or the dangerous flattery of woman's praise, his eyes fell upon a young painter, whose rising talent had introduced him to his notice. The youthful artist, as he reclined against the pedestal which supported the unfinished victory of Buonaroti, was himself no uninteresting study for the art which he professed; his face was of that pale intellectual character, which is frequently more interesting than mere abstract beauty,—his hair worn after the fashion of his country, long, fell in dark masses from his ample forehead, and contrasted against the whiteness of his uncovered neck: so profound was his abstraction, that he perceived not the approach of his patron: his mind had wandered from the scene, and he stood as motionless as the statue beside him.

The attitude of the painter might have been deemed a study for effect, had not the blush, and start, as the prince addressed him, indicated the total absence of artifice or affectation.

" How, Andrea!" exclaimed Cosmo, " dreaming, and in the presence of women?—treason against the majesty of beauty, and beauty shall be your judge; for, by my crown, I swear whate'er the sentence of the ladies present, I will see it done, provided it be less than death, disgrace, and banishment. A court, fair dames," continued Cosmo, gaily—" pronounce your judgment."

At the sound of the Grand Duke's voice, the loveliest daughters of Florence gathered round him,—some proposed a verse, some a picture, others that he should reveal the name of the fair one whose frown dejected him; but ere his fate could be decided, the Duchess, who had been lingering at the balcony to catch the last breeze from the golden arno, approached the circle, and to her the painter's sentence was referred.

" Let him confess his thoughts," said the royal dame, whose pleasure was to read the human heart: " it is the fittest punishment."

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"Not that—not that, gracious lady!" exclaimed the artist, for the first time breaking silence, "not in this presence should my thoughts be spoken. Here all are life, instinct with beauty and enjoyment, my words would cast a gloom upon the heart—dim the brightness of the brightest eye, and make the music pall upon the ear. I intreat some other punishment."

"It is spoken," interrupted Cosmo, whose curiosity was roused by the young man's earnestness, and the mystery of his words,—"the Duchess hath spoken wisely,—like a true Italian, hath avenged her sex, and I confirm the sentence. Speak, what were thy thoughts?"

"Of death," replied the young man, "the thought which haunts me even sleeping or waking: it is constant with me,—I tremble at the universal doom, and while in life foretaste its bitterness. I see corruption in the smile of beauty; if for a moment I gaze entranced upon bright speaking eyes, the thought the *worm must make its mansion there,* turns all their light to darkness. All that is fair in nature remind me I must die;—if I pluck a flower to gratify my senses with its perfume, it fades so quickly that I cast it from me, and shuddering, think on death." "Art," he continued, pointing to the statues and pictures near him, "is alone immortal. Ages shall gaze upon the sculptor's triumph, and the glowing canvass—but the genius which created them is subject to the grave."

A shudder passed through the frame of the Duke as he listened to the speaker, and the ladies turned from him with blanched cheeks and quivering lips.

"Can man impart to senseless marble, or the unconscious canvass, a principle he does not in himself possess?" demanded an old man who stood near the Duchess, and whose dress bespoke him of another land; "hath the philosophy of Florence taught thee no wiser lesson—life without hope is indeed a daily death."

"Peace, father!" exclaimed Cosmo, angry at the unpleasant reflections thus obtruded upon him in his hours of pleasure,—"reason which tells us to enjoy the present, hath taught him only to fear the future. Andrea!" he continued, "for one month I can dispense with you at court, when it expires, return an altered man, or return no more."

The artist bowed and quitted the palace, a thousand unquieted emotions in his heart, he directed his steps towards the Arno, crossed the Ponte Vecchio, whereof old Cellini tried his apprentice hand, and pursued the path along its point, till he reached the hill of St. Minianati, at the foot of which he threw himself down to reflect in moody silence, "Why," he at last exclaimed, "should it be my doom, of all mankind, to feel this ceaseless misery?—why does death haunt me like a second self? My companions are happy and cheerful, yet they, like me, regret the superstitious inventions of priestly imagination. "Better," he continued, "to end this wretched state at once, better to meet the evil than pass my life in terror of it." He gazed wistfully upon the Arno as he spoke.

"It is deep enough," uttered a voice beside him. Andrea started, the stranger who had addressed him at the palace was with him.

"Deep enough," repeated the artist with a faltering accent, for despite his boasted scepticism, he felt awed—"for what?"

"For an atheist's grave!" answered the old man.

"Thou art a singular being, and indeed hast read my feelings rightly: the superstition of the world I have long since rejected, yet wisdom hath

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not made me happier; on the contrary, I would end my fear of death, by death—'tis but to anticipate by a brief space the universal doom."

"Such is the coward's courage," said his companion. "Is annihilation preferable to life?—were it not wiser to evade the stroke?"

"Evade!—I do not understand you—death is our inheritance."

"True, but not of all—certain, all men do not die!"—the peculiar expression of the stranger's countenance, and the deep tone of his voice, revited the attention of the young man, and he continued to gaze upon him in doubt and astonishment; a wild hope sprang to existence in his heart.

Andrea was in the state of one, who, having foolishly rejected the pure stream of truth, sought to assuage his thirst at the stagnant waters of falsehood. Rumours of the fraternity of Rosicrucians had reached him, and in common with mankind, he attributed to them mysterious powers, and arts which exist but in the vain imaginations of the credulous. At an early age, his belief in a future state had been gradually destroyed by the sophistry of his companions; the pride of being called a philosopher made him an atheist, and the workings of his wayward fancy were mistaken for the convictions of reason.

But although his false philosophy had been powerful enough to destroy his belief in a futurity, by one of those anomalies common to our imperfect nature, it had failed to root out superstitions: he entertained some ill-defined ideas, that by investigating the powers of nature, it would be possible so to apply her principles of life, that man's present state might be prolonged through countless ages, if not to eternity, in health and intellectual vigour. This knowledge, among other secrets, he attributed to the brethren of the Rose Croix.

"I have heard of the secret brothers," resumed Andrea, after a pause, "and of their blessed knowledge. Art thou—speak, art thou of their number?"

"I am a Rosicrucian," slowly pronounced the stranger.

"And immortal?" gasped the painter.

"And immortal," added the old man.

The tone of conscious power with which the words were spoken carried conviction to the heart of Andrea. Transported with hope, he threw himself upon his knees, and grasped his companion's robe. "Teach me thy secret!" he exclaimed, "and I will be thy slave; pluck but from my being the principle of death, and I will bless thee; let me toil from morn till night beneath a burning sun, or watch for ages; cheerfully will I obey thee—save me but from the grave!"

The old man gazed upon the youth who knelt before him with compassion: his quivering lip, the mingled expression of despair and hope in his countenance, the convulsive grasp with which he clasped his robe, told the intensity of his feellings.

"You ask of me much," said the stranger, "yet not more than I am willing to grant, provided you are obedient, but this is neither the place or hour for our purpose; come to me in the morning, and we will speak further. You will find me at the house of the Count Phyoman, on the Piazza St. Maria Novella. After the hour of matins I will expect thee." Andrea that night returned to his couch a happier man;—hope, the glorious hope of immortality was his; already in imagination, he beheld death defeated, and the principle of life within him made eternal. At the appointed hour he was with the stranger.

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The unknown was seated at a table when he entered,—manuscripts of rare beauty lay before him, and instruments and machines for scientific and philosophical purposes, the uses of which were confined to the learned, scattered round the apartment. "You are punctual," he said, as Andrea bowed in lowly reverence before him, "truth only can lead to immortality. Ere I proceed to confer upon you the treasure of my experience, it is necessary that you should examine the various systems by which mankind have hitherto been guided—and demonstrate to me either their absurdity or justice; thou must learn to distinguish the gem from pebble ere it be trusted to thee. Here," he continued, pointing to a manuscript, "is the philosophy of the Grecian school; you will find in it the ethics of Socrates, and arguments of Plato; in the midst of gorgeous superstition, one principle of reason may be found; take the volume, and when thou art master of its contents, and can refute its errors, return."

The painter would have spoken, would have pressed the subject nearest to his soul; but the commanding manner of the old man, and the air of authority with which he spoke, forbade reply. Placing the manuscript within his breast, he quitted the house.

In a few days he again presented himself before the stranger, who proceeded to question him upon the subject of his studies; it required but little exercise of the powers of reason to demonstrate the absurdity of the Polytheism of the Greeks, and so far the master was satisfied with the arguments of his pupil. They next discussed the arguments of Plato on the immortality of the soul. Andrea brought forward the usual arguments of infidelity, which were quickly dissipated by the calm reasoning of the old man: "If thy being be composed but of earth, why seek to preserve it?—if thy principle of life be like thy frail material, that which remains of thee after death, must be possessed of all the properties of life;—for if thought or consciousness be the powers of matter, they must be so of matter generally, for matter can differ from matter but in form, gravity, and density, and to which of these can consciousness be annexed?"

Andrea paused to reflect upon the arguments of the sage; after a few moments' cogitation, he replied, "certain thought and consciousness cannot be material."

"And if immaterial," replied the old man, "immortal, that which has no form, must be exempt from all causes of decay; corruption must have something tangible to operate upon, for whatever perishes is destroyed by the solution or separation of its parts."

"May not these powers proceed from the combinations of matter?" demanded the painter.

"Impossible," replied the stranger, "can the material produce the immaterial? Matter can only be taught to think by some new modification of it, but all the modifications which it can admit, are equally removed from cogitative powers;—here," he continued "is the system of the Budhists; take it, and when thou art master of its contents, again return."

In these exercises a month passed, the doctrines of the Egyptians, and other nations of antiquity, were in their turn examined, and sifted of their dross; *but still in all faiths,* Andrea found that gem of truth—the promise of immortality: his scepticism was shaken, and he trembled and believed.

Again he presented himself before his instructor, who, placing in his

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hands the volume of the Sacred Law, bid him pursue his last task with diligence, and when accomplished, for the last time return. The heart of the young man beat wildly with hope, and in a few days he promised to be with him.

Months rolled on, still he came not; at last, one evening towards the close of the year, the painter again presented himself at the house of the stranger, who received him with a smile of benevolent satisfaction.

"I come," said Andrea, "to thank you for the veil you have removed from my mental sight, for the blessed certainty I have received, and to return to you this precious volume, whence I have gleaned the treasures of truth." He laid the manuscript upon the table as he spoke.

"And to receive the reward of thy perseverence," demanded the old man.

"If such be in your power," replied the student, "reserve for others the gift. I am satisfied with the laws of Heaven, and seek not imperiously to arrest them. Death for me hath lost its terrors, for beyond the grave I view a new existence of Eternal Light, and unclouded happiness."

"Brother!" exclaimed the old man, rising from his seat and embracing him, "the rite is accomplished, truth hath found an entrance to thy heart. The only immortality permitted unto man, is laid before thee, —and, unknown to thyself, thy faith hath made thee a ROSICRUCIAN."

THE VAMPIRE.

[The following remarkable occurrence was related by PRINCE CAMBECERES, and recounted to the writer by BARON LA TOUR, at a Lodge in Bayeux.]

THERE was always some curious anecdote to be gathered from the conversation of Prince Cambeceres. In one of my evening visits to him he related the following story.

One day, when the Emperor had detained me longer than usual, the minister of police, Fouché, Duke of Otranto, sent to request an immediate audience. "What can he want?" exclaimed the Emperor. "Stay, prince; I like to have a witness when he is with me." The Emperor was then beginning to be distrustful of him. Fouché entered, and after having conversed about some general topics relating to the police, proceeded as follows.

"A very singular occurrence has taken place at the Hôtel Pepin, Rue St. Eloi. About twelve days ago, a man, named Raffin, took up his abode at the house; owing to some special circumstances which were communicated to the police, he has been made an object of especial surveillance. He is well-dressed and good-looking, except that there is a certain expression of fierceness in his countenance. In the day time he visits several families in Paris, and in the evening he leaves his hotel at eleven o'clock precisely, on foot or in a fiacre, but always proceeds to the same place—namely, the cemetery of Père-la-Chaise—and as soon as he arrives there my emissaries lose sight of him. At four o'clock in the morning he is seen again in the burial-ground, which he quits for the Hôtel Pepin, where he arrives before daylight. These circumstances occurring night after night, have excited the astonishment of my people.

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Raffin is distinctly kept in view, and is dogged step by step from the moment of his leaving the hotel until he arrives at Père-la-Chaise. There he is always lost sight of. A party of police agents have been stationed in the interior of the burial-place, but nothing has been discovered."

"Duke of Otranto!" exclaimed the Emperor, "this is a strange phantasmagorical story. Do you suspect that Raffin is a Vampire?"

"That would be a rarity in France, sire, in the nineteenth century," replied Fouché.

"What do you think he is then?" demanded Napoleon.

"I cannot guess."

"Will you have him arrested?"

"He has committed no offence, and therefore I hesitated."

"You are right," said the Emperor; "it is sufficiently painful to fill our state prisons with maniacs who take a pleasure in running headlong into ruin. I do not approve of preventive measures—they are always tyrannical. But this is a very mysterious gentleman. Have his papers been examined during his absence?"

"Yes, sire, but nothing suspicious has been found."

"Is his passport correct?"

"The description of his person is not precisely accurate; there is even an appearance of an erasure and alteration of the writing in some parts. We know not what to make of this man. But we shall keep a vigilant eye upon him."——

"I was much surprised," said Prince Cambeceres, "on hearing this curious disclosure, and some time afterwards, when Fouché called upon me, I thought of Raffin, and inquired if the mystery had ever been cleared up."

"Prince," replied Fouché, "I could almost be tempted to believe that we are not in the nineteenth century, but in the ninth, or even earlier. There are some extraordinary impositions practised in this world."

"What, then, have you discovered?" demanded the Prince, burning with curiosity.

"I will tell you," resumed Fouché. "My brigade, being not a little mortified by the manner in which this Raffin constantly eluded their vigilance, determined to take a decisive step; and accordingly, one night they arrested him when within a few yards of Père-la-Chaise. At one blow he knocked down two of the police officers, who alleged that they had not been struck by a man's arm, but by a bar of iron. The others surrounded, and at last overpowered him. He was perfectly calm, and he showed by the light of the street-lamp the papers which he carried about with him: these consisted of a map of Paris, a passport, a certificate of his birth, and, in short, every document necessary to entitle him to the privilege of nocturnal perambulation in the good city of Paris. As it was wished to take him by surprise, the police agents affected to be satisfied. He gave the *à boire* in payment of the cudgelling he had inflicted, and all separated amicably. Some of the police officers, however, turned and followed Raffin, but after watching him for some distance, as usual, they lost sight of him.

"At four o'clock one of the men, who were still on the watch, gave a signal that he saw Raffin coming as usual from the cemetery. The entire party hastened to the assistance of their comrade. In order to put this strange being off his guard, a peace officer was procured, and

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he arrested all persons who were passing by, and Raffin among the rest. They were all searched: in the stranger's pockets were found the same papers as before; but nothing to which suspicion could attach. The men who searched him declared that they were nearly suffocated by the horrible odour which issued from every part of his body.

"Two days elapsed, and Raffin continued to go out every day. Among the persons he visited was a young girl who followed the business of a milliner; inquiries were made about her, and it was discovered that although she had previously been of a healthy constitution, she had, since Raffin had known her, become pale and sickly. At another of his visiting places, a widow who had been remarkably stout and ruddy, suddenly became pale and emaciated. On the third day, a young man, about four-and-twenty, called at the Pepin Hôtel; he inquired for Raffin, and being informed that he was out, appeared much vexed. He said that he would wait his return. In about an hour this mysterious being arrived, and the young man, as soon as he perceived him, sprang upon him and seized him by the collar. The prodigious strength of the nocturnal adventurer enabled him to overpower the youth, who called him an assassin and a monster. Feeling himself unable to maintain the contest, and that his strength was failing him, he drew a knife from his pocket, and plunged it into the side of Raffin. It was distinctly seen that he gave him *but one* stab; four witnesses who were present bore witness to this fact.

"Raffin groaned and fell dead. The young man fled, leaving his knife in Raffin's body. A surgeon was sent for: Raffin was undressed; when it was discovered that he had *six* bleeding wounds; two in the throat, two in the right side, one in the abdomen, and one in the thigh. All present were confounded; their testimony was unanimous, that only one blow had been struck. The knife, too, was found to correspond with only one of the wounds, that in the side; the rest appeared to have been inflicted by poinards, swords, stilettoes, or other pointed instruments.

"The apartments were searched, but nothing was found except his clothes and the papers above mentioned; neither money or property of any description. The passports described him as a citizen of Strasbourg; but beyond this there was no clue to lead to a discovery. The local authorities of that place could furnish no information, owing to the removal of the registers during the revolution.

"Search was made for the young man who had stabbed Raffin; he was easily found. The account he gave was as follows:—He was paying his addresses to a young female, when Raffin became his rival, and was preferred to him. The girl soon fell into ill health. She complained of frightful dreams; and affirmed that she was nightly sucked by a being of frightful appearance, but who, nevertheless, bore a strong resemblance to Raffin. She made this disclosure to the sister of her first lover, who, alarmed at the discovery, communicated it to her brother. The young man had that morning seen the object of his affections breathe her last, and his feelings being violently excited, he had flown to challenge Raffin, but being nearly choked by him in the struggle that ensued, he had stabbed him with his knife, in order to free himself from his grasp.

"At the hour appointed for conveying the body to the place of interment, what was the horror of the persons on entering the room, to find the body gone! New rumours were afloat; by some it was thought that the body-snatchers had obtained possession of it; active observations

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were made in all the schools of surgery, but no discovery took place. About six weeks elapsed, when, to the horror of the people of the Hôtel Pepin, Raffin once more presented himself. An alarm was raised; he was secured and questioned, when he made the following statement.

"Some medical students stole his body for the purposes of dissection, but when about to commence operations, the supposed corpse gave signs of life. They applied proper remedies, and succeeded in restoring him to existence. Finally, they had bound him by an oath not to betray them. This was plausible enough, and the story was believed by all but the police.

"I gave orders," continued Fouché, "to have Raffin arrested. As soon as he was placed in confinement, I paid him a visit. He was strongly bound, and, in spite of his entreaties, supplications, and resistance, I resolutely plunged a surgical instrument into his flesh, which, without producing any injury, would cause an effusion of blood. When he perceived my object, he became furious, and made inconceivable efforts to attack me. He threatened me with his future vengeance; but, heedless of his violence, I plunged the instrument into his flesh. No sooner did the first drop of blood appear, than the six old wounds opened afresh. All efforts to stop the bleeding proved fruitless, and in a short time he bled to death.

"Eleven persons," said Fouché, "were present at the scene I describe. Our amazement was inconceivable. We beheld before us a Vampire!—a blood-sucker! I had expressly summoned MM. Cuvier, Fourcroy, Codet, and Hortal;—they witnessed the fact, and were astounded. I must acknowledge, however, that they afterwards seemed inclined to consider the affair as a trick of the police. They professed their belief in poison, but not in witchcraft; and the silence they have observed must be attributed less to their promise of secresy than the result of a scene of which they would have fain not have been spectators. The corpse was rolled in a great number of wrappers, the head and hands being first cut off, the whole was then buried. And Raffin has not returned a second time to demand the key of his apartment."

THE RING OF CHARLEMAGNE.

[*From the French of Cordellier Delanoue.*]

In the year of grace 780 (about eleven years after the period of his coronation at Noyon), the victorious Emperor Charles, since known as Charlemagne, was celebrating at Worms the festival of Easter on his return to Saxony. The campaign had been attended with the most signal success, and its principal result was, that the Saxons were baptized in thousands—in fact, the whole people became Christian. This national baptism took place at Orcheim, and towards the close of the year, the Emperor repaired to Rome, and passed the winter in Italy.

In Italy—the land of smiling and luxuriant nature—the land where the art of the heathen is overshadowed by the outstretched wings of Christianity—Charles was filled with the noblest spirit of enthusiasm; which, thanks to the boy-god, whom these heathens painted with wings and blind, fit emblems of the unthinkingness and volatility with which he too frequently inspires his votaries, soon changed to the tender-

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ness of love. The Emperor was then in his thirty-eighth year. The object of his passion was a Roman beauty, named Saphira, and who, to the gifts of that dread power which beauty always confers, was endowed with those light and elegant arts that women know so well how to use to attach hearts to them; and, still more, she was an enchantress, versed in other and less holy and legitimate sources of attraction. She was the same enchantress whom Virgil has described for all futurity, crowned with dark wreaths, and brandishing the symbolic laurel bough, with which she traced around her the magic circle wherein she sought to encompass her lover:—

"Ducite ab urbe domum, mea carmina, ducite Daphnim."

When Charles left Rome to proceed to Brabant, he took Saphira with him. On the evening previous to his departure, the beautiful Roman went to consult a sister enchantress, who resided at the other side of the Tiber, and whose reputation in her art was at the highest.

"Shall I preserve the affections of Charles?" she asked of the Transtiburine Zingara, in a voice where love and fear held divided supremacy.

"As long," was the reply, "as you preserve the ring which I shall now give you."

And Saphira saw on the witch's wrinkled fingers a small plain gold ring, in the centre of which was set a magnificent brilliant.

"What, and whose ring is it?" demanded Saphira.

"It formerly belonged to Cleopatra," gravely replied the sorceress; "and it was through its spell that the Egyptian queen, who was small, dark-complexioned, and mean-looking, came to be so beloved by Antony. What, then, shall measure the powers of this jewel when it becometh yours—you, who are the Queen of Beauty? It is composed of the purest gold, and the holy Father, Adrian, has blessed it. Know, then, that it has received all powerful consecrations. When Hannibal caused an urn full of the rings of the Roman knights slain at Cannæ to be brought to his tent, the sparkle of this brilliant caught his eye, and he wore it for some time; hence his success in all his enterprizes during the continuance of that period. But one day he lost it, and from that instant his generals betrayed him, and it was only in flight he thenceforward fought nobly. Take thou the ring, the talisman of glory and good fortune; in your hands may it again prove the talisman of love; never lose it, and you shall be always beloved, always powerful.—By the way, is not your name Saphira?"

"Yes," was the careless answer of her visiter; "that is my name."

"As it should be; this stone is a sapphire also; your own this ring. Preserve it therefore carefully; and when you are about to die, instead of the obolus put under the tongue of the dead to pay for the last voyage, keep this ring in your mouth, and Charles will love you even in death. Farewell!"

The latter part of the old hag's promise did not appear to give over much pleasure to Saphira, who (naturally enough, I hear some young lady listener say) preferred to be loved while living, to this posthumous affection. Nevertheless, she took possession of the mysterious ring, raised it to her eye, and touched it with her lip, the sweet and odorous breath from which vainly sought to tarnish its lustre. And then, after putting it carefully on her finger, she thanked the sorceress, and quitted her dwelling.

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When the Emperor beheld her on her return, he fancied her more beautiful, more seductive, more full of wit and vivacity than ever. He quite forgot his Queen Hildegarde, by whom at this period he had had six children, and vowed to Saphira the warmest and most enduring affection. He swore to love her till death.

Let us now proceed to Aix—which was not then Aix-la-Chapelle, the imperial city, but a small bathing village, of no pretensions to the series of honours which have awaited it since, down to the Congress which many of us remember to have been held within its walls. Then it had neither palace nor city; no cathedral then raised its marble walls and pillared heights to kiss the sky; neither did any splendid mosaic steps lead to its gorgeous dome. All these wonders of art were realized subsequently to the date of our story. But on our arrival (by the aid of Cleopatra's ring let it be) we find only a castle, erected by King Pepin, in which dwelt Queen Hildegarde.

The Queen had a commanding aspect, and a bold half-masculine voice. She was as yet ignorant of the fact that her victorious spouse had yielded to the charms of a rival. She was unacquainted with his journey to Rome, and, good easy Queen as she was, did not so much as dream of the existence of Saphira.

One morning, the palace resounded with the unaccustomed sound of many voices. The victorious hero had returned with his suite of pages, servants, soldiers, and courtiers. He alighted from his litter at the principal gate of the palace, and was instantly conducted to the Queen's apartment.

"At length I have returned, my beloved," and he kissed her tenderly on both cheeks; "thankful too should I be, for the holy Father has himself baptised our beloved son Pepin, and given him the royal unction. The same grace has been bestowed on my darling son Louis, now King of Aquitaine. The holy Bishop of Milan answered at the sacred font for Gisela, our youngest daughter, whom God long preserve! I have also sent Richulf, my reader, and Eberhard, my cup-bearer,—ambassadors to the Duke of Bavaria, to receive his submission, Eberhard I shall not miss, for I hold drunkenness to be the worst of crimes, leading as it does to all others; but I shall regret my reader. Gentlemen," continued Charles, turning to those who surrounded him, "let us not because of our arrival indulge in sloth and idleness, leading to inglorious inactivity: immediately after mass we shall enjoy the pleasures and excitements of the chase, and that no time may be lost, we shall take to the field without changing our attire."

The ordinary dress of Charles was the costume of his ancestors, the Franks; a tunic fastened with a silken girdle, bandlets at the knee, and sandals secured with three long interlacings; occasionally, particularly at night, he wore a large blue or white mantle, which at a pinch served for a coverlet, and descended to his feet. In winter, his additional costume was a close fitting coat of otter-skin; but he wore at all seasons a Venetian coat of mail, and his invincible sword, the handle of which was of gold, and the scabbard silver.

On the present occasion, however, the monarch was vested in more simple attire, presenting a marked contrast with the rich garments of the gentlemen composing his suite, who were decorated with garments of Tyrian dye, floating plumes of feathers, and rich and varied skins of animals.

The Lords of the Palatine, who were more anxious to seek repose

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after their journey, than accompany their royal master to the chase, felt some degree of annoyance at the orders he had just given. But aware that they could not resist the authority of their sovereign, they resigned themselves in obedience with the best grace possible.

When the Queen found herself alone, she ordered into her presence a young clergyman of her own suite, who was ambitious of a bishoprick, and thus addressed him :—

" Gaul, if you will do me a service, you shall have the first see that becomes vacant."

" Your august majesty has but to speak, and command my services."

" You must follow the hunting party, and on your return let me know all that takes place."

" It shall be so, your majesty. At this very moment the Bishop of Rhineberg is on his death-bed——"

" He is already out of the number of the living," spoke the Queen, interrupting him, " and it depends entirely on how you acquit yourself in this matter, whether you are to become his successor. We shall see."

The young priest discharged the duty entrusted to him with the strictest attention, and at night, after his return, presented himself to the Queen, and kneeling, thus addressed her :—

" August Queen, our Sovereign Lord the Emperor, impatient of delay, entered the forest in pursuit of the buffalos with which it abounds, but at sight of these immense animals, the greater part of his attendants and companions quitted him—only one female.——"

" Ha ! a woman," murmured Hildegarde.

" Yes, madam ; she remained constantly at his side, regulating her course by that which his majesty took, and never losing sight of him for an instant."

" Is the woman handsome ? "

" Yes, august Queen,—an enormous buffalo rushed out of a thicket, and stopped close to the Emperor. The courageous Charles, who never knew fear, and who was mounted on one of the fleetest of his chargers, quickly drew his sword, and sprang forward to encounter his fierce antagonist. The animal evaded the stroke aimed at his forehead, and butting at the emperor, gored his thigh in two places. He then dashed back into the thicket, amidst a shower of darts and javelins. At this critical moment, most august lady, it was that the emperor made manifest the depth of his attachment to you ; for disengaging his leg from the stirrup, whilst all in attendance pushed forward to offer his majesty assistance, —" No !" said our most excellent sovereign, " I wish the Queen to see me in my present condition."

" And this woman," demanded the Queen, " what did she then ? "

" She sprang her horse forward after the enraged animal, and launching a javelin at him, struck him with an aim so sure and deadly, that he fell lifeless at her feet. August Queen, your imperial husband runs no danger. The only indication of his wound is that he is slightly lame, but that signifies not. The buffalo is dead, and the attendants will present its enormous horns as a tribute to your Majesty."

Scarcely had the young priest thus spoken, when the chamber door opened, and Charles entered, limping, and leaning on the shoulder of Meginfreid, his chamberlain. In his retinue came the nobles in crowds, not as they had gone forth to the chase, in their unsoiled and gorgeous court dresses, but dust-covered and weary, their splendid plumes torn to pieces. As he entered, the Emperor, in malicious irony, could not ab-

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stain from drawing attention to the piteous attire in which they now presented themselves to the Queen, while he spoke,—"Oh! ye men of gold, and plume, and scarlet,—miserable beings, why did you not imitate my attire? See my cloak, it is now as fresh as when I set forth for the forest. What best supplies the wants of man? linen, wool, and steel."

At the side of Charles, stood a female of noble and graceful bearing, with calm assured countenance and lustrous eye. Behind her, two Persian slaves took their station; they were presents from the Sultan Haroun, to Charlemagne, and carried the enormous head of the redoubtable buffalo, which on its horns' points still presented the blood-stains.

Hildegarde uttered a cry of dread at sight of the present intended for her. The Emperor ordered the threatening trophy to be deposited at the feet of the Empress, and thus addressed her,—"What reward doth he merit who delivered me from the enemy that inflicted this wound?"

As Charles spoke, he pointed to the wound in his thigh.

"Doubtless all thanks and gratitude that an Emperor should display," replied Hildegarde, shrinking involuntarily at sight of the stranger, who fixed upon her, her large black devouring eyes, full of fascination and fire.

"Behold!" said Charles, pointing to Saphira, "here is the courageous champion of the buffalo, the bold knight who preserved my life. All else had deserted me—only one—a female, remained. What reward shall we bestow upon her?"

"My friendship first of all," said Hildegarde, as she embraced the beautiful stranger. From that moment the Queen and the young Roman beauty became inseparable friends.

Gaul, the Queen's chaplain, immediately reminded the Queen of the bishoprick promised for his services on the day of the chase. Hildegarde, who felt embarrassed by the promise she had made, counselled the young priest to wait patiently a short time longer.

"But," he timidly remarked, "the Bishop of Rhineberg is dead, most gracious Queen, and your majesty, yourself——"

"True," replied Hildegarde, "but the matter is not so urgent, the vacancy has not yet been filled up."

"The very reason, your majesty, why I seek the appointment; *when* it is filled up it will be too late."

"If you desire," said the Queen, in a tone marked with some import, "that I should let you see the crowd of aspirants to the appointment,—get behind that curtain, and mark all that passes."

When he had concealed himself, Hildegarde ordered those in attendance to be admitted. A crowd entered the apartment, amongst whom were several officers of the imperial household, who besought the Queen's intercession with the Emperor in their behalf.

The severe Alcuin, Charles's councillor, and Abbot of St. Martin-of-Tours, had more than once reproached the courtiers for their insatiable cupidity. On one of these occasions, he vehemently declared,—"by the God of Heaven, that if the Emperor was aware of their doings, he would raise his invincible arm and annihilate them all."

"Well, poor priest, do you still persist in your ambitious hopes?" cried Hildegarde, suddenly drawing aside the curtain which had concealed Gaul from sight. The poor fellow threw himself at the Queen's feet, where he remained unable to utter a word, amidst the hardly suppressed jeers of the whole assemblage. They would probably have gone

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further, but that Alcuin reminded the crowd that the Scripture had said, "God will raise the humble, and destroy the proud."

A few days after this occurrence, Charles was about to sit down to dinner, and the attendants were in the act of placing before the Emperor his favourite dish. The learned Alcuin had just opened "the City of God," the admired work of St. Augustine, his custom being to read during the Emperor's repast, when a sudden exclamation was heard.—It was from Saphira, who had lost her ring.

It was eagerly sought for in all directions, but sought for in vain; one of the golden ewers, that in which she had washed her soft and silken hands, had been removed, and the water it contained thrown into a pond in the palace gardens.

"Wherefore," asked Hildgarde, "all this trouble about a ring? My dear lord, allow this Italian to look after her ring herself, and let it not cause you the loss of your dinner also."

The Emperor was not so much annoyed at the tone of the Queen's remark, as he would formerly have been, but remained silent, and approaching the table, commenced his dinner.

The repast was a silent one. Hildegarde removed her chair some distance from that of Saphira, casting upon her, so lately her bosom friend, frequent looks of anger and jealous mistrust. It appeared as if she only now discovered, that in her she had always had a rival, and the discovery awoke all her first resentment.

Charles, to get rid of his own thoughts, which were tinged with no small degree of annoyance, spoke of his music and his chapel. The kings of the Franks gave the latter name to the sacred relic which they possessed, on account of the cope (*chape*) of St. Martin, which they carried with them in all their wars as a gage of victory.

"Is there not," said he, "a bishoprick vacant somewhere?"

"That of Rhineberg, my lord," replied Alcuin.

"So high a dignity must not be suffered to remain longer unoccupied; I appoint to the vacant seige, Father Hetton, the wisest priest of my court, and who to wisdom adds all the other necessary acquirements. Let him learn our pleasure, and prepare by fasting and prayer for the performance of his sacred duties; but above all, let him not forget that this is the vigil of St. Martin."

The Queen rose abruptly, saying, "that she could not continue to sit at the same table with a stranger, who had introduced herself into the palace by stratagem, if not by magic, and whose presence was to her an intolerable offence."

The Emperor restrained his anger, and made a signal that he wished to be left alone. As Saphira approached the door, he detained her gently by the arm, and addressed her,—"Hildegarde was not altogether wrong, beauteous Saphira?"

"My Lord," replied the Italian, with a strange smile, "I fear a Queen as little as I do a buffalo."

"Saphira, you leave Aix to-morrow."

"Charles, you have repudiated your first wife; you have deceived your present. Nought else remained, most magnanimous Emperor, but to drive me away who am your mistress, or to deprive her of life who has saved yours."

"Listen, Saphira; your wrath breaks forth in the language of imprudence; the Queen must be appeased, and not annoyed in this manner. You shall only pretend to leave Aix; but you shall still inhabit this

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palace. There is a building in the garden, which shall serve for your asylum; there I shall visit you daily. Adieu, for the present."

From this day Charles commenced his botanical studies, and took evident delight in the cultivation of his garden.

As the Emperor had commanded, Hetton, the new prelate, was informed of his unexpected elevation to the episcopal throne of Rhineberg, and the effect of the intelligence was to drive him mad with joy. He invited to his house a crowd of guests, took his seat in the midst of them, clothed in silk and purple, and regaled his friends with the most sumptuous viands and most precious wines; and assumed all the state and dignity of a king, save the sceptre, crown, and golden orb. The guests at this more than eastern banquet, held in their hands golden goblets, sculptured in the most exquisite fashion, various of form, and filled with perfumes. Around them attended an army of servants, with musicians and singers. At the gate stood sentinels on duty, in the richest uniform. Never before had such a banquet been given in Aix; the night was spent in riot and debauchery, and when day appeared, it found the poor prelate gorged with wine, and wholly insensible to his recently conferred grandeur.

The Emperor, who regularly attended all the offices of the church, remarked the absence of the new Bishop from the vigil of Saint Martin, and when, in the course of the appointed prayers, it came to the verse to which the prelate had to make the response, all was silent; no one daring to answer in the place of the absent functionary. There was, consequently, a pause in the service.

Charles, highly offended at this, gave directions for the prayers to proceed; but still all were silent, for each trembled, dreading the Emperor's anger.

"Let some one—any one," cried the Emperor, "sing the response."

This new command would still have produced no other effect than silence, if Gaul, the poor priest already known to the reader, had not been present, concealed from view in the deep shade of one of the pillars: breathing inwardly a short prayer to Heaven, to inspire him with courage, he boldly sung the response.

The surprise of the whole congregation was at its height. The ministrants at the altar would have interrupted him from proceeding, but Charles ordered that he should go on with the response to its conclusion. When he had done so, Gaul, who had never learned the succeeding portions of the service, commenced singing the Dominical prayer, in a voice full of harmony, and so wholly absorbed the listeners, that when he reached the part, "*Adveniat regnum tuum*," all, whether they would or not, joined in the succeeding "*Fiat voluntas tua.*"

After lauds, which followed matins, the King returned to his apartment in the palace, to clothe himself in his robes of state, in preparation for the day's ceremony, and while so engaged, ordered Gaul to be summoned into his presence.

"Who gave you leave," said the Monarch in a severe tone, "to sing the response?"

"My lord," answered the young priest, trembling, "your Majesty commanded that some one should answer."

"Right," said Charles appeasingly, "but what made you sing the Dominical prayer?"

"May it please your Majesty, it occurred to me that it was better to sing the first that occurred to me than delay the service."

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"You acted rightly," said Charles, smiling on the priest, "and you deserve that something should be done for you. This proud priest, who respected neither his God nor his sovereign sufficiently to abstain from his debauch for one night, shall not have the vacant see; so decreeth the will of God, which I, his viceroy, obey. You, the finger of Providence seems to have designed for the dignity—yours it shall be. Hail, then, Bishop of Rhineberg! and take heed that you rule your diocese in accordance with the apostolical and canonical rules."

Thus was it that Gaul obtained the mitre; and the strangest part of the whole occurrence was, that as soon as the intelligence was spread abroad, it excited neither surprise nor discontent amongst the lords of the court. Even the former enemies of the humble priest congratulated him on the dignity to which he had, they declared, so worthily attained: and instead of jealous imprecations, the new Bishop received nothing but flattery and congratulations.

The cause of his unexpected good fortune has been since discovered. The lucky Gaul had found Saphira's ring.

ALCIPHION.

FREEMASONRY IN KENT.

"Reform it altogether."—*Hamlet.*

DEAR SIR AND BROTHER,—If we examine with any attention the various institutions and societies in the world, which time and circumstances have given birth to, we shall find them all governed by some regulations; and whether strict or lax, these regulations are for the most part adhered to and acted upon; were it not so, confusion and disagreement must necessarily ensue, especially when any departure from, or neglect of those regulations takes place, and is persevered in for a length of time. When such is the case, and the leaders and guides of the institution become indifferent to the enforcement of their peculiar laws, the individual who is anxious to recal the body into the proper path, and revive the effect of regulations that might as well not exist as be un-enforced, is certain of meeting difficulties that he scarcely contemplated. When he attempts so desirable an object, he is thwarted by the influence of the custom that has prevailed for so many years; if he cites any law departed from, he exposes himself to the charge of being meddlesome and unnecessarily particular, till he despairs of effecting any salutary change.

Such were the feelings I entertained on the morning after the Provincial Grand Festival held at Sheerness on Whit-Monday last, and I felt a keen disappointment when I remembered how many things the county of Kent was deservedly celebrated for. I reflected on its contiguity to the metropolis, the centre of all that is desirable to know, and yet Masonry in this province seemed to me to be at a very low standard; I judge so, at least, if the Provincial Lodge is, as it ought to be, constituted of the *élite* of the province; but I should hope such is not the case, although I have had very little opportunity of judging, having never

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been but in our own Lodge; for there seemed to me to be an invincible determination to persevere in a course ill calculated to promote Masonry, and thus spread its benign principles more widely—to stimulate the rising and enterprising Mason, and to encourage all to a more profound inquiry into the beauties and excellencies of the Order, an Order that requires more, and deserves more from its members, than too many, I fear, are disposed to contribute.

About a month previous to the Festival, our Lodge received a summons to attend a preparatory meeting, at which the necessary arrangements were to be made for the ceremonies and proceedings of that day. The first disappointment the deputation from our Lodge experienced was, that, instead of finding deputations from the other Lodges in the province, none were summoned, and the only individual present belonging to a Kent Lodge, besides the deputation from 184, was Bro. Key, the W.M. of the Lodge at Gravesend, and he came there in consequence of an invitation from Bro. Keddell, P.M. of 184, one of our deputation, who, anticipating that all the Lodges in Kent would be required to send a deputation, wrote to Bro. Key to attend if he could. You may then guess how disappointed our deputation was; for it was considered that the preparatory meeting was for the purpose of transacting business of some importance, especially as it had been the custom previously to summon every Lodge in the county. In the course of the day, some questions were asked as to the appointment of the Provincial Grand Officers, as an impression seemed to rest on the minds of some, that such appointments were *for life*. The attention of the D.P.G.M. was called to the point, but he was not to be moved, even when the Book of Constitutions was put before him, which, under its proper head, provided, or, I may rather say, enacted, that such officers should be annually nominated and invested. The D.P.G.M., and some of the other Provincial officers, seemed rather to forget that after twelve months serving, the officer was privileged to take his rank as Past Provincial officer, and, consequently, sustained no lessening of his dignity, or to imagine that there was no honour at all in being a Past-officer, and the latter supported the D.P.G.M. in his determination not to make any change in his appointments at the ensuing Festival, save and except the filling up of such vacancies as might occur by the non-attendance of any of the Provincial officers of last year. Remonstrance was in vain; a peculiar kind of delicacy prevented the D.P.G.M. from taking an office from any one to whom he had once given it, "nor should he do so," he declared, "while they were disposed to execute their respective offices." Such a declaration astounded us.

The D.P.G.M., although a worthy, courteous, and well-disposed gentleman, very zealous for the cause of Masonry, has imbibed these incorrect views from the laxity with which the Constitutions of Masonry have been acted up to. Such a declaration did not fail to produce a strong sensation in the minds of the Deputies, a sensation that imparted its character to their countenances too visibly to be unnoticed; so to palliate the bitterness of the disappointment, the P.G. Secretary assured them, that there was no occasion to be uneasy, as there would be from six to eight vacancies, which vacancies would, in conformity to ancient custom in the province, be conferred on members of the visited Lodge. Towards the conclusion of this affair, the P.G. Secretary summoned all the Provincial Officers who held office at the last Festival; while doing so, the following question was asked:—"Brother P.G. Secretary, if all

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attend, how are these vacancies you have assured us will occur, to take place?" To which he replied in a similar strain of assurance to that in which he first expressed himself. But then another question was asked—"Why summon them at all, specially? they can attend and rank as Past Officers." That, it appeared, was too great an indignity to offer them. Why should not those gentlemen share their promotion with others, more especially as they themselves lose no rank by retiring from active duties? If they love Masonry, and feel an interest in its spread by advancement, is the fact of keeping the palm in their own hands a proof of such love and interest? I call on them as Masons, to reflect, and not to persevere in encouraging such feelings and desires so opposed in their effects to the object we all have in view. Does our M.W.G. Master retain his Officers in the Grand Lodge in such a manner? The question needs no answer. Surely then the D.P.G.M. would not depart from the right path, were he to follow the Royal Duke's example, and thus widen and extend his intercourse and communications with the Lodges in the country, a step that would not fail to be highly beneficial in its consequences, and be a means of harmonizing the system of working throughout the province, an object, I *know*, that is highly to be desired.

I would, in accordance with the feelings that have prompted me to write these observations, not leave the work where I found it, but would humbly suggest means whereby this state of things might be remedied. It cannot be supposed that the day of the Festival is the fittest day to transact business that could be thought of; no one who has attended a Festival of that kind, will contend for a moment that it is. I should think, therefore, that a meeting at some convenient time before the Festival would (under existing circumstances) be very beneficial; there deputations from each Lodge could attend and organize a uniform mode of working, and by comparing their several systems, construct, under the able superintendence of such an efficient and talented Brother as Bro. Key, W.M. of Gravesend Lodge, such a plan for the future conduct of the Lodges, as would effect such improvements, as would raise Masonry in Kent to its proper place among the Masonic bodies in the United Kingdom. The Provincial Officers could be nominated, avoiding all the confusion created by deferring such nomination to the day of the Festival, and removing the difficulty complained of by the P.G. Secretary, that he could not always find enough to fill the Provincial Offices, especially if the D.P.G.M. would direct the P.G. Secretary to add to the summons for the meeting, a request that the W.M. of each Lodge would furnish the P.G.S. with the names of those in his Lodge who were qualified and disposed to fill a Provincial Office; there would then be no lack of candidates for the offices, because the advancing Mason would see something before him, to stimulate him to further progress; under the present system there is no prospect, no encouragement, and no wonder that Masonry is on the deline in Kent, as the W.M. from Margate, writes, when such proceedings are countenanced and promoted by those in authority.

So much as to the preparatory meeting; but what shall I say to the Festival day; a day that should be characterized by order and decorum, —a day on which all that could be should be done to impress the minds of the spectators in favour of the Craft,—a day on which the splendid clothing of the Provincial Officers should have been displayed to the eye of the young Mason (for human nature must and will be acted on by such displays), to prompt him to bestir himself, and press forward

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for the highly prized purple,—a day on which the admiring gaze of the spectators would linger delighted on the gorgeous trappings, and the slowly ordered pace of the Provincial Lodge, redolent with *purple* and *gold*, a striking contrast to the mild, celestial blue of the subordinate Lodges; but very far short of these effects was the appearance of the Provincial Grand Lodge of Kent. In fact, to be brief here is a duty, and therefore to particularize would be too tedious, let those who can do so, disprove the assertion, that it was disgraceful. I simply say, there were but two P. Officers properly clothed in the whole Provincial Lodge: thus much for the procession.

After the return to the Lodge, Bro. Key called the attention of the D.P.G.M. to the mode of appointing P. Officers. The D.P.G.M., however, assured the assembly, that while his Officers supported him, he would support his Officers. To encumber these remarks with more of the proceedings of this day is needless. There was scarcely any thing to relieve us; and had it not been for a spirit-stirring speech of the W.M. of 184, dull indeed would have been the social board. Well would it be if the Board of General Purposes would appoint one of their number to attend a Kent Provincial Meeting.

Under these circumstances, you may well imagine, that to our Lodge any thing but gratification was imparted by the occurrence of the Festival at Sheerness. I speak, I am sure, the sentiments of all my Brethren, when I say that we were all bitterly disappointed, when we found that Brothers Edgcombe and Keddell were not appointed to Provincial Offices. There are doubtless many well deserving Brethren in the province, and many senior to them; but when I consider the services these Brethren have rendered to Masonry in Sheerness—when I reflect on the exertions they have made to keep alive the spirit of Masonry, and kindle its sacred fire among us, I do think that no Brother in the province would have felt himself neglected, or passed by, had these worthy individuals been honoured as they deserve. When a cloud encompassed our Lodge, when all around portended dissolution, and every thing wore the aspect of annihilation, these Brethren remained firm at their posts, rallied to the flag, giving spirits to the other members, and infused fresh vigour among them, and they now experience the rich reward of their exertion, in witnessing the regular assembling of their Lodge in harmony, order, and good fellowship. Of Br. Keddell I have no need to speak to you; you are well acquainted with him I believe, as I have often heard him speak of you; you, therefore, are better able to appreciate his worth: we entertain a high sense of his merits, and as a proof of our esteem and regard, we have presented him with a Past Master's Jewel, and we trust he will long be spared to us, that we may avail ourselves of his counsel and direction. But my regard for my Brethren alluded to, has almost induced me to omit to record that *one* Provincial Officer was appointed from our Lodge, a Provincial Grand Steward. Contrast the conduct of the D.P.G.M. at Hythe, I have the by-laws of the Hythe Lodge before me, where I find that at the last Prov. meeting held there in 1838, there were *no fewer* than *seven* of its members in the P.G. Lodge, viz.—one P.G. Orator, three P.G. Stewards, one P.G. Warden (junior), P.G. Record-keeper, Provincial Grand Seal-keeper.* Does not this call for some reform, some more consistent proceedings—are the principles of Masonry to be a mere cypher?

* Some of these appointments are peculiar to the province of Kent.—Ed.

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I have thus endeavoured to lay before you some materials that will help you to arrive at some idea of what Freemasonry is in the P.G. Lodge, I will not say in Kent, because I know I should be deceiving you. There are some Lodges who sympathize with me on the unpleasing aspect of Masonry in the high places; but we indulge in the hope of a brighter day. We hope that our Brethren may see that these proceedings are at variance with the principles they profess; they cannot be insensible to the expressions that fell from the lips of Br. Key; they cannot controvert his positions, nor cast a shade of unreasonableness over them; let them remember that there are those in the province who deserve promotion as well as themselves. Do they imagine the offices they hold are *their birth-rights*? Why cannot *they resign* after serving twelve months, and thus spare the delicacy of the D.P.G.M? I hope these remarks will rouse the P.G.L. to a sense of their apathy and neglect of Masonic principles. I trust they will discard all these glaring abuses, and by consistent conduct, place Masonry on the eminence its benign and benevolent principles so imperiously demand.

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FEMALE FREEMASONS.

WITH A PORTRAIT OF THE HON. MRS. ALDWORTH.

We re-publish from the Cork Standard, of 29th May last, the following curious circumstance, professing to be no less than the initiation into Masonry of a most amiable woman. The case sufficiently proves, that when a woman's mind and heart are set upon the accomplishment of an action, it is not a slight difficulty that will deter her. Several correspondents have so earnestly requested us to insert the article, that we cannot refuse; but it is fair to state, that the circumstance has been particularly alluded to at page 201, vol. 2, and partially at page 194, vol. 3, at least we presume the remarks allude to the same lady.

Desirous of presenting to our fair readers in particular, at all times, whatever is worthy of preservation, we have embellished the present number with a portrait of this singular lady. It is taken from a rare plate, lately presented by Brother Grimstone to the Royal York Lodge, No. 7. That excellent Mason received it on the 18th of June last, as a compliment from Brothers Cotter and Grose, of No. 71, Cork, their own mother-Lodge, and in which the initiation of Mrs. Aldworth took place. Those Brethren at the same time, bore testimony to the facts stated.

STORY OF THE HON. MRS. ALDWORTH'S INITIATION INTO THE SUBLIME MYSTERIES OF FREEMASONRY.

(From Tales of my Grandmother.)

(FOR THE CORK STANDARD.)

In the city of Cork many years ago, a Mr. Maberly kept a house of entertainment, and in it was held a Freemasons' Lodge. The Hon. Mrs. Aldworth, a lady of rank and fortune resided in the neighbourhood of the city, and hearing much of the mysteries of the Craft, had

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a most unconquerable desire to acquaint herself with them, and being a woman of resolution and perseverance, she left no means untried to come to a knowledge of the secret. She contrived various stratagems to accomplish her purpose, but was as often defeated by obstructions impeding her progress.

It is a proverb that "a golden key can open every lock." Mrs. Aldworth appears to have been aware of this, for she made a proposal to Mr. Maberly, the landlord, to assist her in effecting her determined purpose at all risks to be initiated into the mysteries of the Craft—but little did she know of the inflexibility of a free and true-hearted Mason. The landlord may (it is true) yield to temptation upon any other subject, but on the one in question Mr. Maberly was temptation-proof, and Mrs. Aldworth gave up her efforts with him, adding, that she may as well think to move the world, as to prevail on him, "he being a True and Accepted Mason."

Though the lady's powers of persuasion failed with the landlord, she had some hopes of making an impression on the landlady, and soon succeeded in gaining her over to assist the project, and between Mrs. Aldworth and the landlady, many plans were projected to effect the purpose, but they were all successfully frustrated by impediments in superior variety. Mrs. Maberly acquainted the lady that though her husband was a man of unshakable integrity, something might be done with Tim Jinkins, the Tyler, to whom they communicated the lady's desire, promising a large reward should he connive at the several plans laid down to effect a private and secret admission (unknown to the Craft) and during Lodge hours, whereby Mrs. Aldworth may inspect the proceedings, and acquire the secret of Freemasonry.

But here again they failed, for it is an axiom that since the first institution of this ancient and sublime Order, no member of the Craft has ever revealed the secret, nor can they it seems were they so disposed, or however necessitous their circumstances might have been. Be this as it may, Tim Jinkins, a faithful and true-hearted Mason, marched about the lobby brandishing his flaming sword and his apron on, attired in his Sunday clothes, with a capacious cocked hat grown rusty in the service—to the terror of the prying and inquisitive. And faithful to his trust, he informed the Master of the Lodge that efforts were using in a certain quarter to come at the secret, which made the officers more circumspect and vigilant. On this disclosure Brother Maberly was brought to the task, and fearing that the Lodge would be removed from his house, insisted that his wife should not meddle in so fruitless and dangerous an experiment, which for the time being disconcerted the lady's schemes.

Weeks and months went by, still Mrs. A. was determined to accomplish her purpose, and to prevent all suspicion did not appear at Maberly's, but effected an interview with Mrs. Maberly elsewhere, through the intervention of a remarkable character residing in Cork in those days called Bounce the cobbler. These interviews were occasionally renewed until their plans were determined on and ripe for accomplishment. Mrs. Maberly had experiencod so much kindness from Mrs. Aldworth in the way of favours, that she heartily entered into all that lady's views. Both resorted to every device that female ingenuity could devise to procure for Mrs. Aldworth the accomplishment of her sanguine wishes, but without effect. The plaguy Tyler (*fidelis ad urnam*) and his flaming sword thwarted every project.

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After more mature deliberation the landlady proposed to have a chest conveyed into the Lodge-room, and there let it remain for some time, and at a farther opportunity to assist the lady into it, and then fasten the cover with a padlock to prevent suspicion and search. But on consideration this plan was given up, first, because of the want of ventilation, and secondly, it was so low in situation as altogether to exclude a view of the actors while engaged in their sublime mysteries and avocations.

Ripe in expedients, it was next proposed to make a peep-hole in the ceiling, and start a board in the chamber overhead, through which aperture it was theoretically obvious that the lady could gratify her curiosity to the fullest extent, she having thereby a bird's-eye view of the proceedings generally, and would experience no constraint from confinement and want of air. But this very feasible plan was relinquished for some reason that has not transpired.

About this time Mrs. Maberly attended an auction in Hanover-street, then one of the most respectable streets in Cork, and being in want of a clock purchased what was then esteemed a handsome one, having a circular pane of glass of small dimensions in the door of it for ornament, and to satisfy folks that the clock was going, as it was intended to command a view of the pendulum on which was painted the rising sun. In those days clock cases were usually painted and japanned, and Mrs. Maberly had Masonic emblems tastefully executed in gold leaf upon the clock-case as an appropriate ornament to the Lodge-room for which it was destined.

The clock-case was intended as a hiding-place for Mrs. Aldworth as soon as the novelty of its beauty was worn out, and it was agreed to leave the works with one Mr. Aiken, a clock-maker in Cork, who was informed that he might take his own time in cleaning them, Mrs. Maberly having a plan in contemplation with which the pendulum and weights would considerably interfere. When matters were ripe for accomplishment, it was resolved upon by Mrs. Aldworth and the landlady that the clock-case was the only resource that remained, and at all risks Mrs. Aldworth determined to conceal herself within it on the following Monday evening, about half an hour before the meeting of the members. On which night one Mr. Skiddy, a merchant, and a Mr. Coppinger were to be made, as were also three officers of the 65th, then in quarters at Barrack-hill barracks, now employed as a depôt for convict prisoner, since the building of the New Barracks on the hill over Patrick's Bridge.

Accordingly the evening came, and all due preparations were made by the address and activity of the landlady, who had Mrs. Aldworth introduced in disguise, and aided by the help of one Nelly Macmahon, the bar-maid, Mrs. Aldworth was securely placed in the clock-case, but from its limits the lady was much incommoded, she not having been able to change her position; and but for her firmness and resolution any other person would certainly relinquish the object in view rather than endure the torture of remaining in one position during the protracted period of a meeting in Lodge, with extra business to prolong the ceremonies. To screen Mrs. Aldworth from observation through the circular pane of glass in the door of the clock-case, it was partially obscured with black paint, leaving a space sufficient for seeing through, yet so small as to escape notice.

The Brethren now began to assemble, and at length proceeded to

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business, Mrs. Aldworth all the time being an attentive observer, though under circumstances of considerable pain and inconvenience. But something was wrong, the proceedings were thwarted, the Craft could not work, and it was at once concluded that some person was concealed.—The members next the door opened it, but there was no intrusion from that quarter. Jinkins the Tyler was at his post, and no man need suggest to him the necessity of attending to his duty.

After the commotion had subsided, business was again resumed, but nothing went right, all was wrong—affairs were at a stand, and the Wardens proceeded to examine the adjoining rooms, but nothing could be discovered.

The apartments overhead were all diligently searched, and a general commotion amongst the members ensued. Baffled in every effort to find out the cause of the interruption, the members once more resumed their places.

At this period the lady in the clock-case was exhausted from confinement in one position, and for want of air screamed faintly from exhaustion, and went off into a swoon. The attention of the company was now directed to the clock-case, and on forcing open the door the unhappy lady lay stiff as a corpse, and was with considerable exertion and difficulty extricated from her situation.

Brother Maberly withdrew, and the screams of a female in an upper room attracted the attention of several of the Brethren who run up stairs, and there discovered the landlord chastising his wife, well knowing that she was the cause of the mortifying scene that brought disgrace upon him, and all the consequences resulting therefrom. For a space of twenty minutes Mrs. Aldworth continued in a swoon, the members of the Lodge were debating on what was to be done under the circumstances. Some voted for putting the lady to death—others opposed so desperate a step, and one of the Craft, more sensible and moderate than the rest, addressed the Lodge on the lady's behalf, contending that as there was no law, human or divine, why a female should not become a Free and Accepted Mason, proposed on the instant that the honourable Lady should be forthwith initiated into the sublime Order of Masonry—which was carried with acclamation.

The honourable lady was accordingly received into the confraternity, the only example on record, and she continued through a long and useful life to display for the benefit of her fellow-creatures the benevolent characteristics of a Good and an Accepted Freemason.

To the Editor.—Observing in the "*Cork Standard*" an account of a Lady Freemason, I am induced to place in your hands the following details.

In the year 1835, at a ball given by a London Lodge, I was musing in the refreshment room, (albeit, my dancing days, if ever I knew such, having long since passed), when my reverie was broken by the kindness of a lady who sat next me. She expressed a desire to be informed upon some Masonic matters. I endeavoured to excuse my want of gallantry, in having allowed her to commence so interesting a subject. Her countenance was sweet, but sad; her manners gentle, yet decisive: although a lady's age may be guessed, I would not rate the years of my incognita at more than thirty. I wore, at the time, several jewels, each

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of which I was describing, but I found that she was acquainted with every point I was sedulous to explain: from one subject we went to another, she advancing, and I retreating, until at last she fairly avowed herself a Freemason; and in gentle whispers and gestures gave me signs, tokens, and words. To my amazement, she explained the entire Mysteries of the Three Degrees; and upon my faithful promise not to divulge the story for three years, she related the following interesting details, adding, that my name and address were known to her; and that unless I heard from her to the contrary, the *facts* were at my service.

The time has expired.

I have never heard of my incognita, and am, perhaps, secretly impelled by the hope that the publicity of this story may be the means of further acquaintance with the interesting lady. If she be living, and should see this, I think it more than probable she will notice it. If she be no more—peace be with her.

But to the story.

"I am of a good Spanish family; my brother and myself were much alike; perhaps I was more masculine in my appearance than betokened the general character of a young girl upon whom every indulgence was lavished; whose every want was gratified; who was taught, by her beloved father, the precepts of holiness and virtue. We lost our dear mother when I was about six years of age, but I remember her well. My brother always reminded me of her, he was so gentle and so good.

"My feelings probably became directed by the nature of my studies, which were always passed with my dear father and brother. Indeed, my seclusion was almost perfect; I had no female associate except a serving woman—I wanted none. We lived retired from the world, and patiently abided the hope that our distracted country might yet be restored to a state of peace.

"It was difficult for my father and brother to be altogether free from a political bias, and I soon learned from them that every Spaniard owed a duty to his country and his king; and that the greatest circumspection was required to conceal from every one the secret meetings that took place among the brave and noble opponents of usurpation. We became suspected, and were compelled to leave our peaceful home, and to flee in the night—we became wanderers in our own land, and proscribed. After many trials, and months of wretchedness, we succeeded, by changing our names, and as much as possible our appearance, in becoming tenants of a house in the city of ——, and enjoyed something like an approach to cheerfulness. My father had secreted plate, jewels, and money—how, at the time, I knew not—these were gradually brought forth and sold. Our means of living were, after a time, considered to be suspicious, and we received an intimation, from a gentleman who had made our acquaintance, that my father and brother must fly; but how to escape, and where to go, he could not advise. My father and brother whispered together, and then requested me to retire. Their manner was so solemn as to excite my fear. I entreated to remain and share their thoughts. My father commanded me to leave them for a few moments, and then return—I obeyed.

"On my return to them I threw myself into my father's arms and implored his forgiveness. He told me that I could save them both; and my tears were soon dried.

"'It is your brother,' said he, 'whose life they are anxious to take;

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you and I are free; but he, the heir of my estate, and one whose rank and station are objects of hatred, must suffer; but through your means we may avert this dreadful calamity.

"'In this city there is a Lodge of Freemasons—you must visit it, dressed as your brother, whom you so closely resemble. He has frequently been there, and your disguise will not be discovered—your person, voice, and manner, all favour the deception. When there, you have but to claim protection, and all will be safe. I shall accompany you.'

"A few minutes sufficed to impart to me those mysterious secrets by which I entered the portals of a Masonic Lodge; but I knew not as yet how my brother was to be saved.

"I shall not describe my sensations during the period of the Lodge proceedings. I gasped with apprehension, and was frequently very near betraying myself. My dear father told the story of his grief and his wrongs, and received assurances of protection and support. We were conducted, by a secret passage, to the outskirts of the city, and were conveyed to a place of safety, where I had the happiness, shortly after, of receiving my dear brother, who had fortunately escaped in the following manner:—

"When we left him for the purpose of attending the Lodge, he dressed himself in my clothes—and I should here observe, that as, from childhood, we had often imposed ourselves upon our father, by changing dresses—so that on being visited by the officers of government, it was not surprising that they should be deceived. He told them that his father and *brother* had not returned home from their walk. A strict watch was kept, and he (my representative) was consigned to the care of an abbess to abide the directions of government. Here again he was fortunate, for among the visiting monks he discovered a brother Freemason, by whose good offices he was enabled to escape without observation.

"My father, soon after this occurrence, died, and my brother thinking that England offered a better security to me than Spain, retired to this country, where, by the exercise of our mutual talents, we have been enabled to maintain ourselves in respectability. Recent events have induced him to re-visit his native country; and hearing of a ball to be given by Freemasons, I felt desirous to be amongst those of an Order to which I owe all the blessings that life can can bestow."

In offering you this statement, I feel bound to declare my implicit belief in the truth of the narrative.

FIDUS.

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A NEW SYSTEM

EXPLANATORY OF TERRESTRIAL PHÆNOMENA, &c.

BY THE LATE BROTHER ROBERT TYTLER, M.D.

SURGEON 35TH REGIMENT BENGAL N.I.

(*Continued from page 139, Vol. VI.*)

I proceed to explain the manner in which $\sqrt{9}$ is evolved, through the agency of the Electro-Magnetic Power. The Polar, or Metaphysical Point (Fig. 1) being located in the 60th degree of the circumferential course of the True Circle, the Centre of the Magnetic System is discovered in the bisection of the Semi-Diameter, or Co-Sine Point of the Radius=60°. If from this Point a second Circle be described, having for its Radius the Line bisecting the Equilateral Triangle, or Line of 60°, a Segment will be cut off from the Diameter of the first Circle, equal to a fraction more than two Co-Sines of 60°, and $\frac{1}{2}$ (or more than two Semi-Radii and a half); and less than two Co-Sines of 60° (or Semii-Radii) and $\frac{3}{4}$; or the Segment equals $2\frac{3}{4}$, minus a fraction; and, as we shall find in the course of this disquisition, this Segment, or $2\frac{3}{4}$ minus a fraction, constitutes the side of $x^3 = 2a^3 = 16$; being an approximation to $3\sqrt{16}$, which similar to $\sqrt{8}$ is a Surd; and consists of the interminable fraction 2·519842.—Let the Eastern Tangent be extended by the common Gunters' scale, to 70 (Fig. 2); and let the side of the Parallelogram, or Quadilateral figure described by the passage of the Electro-Dynamic Influence through the Sphere, which cuts the Radius at the junction of the Co-Sine of 60°, with the Co-verted Line of the same Angle, be produced to meet the Tangential Line, and it will impinge at D upon the latter, in rather more than $67\frac{1}{4}$°; which is 70—the side of $x^3 = 2a^3$ (that is, it is $70 - 2 \times \frac{1}{2}$, and $2 - \frac{3}{4}$ degrees). Draw a second Line for the Hypotheneuse of the Right Angled Triangle A B C, through E, where the Radius of the first and circumference of the second circle meet, and it will join a fraction more than point 63°, in the Tangential Line; the result of which is a Right-Angled Triangle, having its Base B C $= \sqrt{3^4}$, its Perpendicular A C $= \sqrt{4^4}$, and its Hypotheneuse A B $= \sqrt{5^4}$, because the Natural Tangent of 63°, is 1·9626105, which is an approximation to 2, and $2 \times 2 = 4$, the extent of the Perpendicular. Hence B C is $\sqrt{9}$, which is THE REQUIRED SQUARE; 81, or 9^2, being also equal to 3^4; it being remembered, however, that this Square is, in this example, only formed so far as matter will permit. But the Triangle and Square, in the grand Universal System of Electro-Dynamism, have been shewn to be integrally and indissolubly united; and this combination in numbers is represented by seven, which is equivalent to 3, the Triangle, added to 4, the Square; thus affording the number by which is regulated the Tangential point 63: or approximation of the Perpendicular of the Right-Angled Triangle A B C. For $70 - 7 = 63$,—9, or 3^2, $\times 7 = 63$; 4, which is equivalent to $\sqrt{\text{A C}^1}$, $\times 3$, which is equivalent to $\sqrt{\text{B C}^2} = 12$, and 12×5, which is equivalent to $\sqrt{\text{A B}^4} = 60$, and $60 \times 3 = 63$, the Tangential Point; while the difference between 63 and 81, or 9^2, or 3^4, is 18, or 81 transposed; this number not only being the Square of nine, but also the fourth Power of three; this latter being

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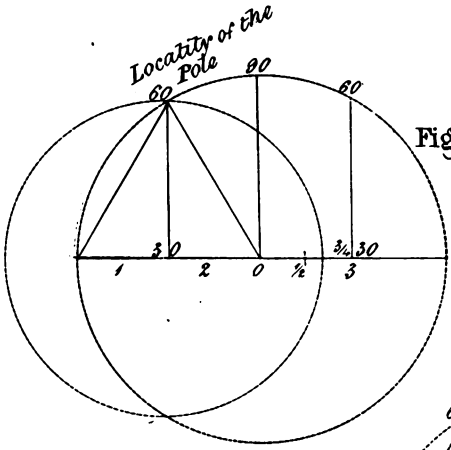

Fig. I.

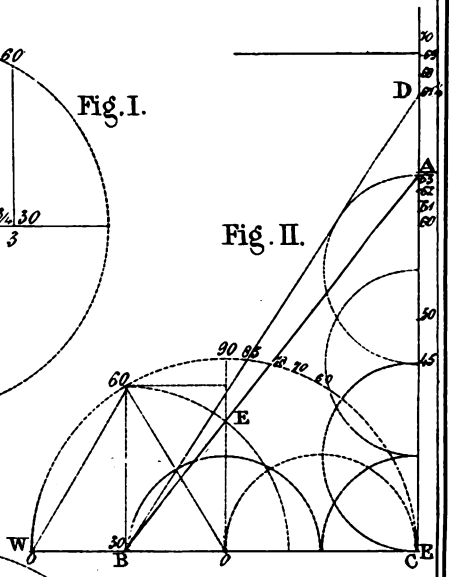

Fig. II.

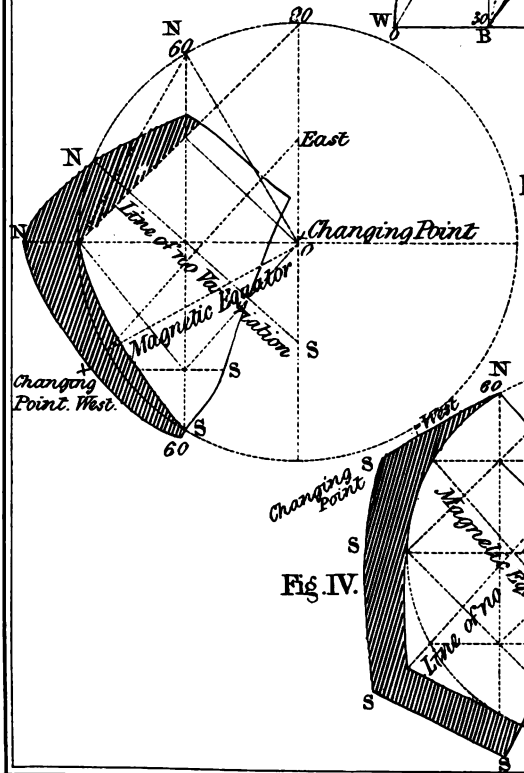

Fig. III.

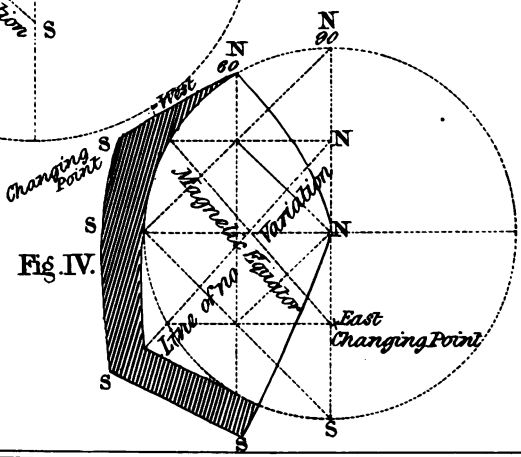

Fig. IV.

R. Martin. lith. Long Acre.

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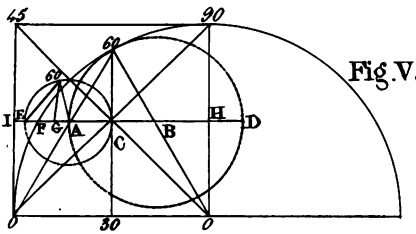

Fig.V.

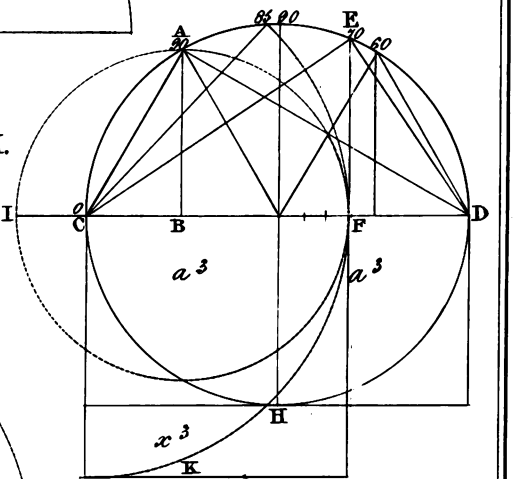

Fig.VI.

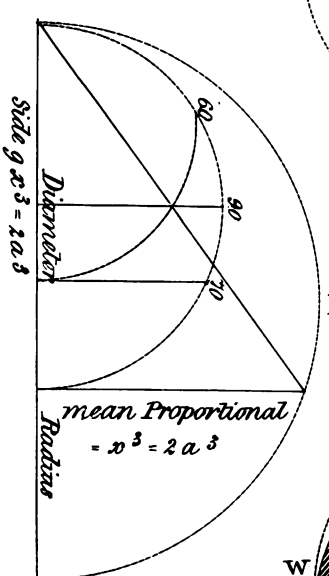

Fig.VII

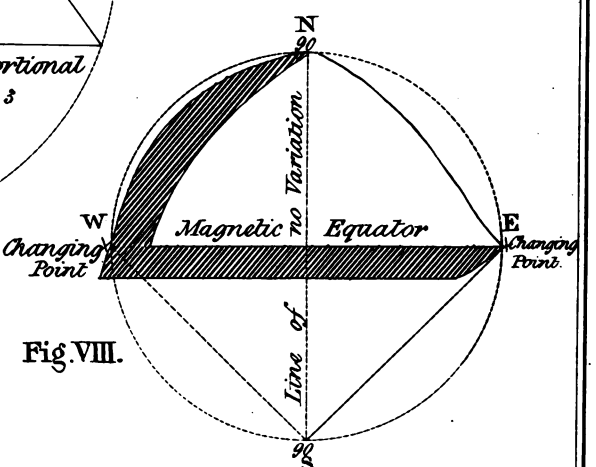

Fig.VIII.

R. Martin, lith. Long Acre.

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added to its exponent, thus, 3×4 also affording 7, as has been already mentioned; and which number seven is the Regulating Number.

The Line B D, meeting the Tangential Point $67\frac{1}{4}$, cuts the Arc of the Eastern Quadrant in the 85th degree; but 10 being added to this number, in conformity with the extent of 70 above 60, the result is 95°; and this being more than a Right Angle, this Line cuts the circumference in space; and, consequently, in the Eastern Hemisphere, the Magnetic Pole is undiscoverable, and its nearest locality unapproachable. The Hypotheneuse having thus its vertex posited beyond matter,—in space,—while the side of the Square is equal to the Radius, and Sine of 90°, which is bounded by the Tangent impinging upon the circumference, we, from hence, learn the reason of the geometrical truth,—that the Diagonal of the Square is incommensurable with its side. As it has above been demonstrated, from an investigation of the properties of Natural Magnets, that the bisection of the Semi-Diameter, is the fountain from which the Magnetic Power issues, through matter, into the World; and that the Magnetic Line, commencing in that point, constitutes the Diameter of a Square, crossing the homologous Diameter at Right Angles, it becomes incumbent upon me, in this place, also to prove—that the other proportions to which reference has likewise been made, are actually Magnetic; and disclosed by the Natural Geological Geometry, that is discovered in the Mineral or Native Magnet.

Regarding, then, the relation existing between the Triangle and Square, as this analogy has been established from an examination of Magnetic Rocks, in this representation (Fig. 3), is pourtrayed a figure which comprises a fragment of Magnetic Stone, of half the natural size, procured at Karnaul, in the year 1837. In this example, the shape of the mineral, the situation of the Changing Points, and that of the Poles, precisely correspond with the Mathematical Diagrams which, in a preceding page, have been given in illustration of the indivisible Union subsisting in these Rocks, between the Geometrical figures in question.

Consequently, by means of this stone, the Magnetic Geological Relation is fully established betwixt the Triangle and the Square, throughout the Electro-Dynamic System, in the manner that this connection has been above stated to take place. In the Loadstone, represented in the succeeding Diagram, the Rhombus is nearly complete; and in it we find both the Changing Points, in the position required by the Mathematical figure, that elucidates the relative proportion of the Square to the Rhomb, when within the latter the former is inscribed.

The fragment, of which Figure 4 is a delineation, of half the natural size, was procured in the bazaar of the station of Qutteh-Ghu, in the course of the year 1836; and here is discovered the situation of one of the Changing Points, shifted from the Center of the Circle to a point nearly in the bisection of the Chord of 60°, which is equal to the Radius, and forms a side of the Equilateral Triangle, in the manner that the same point appears in the Geometrical Diagram, to which reference has been made; the contrary Changing Point being in the opposite side of the Stone. The Reader will observe, that though this shift in the Changing Point, from the Center of the Radius to a point in the opposite side of the Equilateral Triangle, there is evolved the proportion of $2\frac{1}{2} \times$ a fraction, which is less than $2\frac{3}{4}$, comprising an approximation to $3 \sqrt{16}$. Because, in this case (Fig. 5), A B a radius of the Circle B A D (described so as to cut the Chord of 60° of the Circle 0 90 0); and being a segment of the Line I H, bisecting the Square 45 90 0 0,

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is bisected in C; and A C A E being Radii of the same Circle, A C E are equal; and A E being bisected in C, A F, the Line terminated by the circumference of the Circle 0 90 0, is a fraction greater than A G,—the $\frac{1}{2}$ of A E. Wherefore, the whole line B F is equal to $2\frac{1}{2}$ × a fraction; and is yet less than $2\frac{3}{4}$; and is, accordingly, an approximation to 3 $\surd$, 16, the side of the required Cube. It will likewise be remarked, that as the side of $x^3 = 2a^3$, depends upon the finding of two mean Proportionals between the side of a^3 and $2a^3$, the first of which shall be the side of the required Cube, so do we reach the knowledge of the fact, by means of Magnetic, Geological Geometry, that in a Semicircle, whose diameter is made equal to 4, the side of $a^3 = 8$, being raduis = 2; and consequently $2a^3 = 16$, two mean Proportional Lines are found in the Sines of the Angles of 60° and 70°, or those of the Polar Points in the True Circle, and Curve of the Earth's Spheroid, which evolve a Segment of the Diameter, constituting an Hypotheneuse, common to two Right-Angled Triangles, which Segment is equal to the side of $x^3 = 2a^3$; a segment that is moreover nearly equal to the Chord of 85°; the point at which the Hypotheneuse D B (in a former Diagram) of the $67\frac{1}{4}$ Tangential Right-Angled Triangle, cuts the circumference of the Circle.

Thus, let C D (Fig. 6), the Diameter of the Circle C A E D H, be an Hypotheneuse common to the two Right-Angled Triangles C A D, D E C, and both equal to 4; and the side of $2a^3 = 16$. Then A B, or Sine of 60°, in the Semicircle, 0 90 0, is a mean Proportional between C B and B D; and E F, the Sine of 70°, in the same Semicircle, is a mean Proportional between D F and F C. But C F, a Segment of the Hypotheneuse C D, is cut off from the Diameter, by the circumference of the Circle A F I, having A B, the Sine of 60°, for Radius; while E F, the Sine of 70°, meeting the Diameter in the Point, F is Tangent to the same Circle. Now C F is a Segment of the Diameter greater than 2 Cosines and $\frac{1}{5}$, and less than 2 Cosines and $\frac{2}{3}$ of a Cosine; C F is, therefore, the side of $x^3 = 2a^3$, or approximates 3 $\surd$ 16; and this Segment is evolved by the Circumference of the Circle having for Radius the Sine of 60°, and by the Sine of 70°, which is Tangent to the same Circle; those Sines being two mean Proportionals, in the Semicircle of which C D is the Diameter; and C F being moreover equal to C 85, because it is Radius of the Circle C 85 F K.

Wherefore, by an acquaintance with the Geological, Geometrical Science, impressed upon the Magnetic Rocks, do we arrive at the knowledge of the astounding truth, that, in the difference of proportion between the form of the Earth's Spheroid and the Curve of a true Circle, exist two Mean Proportional Lines, which are capable of solving the celebrated Problem of the Cube's Duplication; by furnishing the construction of a Cube, whose solid contents shall be an approximation to those of two given Cubes; and hence, as the sides of every two Cubes may be made the Diameter of a Circle, here is discovered an Universal Rule for the solution of the Cube's Duplication.

As it is upon the solution of this Problem, that the construction of THE TEMPLE depends, I shall, in this place, give the following account of the origin and history of this most celebrated Proposition,—as it exists in Chambers' Cyclopædia, Article, "DUPLICATION OF THE CUBE." "DUPLICATION OF A CUBE, is the finding the side of a Cube that shall be double in solidity to a given Cube; which is a famous Problem cultivated by the Geometricians two thousand years ago.

"It was first proposed by the Oracle of Apollo, at Delphos; which

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being consulted about the manner of stopping a plague then raging at Athens, returned for answer, that the plague should cease when Apollo's Altar, which was Cubical, should be doubled. Upon this, they applied themselves, in good earnest, to seek the duplicature of the Cube, which henceforward was called the Delian Problem. The Problem is only to be solved by finding two mean proportionals between the side of the Cube, and double that side; the first whereof will be the side of the Cube doubled, as was first observed by Hippocrates Chrus. Thus let x and z be two mean proportionals between a and $2a$; then $a : x :: x : z = \frac{x^2}{a}$, and $x : \frac{x^2}{a} :: \frac{x^2}{a} : 2a$; therefore $x^3 = 2a^3$. Supposing the side of the given Altar a to be 10, then the Cube root of $2a^3$, or 2000, found by Approximation, will be the side of the Altar required, nearly. Eutochius, in his comments on Archimedes, gives several ways of performing this by the Mesolabe. Pappus Alexandrinus, and his Commentator Commandine, give three ways: the first, according to Archimedes; the second, according to Hero; and the third, by an instrument invented by Pappus, which gives all the proportions required. The Sieur de Corniers has likewise published an elegant demonstration of the same Problem, by means of a compass with three legs; but these methods are all only mechanical."

Leaving the consideration of the various methods which have been employed to accomplish the solution of this very important problem, it remains for me to add, that the solution of the Cube's duplication constitutes the Apex of the Temple; and renders a Parallelipipidon, containing 16 Linear Units,—equal to 15 Linear Units;—thus bringing the Number 16, or משיח—Messiah,—by the Musuppur Kutun,—or "short reckoning;—

מ	—	40	3	into יה—or	10
ש	—	300	5		5
י	—	10	8		—
ח	—	8	—		15.
			16		
		358			

THE GREAT NAME JAH, comprising the first two letters, of the Tetragrammaton, or ineffable NAME of DEITY יהוה.—This Duplication of the Cube,—as is demonstrated in the following Diagram,—being the finding of a mean proportional between the Radius and the Diameter, which proportional is nearly the side of $x^3 = 2a^3$ in Fig. 7.

I next proceed to adduce a specimen of Loadstone Rock (Fig. 8), half the natural size, likewise procured at Qutteh Ghur, in 1836; by which it is proved, that the Magnetic Line constitutes a perpendicular equal to the Radius, bisecting the Angle of 90°, in a Right Angle Isoceles Triangle; and that the Line thereby generates the Angle of 45°, corresponding with the bisection of the Radius and the Co-Tangent of one Circle, and the junction of the Co-Tangent with the Tangent of another. In this Example, the situation of the Changing Points agrees with their position at the extremities of the Diameter in the square-shaped Mineral Magnet, whose delineation has already been afforded; this specimen may be considered as constituting one-half of that Magnet.

[At this interesting stage of his singular investigation, the hand of death put a stop to the labours of our much respected and deeply lamented Brother. Is there no mathematician in the Craft who can complete the enquiries thus so nearly finished?—*Ed. Freemasons' Q. R.*]

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MASONIC ANECDOTES.

Captain Donat Henchy O'Brien, R.N.,* has recently written one of the most interesting narratives that have appeared before the public, incidental of his adventures during the late war, comprising shipwreck, captivity, and escape from various prisons, during a period of twenty-three years; our hero endured far more trials and hardships than usually fall to the lot of the unfortunate; but he surmounted them with all the characteristic perseverance, undaunted courage, and high moral acquirements of a true son of the ocean—a British sailor. Sweetly does he speak of his affectionate wife, and the numerous friendships which ultimately greeted his success; and he has given to the public a record of truth, and a lesson to the world. It is, however, of the Masonic anecdote that we must speak.

After many severe and cruel hardships, he tells us—"Our route was through Hesden and St. Pol, to Arras, where we saw several of our countrymen, who were not so extremely cautious as Mr. Kemp, although we were conducted through the main street loaded with chains. The gaoler here behaved with kindness and civility to us, and (with the exception of one) was the most humane man in that situation I ever knew." And then is appended the following as a note:—

"And in dire necessity of his humanity were we all at this moment; but more especially myself, for so completely knocked up was I from excessive fatigue and exhaustion, by the length of this day's journey in chains, that I found my head quite dizzy, and had actually swooned and fallen against the prison walls before the gaoler could conduct me to my cell. Some genteel young men of the town, to whom Tuthill and Essel had contrived, in passing to the gaol, by signs, to make known that they were Freemasons, obtained permission for both to accompany them, for the night, to their houses, where they were most hospitably entertained; whilst Ashworth and I were left upon straw and scanty prison fare in the dungeon. This circumstance determined us to be made Masons whenever an opportunity offered; and which subsequently took place, with respect to myself, at the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields; for I consider it a solemn, moral, and useful institution, and that it is impossible for a conscientious Freemason to be otherwise than a worthy member of society."

In the year 1798, memorable for the unfortunate Irish rebellion, one of the measures resorted to by the Irish Government to discover the secrets of the conspiracy, which shook British authority in Ireland to its centre, was that of suspending the Habeas Corpus Act, and a proclamation of martial law. Many scenes of blood and wickedness occurred, as is usual, in all civil wars, and many innocent men fell victims to the fury of the day. One of the means employed to extract a confession of guilt, or a discovery of the treason against the government, too prevalent no doubt, was that of flogging the people—to say that it was often inflicted on the innocent was but too true, and in the following case would have been unjustly scored on the back of a Brother, but that he

* We have much pleasure in adverting to the liberal acknowledgments of a talented author, now a Brother, whose appreciation of Freemasonry has arisen from its *practical* advantages. Vide Captain O'Brien's Adventures, 2 vols. 8vo. 1839. Published by Colburn.

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happened luckily to be of the Craft. The suspected citizens were frequently committed to the charge of Major Sandes, Provost Martial (in Dublin), a Freemason, and rather a zealous one, and was known to be so by a poor prisoner then in jeopardy. This man was suspected of knowing somewhat of the misdeeds of his acquaintance, and being examined, and cross-examined, to no purpose, was, by some summary jurisdiction, ordered to the halberts, or triangles, "to whip what he knew out of him." In vain he protested his innocence, and at last said he would speak with Major Sandes in private; this would not be allowed, and at last he appealed to the Deity in that manner, best known to the true Craftsman, even in the midst of a crowded room, and concluded by saying, "Is it possible that an innocent man should suffer this for nothing?" Brother Sandes stood astounded, no one present but the Provost Martial and his prisoner understood its import; and on the moment he said, "Confound you! why did you not tell me *that* before?" He countermanded, on his own responsibility, the punishment about to be unjustly inflicted; and after a very few moments' conversation with his new found Brother, being satisfied of his innocence, Brother Sandes absolutely procured the release of the man, who told the narrator this Masonic anecdote, which restored a father to a very distressed family.

Some forty or fifty years past, a frail member of the Craft happened to make free with the sister of a Roman Catholic clergyman, then residing in the north of Ireland. The priest was, as he ought to be, much incensed with the man who had so disgraced his family, and sought many modes of obtaining redress to no purpose; but being one day in conversation with a member of the Craft, he asked if they really conceived that they were considered in the light of Brothers in every respect, both in and out of Lodge; and being answered in the affirmative, was perfectly satisfied, and there the matter dropped. His reverence was, in some short time after, proposed and admitted a member of a Lodge in the vicinity, and became shortly an expert Mason, and was promoted to office in his Lodge When, one day, he requested to know of the Lodge, if all Masons were alike Brothers; and receiving the answer in the affirmative, he related the disgrace imposed on his family by one of the Order, that he joined the Craft to try if they were thus virtuously bound, and concluded by asking if the man who had seduced his sister, her paramour, at the moment was not guilty of incest. There was but one opinion in the matter—every man of the Lodge, so forcibly struck with the virtuous endeavour to see a sister righted, made common cause with the Priest; and though he lived in a Protestant neighbourhood, with not many Catholics, yet every man of the Fraternity, to whom the matter became known, beset the defiler of a sister's honour with such effect, that to have peace, and wipe away both the stain and the sin, he was obliged to make an honest woman of his worthy and inestimable Brother's sister—this was as it ought ever to be.

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TO THE EDITOR.

SIR AND BROTHER,—I am of that class of Brethren known as commercial travellers. I feel, in common with yourself, a strong yearning towards the Masons' Asylum, and have more than once paid into the Treasurer's snuff-box, and have also collected several pounds on the Spencerean collection.

But I do not consider my duty done, neither do I consider that your duty has ended.

I beg, through the medium of your excellent *Review*, to suggest to all commercial travellers, to devote many trifling surplusages of collections upon bills, and various other collections, to this cause. Let a friendly rubber of whist be played for, the winnings may be thus devoted; and even wagers that often occur in a commercial-room, would amount in time to something handsome. There is scarcely a town where these deposits cannot be safely made, and transmitted to the treasurer.

I have read all your remarks upon the subject, but do not think that you have sufficiently impressed upon the nobility and gentry of Masons, the necessity of accounting for their neglect of this meritorious Institution, while their names are so prominently paraded amongst others, with which they do not profess to claim so close a connection, as with the Order of Freemasonry. I hope you will insert this, if not, you must not expect any further communication from

Your obedient servant and Brother,

A COMMERCIAL TRAVELLER.

[We readily insert the letter,—to free ourselves from a sly charge; and recommend our Brother to read over again our "remarks upon the subject." He will find that at any rate we are not answerable for the want of liberality in others, owing to any lack of calling attention to the wants of the Asylum.]

TO THE EDITOR.

DEAR SIR AND BROTHER,—In your number for December, 1838, my name was appended to an advertisement of the then Ark Association, as Secretary *pro tem.*; in the present number it will appear similarly connected with the prospectus of the Masonic Life Assurance and Savings' Bank Association; and as this may appear somewhat singular to many of your readers—among whom I may reckon at least a few friends—I beg the favour of your giving a place to this letter, as a brief explanation of the reason.

Until the commencement of July last, I fully expected that the business of the Ark Society would be founded on such a deviation only from the original announcement, as would still embrace mutuality of benefit between it and the Craft, and such a modification of the plan as would

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not entirely exclude the less wealthy of our fraternity from a participation in the advantages of Life Assurance with their more affluent Brethren; and also that my own position on the establishment, if not such as I had been very early led to expect, and my labours had by that time entitled me to, would yet be one that I could retain without severely wounding my self-respect. But I then became for the first time aware that the views of a majority of the directors had undergone an entire change, both as to the principle upon which the Society was to be worked, and as to my own station and remuneration. In short, that every previous proceeding was to be entirely set aside, and the society to be exclusively based upon the deed of settlement then preparing.

The extent to which that intention has been carried is evident from the fact, that the prospectus ultimately issued to the public by the Ark Society, differs *toto cælo* from the original announcement, and from the prospectus upon which was obtained the adhesion of some of the trustees and auditors.

Under these circumstances, I had no alternative but to send in my resignation, and an application for a pecuniary recompense commensurate with the time and labour I had bestowed, and the expectations I had been encouraged to entertain. My resignation was accepted, and a sum of money paid to me, which, if not fully equal to my own opinion of the case, was at all events a tangible acknowledgment. And whatever disappointment I then experienced, looking now to what the Ark Society and the Masonic Association respectively are, I cannot but be satisfied with the change.

Thus accounting for my secession from the Ark, I assume the query of why I joined the Masonic, and reply by referring to the prospectus of each; a comparison will satisfy all who are acquainted with my utilitarian principles, and my aversion to having the Craft, or any other portion of society, used as a means to an end without a reciprocity of advantages, that a connexion with the Masonic Association cannot be otherwise than gratifying to,

Dear Sir and Brother,

Yours fraternally and very truly,

J. Lee Stevens.

Moira Chambers,
17, Ironmonger Lane, 21st Sept. 1839.

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HISTORIC SONNETS.

No. I.—Belshazzar's Feast.

Whose is the finger that in fire doth trace
Characters of light no mortal can efface?—
And who is he, the bold presuming man,
Who dares th' unknown and dreaded omen scan?—
Who is the Monarch throned in glory there
In splendid pageantry, 'mid young and fair,
While Beauty smiles, and wine-cups sparkle round?—
Ah! little thinks that Prince, thus pleasure-crown'd,
That the bright dazzling finger is of God;
Nor dreams the fate that these dread words forebode!
"To-night, to-night!"—scarce more the Prophet spoke.
Night came—all was fulfill'd—ere morning woke
The land had changed its master—and the throne
Where the proud King had sate, was tenantless and lone.

Edward Raleigh Moran,
P.M. No. 49.

ODE TO DESPAIR.

TRANSLATED FROM "LES MEDITATIONS POETIQUES" OF M. DE LAMARTIN.

The Almighty spake—and at his word the earth,
In evil hour thus summon'd into birth,
From chaos-self arose.
But He averted his disdainful eye,
And as He hurl'd the planet in the sky,
Sought only for repose.

"Go!" He exclaimed; "I yield thee up to woe:
Nor love nor anger can a God bestow
On such a worthless thing.
Let chance direct thee in thy course alone;
Be Fate thy guide—and trembling, ever own
That sorrow is thy King."

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Stern Anguish heard—and as the vulture still
Snatches his prey with cries of rapture shrill,
One shriek he also gave;
And seized the world within his fierce embrace;
And from that grasp, which left so deep a trace,
Nothing that world can save.

Evil asserted in his realm full power,
And thought and being, in that fearful hour,
Felt bitter grief alone.
Whilst heaven and earth—and mind and matter, too,
In one wild chorus their creation rue,
And Nature breathes a groan.

If ever Grief would snatch by chance his prey;
Or on all men with equal pressure weigh,
My heart would not rebel.
But in all ages still the noblest mind,
The fairest—purest—brightest of their kind,
With him must ever dwell.

Creating Spirit! thou art source of all;
Thy voice can atoms into being call;
Of space thou art the King.
Why not for man thy offspring then employ,
Thy power to yield eternity of joy,
From thy exhaustless spring?

Why grant him not one draught? On Nature's brow
Could not thy hand the fairest wreath bestow?—
Art thou not Lord on High?
Space—Power and Time, obey thy mandate still;
Man's happiness—all rested on thy will;
And thou didst all deny.

No, hapless wretch! thy heritage is grief,
Life to thy sorrows cannot give relief;
Thy hopes are all in vain.
But Death will come—his ample wings behold!
His dark embrace will silently enfold
Thy sorrow, guilt, and pain.

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REFLECTION AFTER SEEING THE THIRD DEGREE CONFERRED.

BY BROTHER E. K. MORAN.

WHAT matters whether death come now,
Or lingers till to-morrow;
In either case, upon my brow,
He'll find no trace of sorrow.
If I should die in manhood's prime,
I'll be but too delighted:
Life's journey ended thus betime,
I cannot be benighted.

They say that dismal is his face,
Cold, frowning, sad, and chilling;
But he will find that his embrace,
Will please me most when killing.
Shall I not be thenceforth his bride,
And in his arms still sleeping,
Whatever else our love betide,
I never can know weeping.

And should it be that I am old
At his approach, remember
'Tis time to die when love grows cold,
And May becomes December;
I would not linger here below—
With reverence be it spoken;
When youthful hearts have lost their glow,
And friendship's vows are broken.

July, 1837.

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THREE TIMES THREE!

BY BROTHER J. E. CARPENTER, OF LODGE NO. 356.

Air—"*La petit Tambour.*"

Oh! three times three is a mystery
That none but a Mason's allow'd to see,
But three times three hath a mighty thrall
That an echo meets in the hearts of all;
So fill the cup, and I'll give the test
Of a Mason's craft, and—you know the rest.
Here's "A health to all Masons, wherever they be,"
With a loud hurrah, and a—three times three!

CHORUS.

Come, join with me, let the toast go free,
Here's a health to all Masons, with three times three!

Three times three—is there one would shrink
In a temp'rate glass to his Queen to drink?
May her mind be as pure, and her soul as bless'd
As the tenets enshrined in a Mason's breast;
May the ONE who rules even kings above,
Instruct her in virtue, in peace, and love;
For a Mason's pray'r and his creed shall be,
A health to his Queen, with three times three!
Come, join with me, &c.

Oh! three times three shall the token be
Of *friendship—obedience—fidelity,*—
For 'tis friendship that Brother to Brother should bear,
And obedience a Mason show every where;
Fidelity—virtue the purest—the best
By Providence planted in every breast;
While these are combined, fill your glasses with me,
And drink "OUR GRAND MASTER," with three times three!
Come, join with me, &c.

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THE "NO SINGER'S" SONG.

WRITTEN AT HIS REQUEST,

AND FRATERNALLY INSCRIBED TO BRO. THOMAS ROBERTS;

BY BRO. J. LEE STEVENS.

WITHOUT hesitation I answer the call
To sing you a song, though no singer at all;
For somebody, somewhere, this maxim let loose,
A bad song is better than any excuse:—
Don't you think he was right? If you think he was wrong,
I've no chance again to be asked for a song!

I once had a friend with a treble so rare,
That he soared in his song like a bird in the air,
But finding that skylarks he stunn'd by the score,
In mercy descended and sang never more:—
Don't you think he was right? If you think he was wrong,
I've no chance again to be asked for a song!

This Brother sang bass with a voice so profound
That his "double G" quavered a mile underground;
Till fearing an earthquake might some day ensue,
The singing gave up, and that splendid shake too:—
Don't you think he was right? If you think he was wrong,
I've no chance again to be asked for a song!

For myself no one ever suspected that I
Could shake like an earthquake, or lark in the sky;
But in drinking good wine I to none give the pass,
So I'll finish my song and then fill up my glass:—
Don't you think I am right? You can't think I am wrong,
So pray drown in a bumper the "No Singer's" song!

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MASONIC INTELLIGENCE.

SUPREME ROYAL ARCH CHAPTER.

QUARTERLY CONVOCATION.—Aug. 7, 1839.

PRESENT.

E. Comps, J. Ramsbottom, *M. P.*; J. Henderson; B. Lawrence; as Z.H.I., and a few Grand Officers and Principals of Chapters.

The business was unimportant, and terminated in about half an hour.

Ten Guineas were voted to each of the Schools.

The proposition for payment of a quarterage to the Grand Chapter, as also a repeal of a part of the Eighth Article of the Laws, were withdrawn.

A suggestion of a return of Members from each Chapter, was favourably entertained.

The financial report of the Committee of General Purposes was satisfactory, and the recommendation of a Chapter to the Duckenfield Lodge was granted.

QUARTERLY COMMUNICATION.*—Sept. 4, 1839.

PRESENT.

The Rt. Hon. and M. W. the Earl of Durham, Pro-G. Master, on the Throne.
R.W. H. R. Lewis, Prov. G.M, for Sumatra, as D.G.M.
" S. M'Gillivray, Prov. G.M. for Canada.
" B. B. Cabbell, D. Pollock, as Grand Wardens†.
" H. J. Prescott, P.G. Warden.
" R. Percival, P.G.W. and Treasurer.
V.W. W. Fallowfield, Grand Chaplain, W. H. White, Grand Secretary.
W. S. C. Norris, Grand Deacon.
W. J. C. Burckhardt, W. Shadbolt, T. F. Savory, J. J. Moore, Gascoign, Mestayer, Cuthbert, Silvester, Bossy, Crucefix, *M. D.*, Dobie, Past Grand Deacons.

* The circular containing the Quarterly Communication of June last, was delivered in London on the 2nd September. If it was equally late in the Provincial Lodges, the Brethren must have lacked information until too late to avail themselves of it. The words "too late," should be introduced as a saving clause for future consideration.

† There was no explanation for the absence of the Grand Wardens.

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Grand Sword Bearer, W. Bro. J. C. M'Mullen.
Past Grand Sword Bearers, W. Bros. C. Simpson, G. P. Philipe.
Grand Organist, W. Bro. Sir G. Smart.
As. Gr. Dir. Cer. W. Bro. R. W. Jennings.
Bro. Dalton as Grand Pursuivant.
The Master and Wardens of the G. S. L., and of many other Lodges.

The Grand Lodge was opened in ample form, and with solemn prayer.

Previous to the confirmation of the minutes of the last Grand Lodge, the M.W. Pro-Grand Master stated, that he had the commands of H.R.H. the Grand Master, to announce that he had appointed Brother the Chevalier Barnard Hebeler, W M. of the Pilgrim Lodge, to take his seat in Grand Lodge, with the rank of Past Senior Grand Warden, with power to vote, in consequence of that Brother having been delegated to represent the Grand Lodge (the Royal York) of Berlin; also, that Brother Burmester, P.M. of the Pilgrim Lodge, and formerly Grand Secretary for German Correspondence, having been delegated to represent the Grand Lodge of Hamburgh, His Royal Highness had been pleased to grant to him the same rank and privilege of Past Senior Grand Warden.

The Brethren were proclaimed, and saluted accordingly.

The M.W. Pro-Grand Master then announced that Bro. J. Peter Esser was delegated to represent the Grand Lodge of England in the Grand Royal York Lodge of Berlin, with the rank of Past Senior Grand Warden.

The minutes of the last Grand Lodge were then confirmed, with the exception of the motion relating to the direction, that the hour named in the summons should be the precise time of meeting, which was negatived by a majority of *three*.

A motion, that any vacancy caused by the resignation of a Member of the Board of Management, should be filled up, was negatived by a considerable majority.

Fifty pounds was granted to the widow of a Brother formerly of Newcastle.

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

Grand Officers' Club.—There was a good muster of the Purple.

Masters' and Past Masters' Club.—The attendance was but thin. Several new Members were proposed. Brother Key was unanimously re-elected Treasurer; Brother R. L. Wilson was elected Secretary, and Brother Nicholls, Messenger.

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THE CHARITIES.

BOARD OF BENEVOLENCE, *June.*—Bro. S. C. Norris, as Master; J. C. M'Mullen.

July.—Bro. H. R. Willett, as Master; S. C. Norris; J. C. M'Mullen.

August.—S. C. Norris, as Master; R. W. Silvester; J. C. M'Mullen; G. P. Philipe.

COMMITTEE OF MASTERS.

As a notice of motion, Brother Key* proposed

"That any vacancy caused by the resignation of a member of the Board of Management, should be filled up either by the Grand Master, or by the Grand Lodge, as the case may be."

The Scrutineers, as usual, were appointed.

BOYS' SCHOOL.—GENERAL COURT, *July* 8.—Three children were elected into the School,—viz. T. P. Mannouch, T. Turnage, and J. A. Ramsay.

The financial and secretarial arrangements are in all respects satisfactory.

GIRLS' SCHOOL.—GENERAL COURT, *July* 11.—Many subjects of interest were discussed. The affairs of the institution are prosperous.

July 10.—A FETE CHAMPETRE AND CONCERT for the benefit of this excellent Charity was given at the ROYAL BEULAH SPA, under the patronage of her Majesty the QUEEN DOWAGER, and under the immediate sanction of His Royal Highness the DUKE OF SUSSEX, M.W.G.M. A long list of Patronesses and Patrons, including the names of the Masonic nobility and others, gave strong promise of a brilliant assembly. The strenuous exertions of a numerous Committee were cheerfully brought into the service, and the expectations of the active friends of the institution were most sanguine. The Honorary Secretary, Bro. George Warriner, was indefatigable in the discharge of his duty. One only mistake occurred, and it was a fatal one; the Committee, in their laudable endeavours to secure every possible means to ensure their object, omitted to retain the "clerk of the weather." The previous day was showery, and the morning of the 10th was cheerless and cold. Numbers, perhaps thousands, to whom such a day's recreation would have been a high treat, did not like to encounter the chances; and the Masons (although to their honour they pressed forward) were numerically insufficient to give it due effect. His Royal Highness the Grand Master, the Lady Cecilia Underwood, and the Earl of Zetland, were among the visitors. The ladies were alike distinguished for beauty and fashion; and the scene altogether was more animated than might be expected; this, no doubt, was attributable to the cheerfulness and good humour that always attends the Masonic meetings. The children formed a prominent and interesting sight.

The entertainments were very varied, viz. the Alpine minstrels, the

* It is proper to state that this Brother had previously tendered his resignation to the Board of Management, who declined to entertain it, the Constitution not having so provided. The same result attended the resignation at the Committee of Masters.

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Coldstream and other bands; Grisi, E. Grisi, Rubini, Tamburini, Giubelei, and Miss Poole, formed the orchestral force; and various other means of amusement were provided, among them the throwing the lasso, &c.

The refreshment tent of the Grand Master and his suite was as elegantly as it was abundantly supplied, and all terminated most happily.

The experience of an attempt is necessary to decide the future. Some changes may be made, which, without decreasing, perhaps even by increasing the comfort and pleasure, may also materially add to the profits, which, we regret to say, were but inconsiderable.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

PROCEEDINGS OF GENERAL MEETING OF JULY 31.—Dr. Crucefix in the Chair. The following Brethren were elected as Annuitants:—

George Colcott,	Nathaniel Pearce,
William Povey,	William Johnson.
John Dyson,	

The three former being in attendance, were paid the first quarter in advance.

The Chairman, in addressing his aged friends, endeavoured to express the joyful sentiments of those with whom he had so long acted, at witnessing the glorious consummation of their noble liberality, and besought the claimants for Masonic justice then present, to look upon these small annuities not in the light of an alms-giving, but as a proof of their own Masonic worth. The Chairman could scarcely give utterance to his words, the meeting was affected by the circumstance, and the good old men audibly sobbed out their gratitude to God, and their thanks to the Craft.

New trustees were elected, and a new committee.

The Treasurer (Dr. Crucefix) and the Secretary (Brother Farnfield) were unanimously re-elected.

The meeting recommended to the Committee of Management to increase the number of Auditors from five to seven.

Brother Nicholls was unanimously elected Collector, vice Brother Begbie, resigned.

Brothers Crucefix, Bell, M'Mullen, and Watkins, were appointed as a Committee to take the most dutiful measures to solicit an audience with H.R.H. the Grand Master, for the purpose of presenting a memorial, this day unanimously approved by the meeting.

Sept. 11. COMMITTEE.—A full attendance; Dr. Crucefix in the Chair. The proceedings of the last general meeting were read for information.

Brothers M'Mullen, Patten, Pike, Sangster, and Staples, were unanimously elected Auditors.

The Treasurer reported the liberal grant of twenty guineas from the Provincial Grand Lodge of Dorset, conveyed most kindly through W. Eliot, Esq. Prov. G.M. On which it was unanimously resolved, "That the grateful thanks of the Committee be respectfully addressed to the R.W. Brother and the Grand Lodge over which he presides, for their fraternal and well-timed support."

A letter addressed by H.R.H. the Grand Master to the Committee of

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Delegation, appointed on the 31st of July, was read. Upon which it was agreed, that at the general meeting of the subscribers, to be held on the second Wednesday in the ensuing month, the same shall be specially communicated, in obedience to the commands of the Most Worshipful Grand Master.

Adjourned until the 9th of October.

THE REPORTER.

As usual, at this season of the year, our Reporter has had his holiday, at least as far as we are concerned; what few meetings he has attended, have partaken more of the recreative than the operative.

CONCORD, No. 49.—A most interesting ceremony of initiating a Greek nobleman, Count Giovanni Salamos, recently took place; by permission of the Master, Brother W. Shaw, Brother John Lane the S.W., interpreted, and conducted the ceremony, in the French language. Since which, the same Brother has been passed and raised. Brother Lane was as classically elegant in that language, as he was Masonically correct in the form and ceremony of the Three Degrees. We understand that he speaks five European languages, and should the Grand Master require a "Grand Linguist," we should say that Brother Lane is the man.

July 26.—A LODGE OF INSTRUCTION, under the sanction of the Lodge of Tranquillity, No. 218, was opened this evening by that indefatigable Brother, Peter Thomson, at Beattie's Hotel, No. 33, George-street, Hanover-square, assisted by several of his pupils; when the first Lecture was worked. The order of arrangement is, that the chair is to be filled by the same Master for one month. The meetings are to be weekly.

THE MASTER MASONS' LODGE OF IMPROVEMENT, at Brother Evans's Grand Hotel, Covent Garden, has, as usual, remained open all the summer, thereby continuing its sphere of utility when nearly all other Lodges have closed. The Anniversary will be held on the first Friday in October, which will doubtless be well attended on that evening. The election of Treasurer and Secretary will take place, and the sessional arrangements will be made. The great service which the Lodge has rendered the Craft, is felt and appreciated by the London and Provincial Brethren.

THE SOMERSET HOUSE, No. 4, has imbibed the spirit of the times, and appears desirous to rival its former glory, when its meetings included sixty Brethren. For several years it has reposed too peacefully; but now meetings of emergency, and other evident signs, betoken a rekindling of Masonic energy. Several initiations have recruited its staff, and among them are gentlemen of the first respectability.

July 12.—The ASYLUM STEWARDS invited their late Chairman, R. G. Alston, Esq. to a summer frolic at the Crown and Sceptre, Greenwich, onthis day. Dr. Crucefix presided, and the time passed "right merrylie." Mr. Alston, in particular, delivered a most admirable address on the

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subject of the meeting, which did equal honour to his own talents, and to the cause he has so liberally espoused.

The JORDAN, and several other Lodges, have held meetings at the Crown and Sceptre, the West India Dock, and at the Plough, where the Turtle, White Bait and Brown Bread and Butter, and Venison, have found excellent auxiliaries in Cold Punch, Hock, Champagne, and Claret.

LODGE OF JOPPA, No. 223.—This Lodge is removed to the George and Vulture Tavern, Cornhill, and meets on the first instead of the third Monday, as heretofore. The Lodge is in a most flourishing state, the tongue of good report having been heard from no less than fifteen candidates since January last, who have been admitted to a participation of the mysteries of the Craft; among them Mr. Lindenthal, a reader of the new Synagogue, Great St. Helens, whose Hebrew knowledge of Holy Writ, the Talmud, and all other commentaries on the Sacred writings, will, no doubt, prove a great acquisition not only to his Mother-Lodge, but to the Craft in general. Brother B. Levy, Past-Master, received a well merited vote of thanks from his Lodge on the 3rd of June, handsomely written, and framed, as a token of gratitude for his valuable services rendered the Lodge during his Mastership in the year 1838. Too much praise cannot be given to the W. Master, Brother A. Harris, for his unremitting exertions in promoting the welfare of his Lodge since he has been in the chair. The introduction of his son is a sufficient proof to the uninitiated of the high moral excellencies of the Order, wherein a father can introduce and associate with his son in a fraternity, having for its basis devotion to his God—allegiance to his Sovereign—charity and good-will to all men. The Joppa Lodge has been open during the summer months.

We understand it is in contemplation to give a splendid ball in November next; we have no doubt our female acquaintance will cordially second such a proposition.

MASONIC CHIT CHAT.

SIR WILLIAM ST. CLAIR OF ROSSLYN.—In the library of the Earl of Moray (P.G.M.) there is a valuable old vellum manuscript, in Latin, illustrative of the history of Scotland, on the last leaf of which is the following notation:—

"This cronicle is sene owre be William Sinclair of Rosslyn, Knycht, and augmentit, drawn out of thir cronicles following,—the greit cronicle of Scone, callit the Blak Buik; the greit cronicle of Paslay, callit the blak buik; ane auld cronicle of Cambuskenneth; ane greit buik callit the Cronicle of Couper; and ane parischement buik of text hand, limnit with gold, the cronicle of Sanct Columes Inche; with sundrie uther written cronicles, sic as culd be gottin for the time: verray auld letters, some in paper, and some in parischement, &c."

At the foot of the page where this note occurs, may be traced the date of 1526; and there it is no doubt that it is the production of the Hereditary Grand Master of Scotland at that period.

DUGALD STEWART.—This great light of philosophy, and, reflectively, of the Craft, was initiated a Mason in the Lodge Canongate Kilwinning

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on the 4th Dec. 1775, while Professor of Mathematics in the University of Edinburgh.

At the first private rehearsal of the classic tragedy of Douglas, the following was the *original* cast of the piece:—

DRAMATIS PERSONÆ.

Lord Randolph - The very Rev. Principal Robertson, historian.
Glenalvon - - David Hume, historian.
Old Norval - - Dr. Carlyle, Minister of Inverisk.
Douglas - - - Rev. John Home, the author.
Lady Randolph - Professor Dr. Fergusson.
Anna, the Maid, Rev. Dr. Blair, Professor of Rhetoric.

The audience at the above rehearsal (which took place at Mrs. Ward's rooms, an actress in Digge's company), were, Patrick Lord Elibank, Lord Monboddo, Lord Kames, Lord Milton, the Rev. Mr. John Steele, and the Rev. Mr. William Home. The whole party, with the exception of Mrs. Ward, adjourned after the performance to the Griskin Club in the Abbey, where they dined, delighted with their *debût.*

Cheap Masonry not profitable.—One of the leading surgeons in Shepton Mallett, gives as a reason for not joining the Craft, that he was told many years since, when on the eve of departure for the Peninsula, that the fee was only half-a-guinea; he thought it too cheap to be good, and therefore, with several of his companions, declined. His nephew, however, is among the *élite* of the Order.

Improvement's the Plea.—"Among some improvements in Shepton Mallett, is the removal of several houses that have so long obstructed the public thoroughfare. One of these was the birth-place of the present Grand Organist, Sir George Smart, whose genius pervades his native town, the church organ being of a brilliant tone, and the children's voices in sweet unison."—*From a Correspondent.*

All this is very well; but it should be observed that Sir George was born in London, at a house formerly the corner of a street that is now lost in Regent Street. His mother, a lady of superior family, was a native of Trowbridge, but spent her latter years and ended her days in Shepton Mallett. Sir George is desirous to learn any particulars.—Ed.

Masonry, Dancing, and Sorcery.—The lower order of the Hindoos being at a loss to comprehend the occasion of the Freemasons' meetings, conceived their mysteries are expounded by dancing gestures, and likening them to their own natches, they style the Freemasons' ceremonial as the "Chumra ka natch," the leather dance, in reference to the Apron. They also consider that "Magic" is practised by them, and they term the Lodge building "Jadoo Gurh," Sorcery or Magic-house. Lately, a punkah-puller, who was squatting outside the Banqueting-room of a Lodge, was observed to become gradually sleepy over his duty, to the manifest inconvenience of the Brethren, and the punkah at length was still. One of the Brethren left the room, and found the lazy puller sound asleep. A smart touch with the rope aroused the sleeper; who, suddenly awakened, and seeing the Brother in his full paraphernalia, his dream was over; bewildered and alarmed, he screamed out "Jadoo Gurh! Jadoo Gurh!" and vanished. No inducement could ever induce him to approach the portals of the Sorcery-house.

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A THEATRICAL MORCEAU.—Very quaint, civil, and expressive.

"The Lessee of the Theatres Royal Drury Lane and Covent Garden, begs to thank the Author of ——— for the perusal of his MS.

"After the most careful examination of the piece, he is compelled to return it, fearing its success, if produced, would not reward the author or remunerate the lessee.*

"*Theatre Royal Covent Garden.*"

WHO WOULD BE AN EDITOR?—A correspondent of a Scottish newspaper, after a long-winded dissertation on the state of the times, subjoins the following pithy P. S. :—"I had almost forgotton to tell you that some o' my neebours dinna like your paper, because there are unco few 'murders' in't, and 'accidents,' and 'droll stories,' an' there's nae 'births,' &c.; but I said it was hard tae please everybody."

A KNIGHT TEMPLAR.—Some men employed two days ago in laying gas-pipes at the corner of the Rue Molay and the Rue des Enfans Rouges, found a leaden coffin, which contained the skeleton of a man with the hair still attached to the skull, the hilt of a sword similar to those worn by the Templars, and other articles, which, coupled with the fact of the spot being near the site of the house occupied by Jacques Molay, last Grand Master of the Order, renders it probable that these remains belonged to one of those Knights. If this be so, they must have been in the ground upwards of six centuries.—*Galignani, August 22.*

CURIOUS EXTRACTS FROM CORRESPONDENTS AT THE BOARD OF BENEVOLENCE.—A country petitioner to the Board of Benevolence ascribes his misfortunes to the long-continued peace, and other calamities!

Another states, that were it not for the cemeteries, he should want the very means of procuring a bare existence!

THE LATE ROBERT MILLER.—We have seen the round-robin, importing a desire to place a tablet to the memory of this deserving Mason. But why a round-robin? if in a feeling of delicacy, so well; but we like the uniform straight practice. The memory of Miller the Tyler will long live in Masons' hearts. It is, we believe, intended to make the office of Grand Pursuivant an honorary office: this is among the improvements long contemplated, by some who have studied what they thought would amend the Constitutions.

A SIMPLE-MINDED OLD DAME, residing near the water of Leith village, was attentively listening, the other evening, to her grandson reading a statistical account of the proportion of females to males in various countries of the world. She easily comprehended how that, in Britain, the women exceeded the men by six in a hundred, and in Spain by one in a thousand; but when it was stated that in Sweden the females exceeded the males by seven and a half in every hundred, she exclaimed, "God hae a care o' me! hae they *half* women in Sweden?"

CHARITY.—"I fear," said a country curate (Sydney Smith) to his flock, "when I explained to you, in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say *specie*, which may account for the smallness of the collection. You will prove, I hope, by your present contribution, that you are no longer labouring under the same mistake."

* It should be observed that the original was *lithographed*, with a blank for the name of the piece.

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CURIOUS DISCOVERY.—There has been lately discovered, adjoining the foundation of the old church of Kilclief, now about being rebuilt, some tombstones, evidently of very ancient date. One of them, bearing the emblems of the Cross and the Sword, distinctly but curiously traced on cut stone of a description not known in this neighbourhood, 7½ feet long and 6 inches thick, would indicate that it belonged to the Knights Templars, who, previous to their suppression in 1313, had an extensive settlement here.—*Down Recorder.*

THE PORTRAIT OF MR. EALES WHITE, by Mr. E. Evans, has been returned from the Royal Academy, and is now in Mr. Ash's shop. The artist has, in reference to Mr. White's benevolent exertions in favour of the poor old Mason, consistently arrayed the portrait in full Masonic costume.—*Taunton Courier.*

MARRIED.—On the 7th of August, Brother Samuel Harris, son of Abraham Harris, Esq. W.M. of the Lodge of Joppa, No. 223, to Miss Ellis, of the Minories.

On the 31st of August, at St. Edmund-the-King, Lombard Street, by Brother the Rev. W. J. Rodber, rector of St. Mary-at-Hill, Brother George Warriner, Esq., of the George and Vulture Tavern, Cornhill, to Mary, only daughter of the late T. G. Frith, Esq., of Commercial-road-east.

BIRTHS.—Dec. 20th, at Meerut, the lady of Bro. Lieut. Edw. Vibart, 2d Bengal Light Cavalry, of a daughter.

June 28th, at Orizara, Chudleigh, Devon, the lady of Bro. Captain John Powney, *R.N., K.H.*, W.M. 650, of a daughter.

At Taunton, on the 16th August, the lady of Capt. Maher, of a son.

Lately, of a son, being the "fifth,"—happy, "mystic number,"—the lady of Bro. the Rev. Dr. Senior, Head Master of Batley Free Grammar School, P.G. Sup. Works of West Yorkshire, and W.M. and Chaplain of Lodges 251 and 330.

Obituary.

June 20.—Brother J. C. GRIFFITHS, S.D., of the Percy Lodge, a Life Governor of the Girls' School, and one of the Jubilee Stewards, an excellent Mason, and a most benevolent man. The lamented Brother was one of the unfortunate party who were drowned at Battersea-bridge.

SIR JOHN ST. AUBYN.—Public Notice.—"To the Ancient and Honourable Society of Free and Accepted Masons of Cornwall.—P.G.L. *August* 13, A.L. 5839, A.D. 1839.—It has pleased the Great Architect of the Universe to release from this mortal state our late Right Worshipful Provincial Grand Master, Sir John St. Aubyn, of Clowance, and St. Michael's Mount, in Cornwall, Baronet, *F.R.S., F.S.A., F.L.S.*, &c. &c.

This event has caused generally the most deep and poignant regret, especially to the Brethren of the Order, to whom he was endeared by the deep interest which he invariably manifested towards them, and the refinement, urbanity, and high elevation of character for which he was pre-eminently distinguished.

The venerable Baronet expired on Saturday, the 10th instant, at his town residence in Portland-place, in the 82nd year of his age, and the 54th of his Presidency.

Notices respecting the 27th instant will be announced as early as possible. J. ELLIS, of Falmouth, P.G.S., &c."

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FUNERAL.—The interment of the remains of this lamented Baronet took place on Friday, 29th August, in the family vault, at Crowan. Every where on the route from London, the greatest respect was manifested for his memory, as he had, by his well-known liberality to all in distress, secured a deep interest in the affections of the people. The procession left Putney on the 17th ultimo.

The remains passed through Devonport on Friday, the 23rd ult., attended by the Mayor, Council, and authorities of the town, in procession, as a mark of respect to the memory of the deceased baronet. According to the arrangements made on the previous day, the Mayor and Council met the Board of Commissioners at the Town Hall.

The shops in the route of the procession were closed, and the bells of the church and chapels tolled during the day. The road on each side of the line was crowded with spectators, and it is estimated that upwards of 30,000 persons assembled to witness the procession,

On Wednesday, the 28th, the body lay in state under a canopy of black cloth, with plumes and feathers, in the hall, from ten till four o'clock. During the day many thousands of people came from all parts to view the body in the state-room.

The funeral took place on Thursday, and the people from the neighbouring towns were seen hastening towards Clowance from an early hour. The gates of the park were thrown open, and every one who obtained admission to the house was treated with refreshments.

There were about 100 Freemasons present, decorated in their various orders. For their use a separate apartment was appointed, and refreshments served at nine o'clock, to which they were introduced, after being presented with complimentary mourning, all having silk hatbands and gloves. The principal officers, namely, P.V. Robinson, Esq., of Nansloe, J.P.; J. Ellis, Esq. Mayor of Falmouth; Richard Pearce, Esq. of Penzance, J.P.; J. Cornish, Esq. of Falmouth, J.P., &c. had broad silk scarfs, in addition to hat-bands and gloves.

At the time the procession started from Clowance to Crowan church, there was a double line of spectators, which reached all the way from the house to the church. The numbers we heard estimated variously at from 20,000 to 35,000; but it was quite impossible to tell how many were present, because the people were extended over a great space of ground, though we think there must have been at least 20,000. The greatest decorum was preserved, and it is not a little creditable to the people assembled on that occasion, that we are able to remark that the whole of the procession entered the church without the slightest movement on the part of the immense throng, calculated to disturb the procession.

The body was wheeled from the mansion to the church on a car, and all the mourners were on foot. Several of the deceased's sons were present, as well as other relatives, and there was a large number of the neighbouring gentry and clergy. The procession moved in due order. The Freemasons were marshalled, all the Brethren having flowers or herbs in their hands. The procession closed with 150 tenants in hatbands and gloves.

The funeral service was read by the Rev. Mr. Morice, son-in-law of Sir John, and the body was then lowered into the vault where his forefathers are deposited. The Masons, after the corpse was let down, strewed the coffin with sprigs of evergreens and flowers, the P.G.S. giving the honours, and the Officers and Brethren pronouncing the Masonic response.

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The procession then quietly returned to the house, where it broke up. Everything was conducted, not only with the greatest order, but also with the greatest liberality.

The will of the late Sir John St. Aubyn, Bart., was read at Clowance, on Thursday, immediately after the funeral. The particulars which have transpired are as follow:—The manor of Stoke Damerel is left to James St. Aubyn, Esq., of Bath, or in case of his death to his male heirs; but in case he should die without a male heir the manor reverts to Edward St. Aubyn, Esq., the present steward of the manor, to whom is bequeathed a legacy of 5,000*l.*, and his heirs for ever. Nothing has been left to the Rev. J. W. St. Aubyn, the rector of Stoke. Among the incumbrances on the manor together, we believe, with the remainder of the estate, are 130,000*l.*, being the marriage portions of the deceased baronet's thirteen children, and he has ordered that the revenues of the manor shall be converted into a sinking fund for the payment of these and other claims, the new lord of the manor in the meantime receiving 1,200*l.* per annum. It is calculated that it will take twenty-five years to free the manor from all its incumbrances. Lady St. Aubyn gets 3,000*l.* per annum, and the trustees, Messrs. Wingfield, the Master in Chancery, and the Rev. Mr. Grylls, of St. Cleer, Cornwall, 1,000*l.* each. The entailed estates go to the Rev. J. Molesworth, the deceased's nephew. The baronetcy is extinct.

The deceased had a large income from his Cornish property, and was the proprietor of Short-groves, near Saffron Walden, where a few years since he resided. The baronet was related by marriage to Sir Thomas Barrett Lennard, Bart.

In private life Sir John was distinguished for his urbanity, liberality and elevation of character. As a landlord, one circumstance ought to be mentioned to his honour. During the period in 1832, when the cholera raged in these towns, Sir John St. Aubyn gave orders that every inhabitant who held a lease from him should be allowed to nominate a fresh life, in the event of any one of the original lives dropping off by the cholera, and that, too, without any additional fine or expense—an act of liberality and generosity, which found few, if any imitators, at that melancholy period.

The hon. baronet was of one of the most ancient families, and one possessing the largest income in the county of Cornwall, the whole of the Plymouth Dock estate, averaging more than 30,000*l.* per annum, having descended to him. He was much beloved. In early life he sat in some parliaments for the borough of Helston, and afterwards, with the aid and support of his friend and relative, the late Lord De Dunstanville and Basset, maintained a contest against the strength of the opposite party in the county. Sir Robert Walpole bears evidence of the political integrity of this honourable baronet's ancestor. When speaking of his influence over the House of Commons, he says, "There are two members I cannot get at: the one has price, but it is too exorbitant; the other (St. Aubyn) is above any price."

We have collected many matters respecting the deceased baronet, but have not had an opportunity to give any Masonic particulars. A presidency of fifty-four years cannot have passed without subjects of considerable interest, and we hope our respected Brothers Robinson, Grylls, and Ellis, will not suffer them to pass unnoticed. Ed. F. Q. R.

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PROVINCIAL.

EDITORIAL VISIT TO TAUNTON, SHEPTON MALLETT, WELLS, WEYMOUTH, DORCHESTER, BRISTOL, AND BATH.

The schoolboy is enjoined to take time by the forelock, and we seized, with all the ardour of the veriest holiday urchin, the first and only opportunity that has been afforded us to visit some portion of the "Beautiful West;" and having been welcomed by our Brethren with the kindest, we might say the most affectionate attention, we take this public mode of thanking them individually and collectively, for the generous hospitality, for the liberal construction of all those views which they have required us to explain in Lodges and at meetings—for the unanimous expression of support in aid of the Schools and the Asylum; and, lastly, for the approbation that has been generally expressed and recorded of our Masonic labours as journalists. An entire month has passed like a pleasant dream; the overtension of the spirits has relaxed, and we gratefully write,

"Quid datur a Divis felici optatius horâ?"

We are called now from refreshment to labour, and shall briefly recount our merry-making.

At Taunton, the members of the Lodge of Unanimity and Sincerity were publicly advertised, and summoned as a Lodge of Emergency, to be holden on the 6th of August. The attendance was very numerous, including several Brethren from Devonshire, Bristol, Wells, and other places. The public reception of the visiter was most complimentary as to etiquette. The business in Lodge was confined to the address of the W. M. Brother Haseler, who expressed, on the part of the Brethren assembled, the great pleasure he felt in the visit of an honorary member of the Lodge, whose services in Freemasonry he was pleased to enumerate at length, and with all the warmth and interest which a Masonic friend could desire. A pointed allusion was made to the Aged Masons' Asylum, and to the advantages derived, and still derivable, from the public organ of Masonic intelligence, the Freemasons' Quarterly Review.

The visiter acknowledged the very high compliment that had been paid to him, and entered at considerable length into the various subjects of the Master's address, glanced at the general state of the society, and concluded his observations by a declaration that the liberality of the province of Somerset, and especially of that Lodge of which he was proud to be an honorary member, and happy in thus addressing them, had been one of the main props by which that noblest of the Masonic charities had been so proudly sustained.

The Lodge being closed the Brethren retired to banquet, and proved that their hospitality could, if possible, exceed the etiquette of their discipline. The various addresses were so many happy allusions to the circumstances of the meeting. The visiter, at some length, proposed the ladies of Taunton, and embodied in the toasts sentiments which appeared to give very great satisfaction. Brother Robert Leigh, in a very humorous reply on behalf of the sex, claimed his right, and, in-

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deed, as being the oldest member present, reminded himself that he might be looked upon as an old woman—he should say that he replied for *his* sex. There was so much quaintness, courtesy, and good humour, in Brother Leigh's excellent remarks that we regret the ladies of Taunton cannot, through our means, be fully acquainted with the truth, simplicity, and the fervour which pervaded the chivalrous reply. The meeting separated with a hope generally expressed that it might become an annual one.

SHEPTON MALLETT, *Aug.* 14.—The business of this evening was to raise a Brother to the degree of Master Mason. Brother Hyatt, whose reputation and ability as a Mason is well known, conducted the ceremonial in a very solemn and impressive manner. Our office is to speak with sincerity. We were so impressed and interested as at the time to forget some variations between the sublimities of ancient and modern practice. The W. Master addressed the Brethren on the subject of the visitation, which the Lodge received with every mark of satisfaction. After the visiter's address the Lodge was closed, and the W.M. adjourned to the banquet, where the social hour was enlivened by cheerfulness and good humour.

WELLS.—The Master and Brethren of this Lodge could not with convenience arrange a meeting in their city, but they attended those at Taunton and Shepton Mallett, and gave full token of their appreciation of the objects in view.

DORCHESTER, *Aug.* 21.—The Companions of the Chapter dined at the King's Arms, and spent a very pleasant evening. The conversation embraced the various topics of provincial matters in relation to general polity, and it was highly gratifying to know that a vote of twenty guineas from the Provincial Grand Lodge of Dorset, was unanimously approved. The Lewis-son of the late lamented and distinguished Mason, Brother Williams, is following the example of his father, and by accepting the office of Deputy Grand Master, has given proof of high Masonic principle.

WEYMOUTH, *Aug.* 23.—The raising of a Brother gave an opportunity to work the sublime ceremony of the Third Degree in all its sacred solemnity. We cannot describe it. Serious and solemn as it is at all times, it was conducted in a manner never equalled in our recollection. We envy the candidate the impression that he must have felt. The division of duty, the clearness of delivery in those who spoke, and the breath-like silence that pervaded the Lodge, aided the necessary effect. Before the Lodge was closed the visiter addressed the Brethren, and was received by every demonstration of respect and attention.

BRISTOL, *Aug.* 25.—Circumstances prevented our stay in this city, but we embraced the opportunity to hold personal interviews with some leading Brethren, and we congratulated ourselves upon the information derived, and the interest expressed by them in all the suggestions that were made.

BATH, *Aug.* 29.—A gathering of the Cumberland Brethren was hastily convened, and a very delightful evening was passed. The "visiter" being an honorary member, the meeting was more of a social nature than a public visitation; but the Brethren were most emulous to rival in kindness and attention those from whom they had received an intimation

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that he was in Bath. Masonry in general, its practice, discipline, polity, and profession, were fully discussed, and an assurance was mutually felt, that the meeting did not pass without a beneficial impression.

Has any good resulted from this visitation?—it may be enquired. Little, perhaps, as regards the many, but abundant good as regards ourselves; pleasure and profit have been combined. A month's relaxation from the mill-work has enabled us to create personal friendship out of casual correspondents; to prove beyond doubt that many provincial Brethren presumed to be of reputation and honour, are so in fact; and are competent authorities, that the provinces only require to be regulated to vie in every respect with the metropolis. To establish a permanent principle of co-operation—to remove many doubts—to receive the most gratifying testimony that our humble efforts are acknowledged to arise from honest motives, and a universally cherished determination to support the Asylum and its organ. We are competent to answer for ourselves, that there was, besides, much to be hoped for from the chances.

——" Quam sæpe fortè temerè
Eveniunt quæ non audeas optare?

and we feel how true was our impression. To all we owe a great measure of gratitude. We scarcely can venture to enumerate; but, at the risk of the sin of omission, we will incur the pleasure of commission, and tell Bros. Capts. Madison, Powney, Dixon, and Maher;—Standard, Hyatt, Ashford, Robins, Husenbeth, Nash, Johnson, and Curme, that a spell has been worked, which, whenever a depression of spirits, or a doubt, shall invade our thought, will be an amulet in need.

One has, however, been left un-named in a list of kind hearts and friendly Brothers, but that one has vanquished us by his affectionate forbearance, and by a devotedness to a mutual compact. His moral influence, and it is great—his whole thought was thrown into the word " Brother." His example it may not be easy to follow, but if we could, we would emulate Eales White.

We cannot close our report of proceedings without bringing before the notice of our readers the very gratifying fact, that we have not, at any place of Lodge business, found ourselves in a house of public entertainment. In Wells, rooms in the Town Hall are rented at small charge; in Shepton Mallett, also, the rooms are private; at Weymouth, there is a magnificent hall and building exclusively devoted to the secret mysteries; At Dorchester there is not only a Lodge and Chapter Room, but an elegant Chapter Room for Knights Templars, fitted up with scrupulous regard to chivalry and circumstance. London is, in all these respects, behind the provinces. She must be quick to redeem her character; having all the means to maintain a precedence, it is unpardonable to neglect them.

It may appear ungallant to leave until the conclusion, an acknowledgement, that the ladies, in all places, have expressed a general approbation of Freemasonry. As we could not, however, unite the subject with general details, it must come by way of postscript; and as we understand the ladies, they usually leave the most earnest wish of their heart to be the last that shall meet the eye of those they love best. So, at an humble distance, we follow their example, and confess that their approval has been the most delightful of our recent associations.

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ST. ALBAN'S LODGE, *July* 26.—The Most Honourable the Marquis of Salisbury, the Provincial Grand Master, having fixed Friday, the 26th instant, for the opening of this Lodge, the Brethren assembled for that purpose, at the Turf Hotel, St. Alban's, at 12 o'clock precisely. Present: Brother B. Davies, Past Prov. Dep. G. M. for the Province, and other distinguished Masons, assisting on the occasion.

The Brethren then proceeded to the Town Hall, where the Masonic business of the day was conducted, and consisted of the consecration and opening of the Lodge, which was performed by Bro. Davies; the installation of the W. M. Bro. Alex. Frazer; and the appointment and investment of Officers. A ballot was then taken for eight Candidates; when, six of them being present, they were severally initiated. The banquet took place at six o'clock, and was most admirably conducted. We regret that our reporter was unavoidably prevented from attending, and that we have not been furnished with the admirable addresses that were delivered.

WALTHAM CROSS, *Sept.* 18.—SALISBURY LODGE.—Brother Harrison, Q.C. presided, with his usual ability, and initiated his nephew, Mr. Harrison, of the Colonial Office. Among the Brethren present we observed Bro. Thomas, the Prov. G. Secretary; Bro. Crew, G.S.; and Bro. Acklam, G.S.L.

WINDSOR.—ETONIAN LODGE (252).—It is to be regretted that this Lodge, which numbers in its ranks several Brethren of the highest respectability, has been "fast asleep" since February. The reason for this lamentable apathy is not easy of explanation, but it is most desirable that the attention of the Provincial Grand Master should be drawn to the subject. We wish this distinguished Mason had more Masonic business on his hands, as his experience would greatly aid the cause; and should this intimation reach him, we hope for some re-action. There are numbers of gentlemen desirous of entering the Order, and several Brethren waiting for their Second and Third Degrees. It is not too much to say, that a proper examination into the causes of our difficulty, would disclose what would be easy of removal; nor can it be denied that if the present state of things continue, we shall become "functus officio."*

CROYDON, *July* 23.—THE FREDERICK LODGE OF UNITY (661).—Lord Monson, Provincial Grand Master for Surrey, having kindly granted his dispensation, one gentleman was initiated; and the ceremony of raising two others was most ably conducted by the W.M. Brother Richard Lea Wilson. The business of the Lodge being concluded, a fat haunch, and other delicacies of the season, graced the festive board, where unanimity and good feeling reigned throughout, and the harmony of the evening was considerably enhanced by the delightful singing of Brothers Jones, Parry, &c.

CARSHALTON, *July* 8.—THE EAST SURREY LODGE was consecrated at the Greyhound Inn; and Brother W. F. Hope was duly installed as the first Master. We have received no report of the proceedings.

GRAVESEND, *August* 6.—GRAND MASONIC MEETING.—The re-installation of Bro. Key, W.M. of the Lodge of Freedom, was celebrated at the Puncheon Tavern, in a manner that cannot fail to make a lasting impression upon the recollection of every Brother present.

* If our correspondent will be more explicit, we will soon put him in the right course. ED.

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The numerous assemblage of the Order upon the occasion was beyond all precedent, and more resembled a Provincial Grand Meeting than the annual meeting of a Lodge nearly obsolete some few months since, but now happily re-established and supported beyond the expectations of its most sanguine members. This degree of success is mainly attributable to the judicious selection of Brother Key, whose zeal and indefatigable industry is so well known and acknowledged through the whole Order; and which could not possibly be more strongly marked than by the attendance of the Brethren, to the amount of about seventy, some of whom had travelled many miles to participate in the ceremony.

The Lodge was opened as early as eight o'clock, and the Brethren worked most assiduously till three, when the business being closed, the Lodge adjourned, and retired to the banquet, at which (after the invocation of a benediction by the Rev. P.G. Chaplain) they proved that hard work had not impaired their appetites. It being an installation, the Brethren dined in the clothing of the Order, which, blended with the many splendid and costly jewels, gave great effect to the scene; and we could not avoid feeling much gratification at the liberal display of purple and blue. The next Provincial Grand Lodge will be held in this town.

Brighton, *August* 26.—A highly interesting epoch in the annals of Freemasonry at Brighton—the Jubilee of the Royal Clarence Lodge (338), was celebrated with the ceremonials and observances peculiar to the ancient and honourable craft. Upwards of seventy Brethren, including visitors from other Lodges, attended the banquet, which had been provided at the Old Ship; and among the guests was (Captain Lind) one of the only three original members of the Lodge now living—the other two being John Hall, Esq., and J. C. Michell, Esq. On his health being drank, Brother Lind related some interesting particulars of the benefits which he had in his own person experienced as flowing from Masonry; for, when a captive in France during a period of fourteen years in the revolutionary war, he was assisted with money and other gifts to a considerable amount, by some to whom he had made himself known as a Mason. Brother the Rev. Dr. Shepherd, also related some striking instances of a similar kind, which had come under his own knowledge in India; and we need scarcely say that these details were listened and responded to in a spirit of true brotherly love.

The occasion of this interesting and gratifying event was also selected for the purpose of presenting to the Worshipful Master, Brother D. M. Folkard, a splendid testimonial of the esteem and regard in which he is held by his Brethren; and especially as a public record of the fact that he has filled, no less than three times, the Chair of the Royal Clarence Lodge. This testimonial consisting of a rich and elegantly chased silver salver, weighing 163 ounces, was presented in feeling and appropriate terms by Brother Past-Master Creasy to the Worshipful Master, who, in acknowledging the gift, gave an interesting narrative of the foundation, progress, and chequered history of the Royal Clarence Lodge, which, owing its birth to a little band of eleven Brethren assembled at the White Horse Hotel in that town, had passed through various stages of prosperity and depression, until it reached the eminence on which it now proudly stands. We are forbidden by the peculiar laws and ordinances of the Craft, from entering into further particulars of an occasion which will long be remembered—let us rather say, which will never be forgotten—by any who had the happiness of witnessing the celebration.

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LOWESTOFT, *August* 15.—The Provincial Grand Lodge for the province of Suffolk, was held this day, and about eighty Brethren attended, in a very excellent room capable of accommodating 150 persons. The Brethren walked in procession, in very excellent order, to the church, where they arrived about half-past two, and heard an excellent sermon by a reverend Brother. A collection was made in aid of the Dispensary, which produced 27*l.*

The Brethren returned to Lodge, and afterwards eighty of them sat down to banquet at the Queen's Head.

BIRMINGHAM, *June* 24.—The Anniversary of St. John the Baptist was celebrated by the members of the ST. PAUL'S LODGE, No. 51, at Birmingham, on the 24th of June. The W. M. Brother Ribbans in the chair, supported by a large circle of Masonic friends.

After the cloth was removed, and grace said by the P. Grand Chaplain, Brother Palmer, Brother Ribbans proposed the health of the Sovereign Lady of the land we live in. Usual Masonic toasts then followed. Brother Broomhead, in a very neat speech, proposed the health of the chairman, Brother Bolingbroke Ribbans, the W.M. of St. Paul's Lodge—"I claim," said Brother Broomhead, "your attention, Brethren, for a minute, as I cannot suffer the opportunity to pass without speaking on a subject which, believe me, demands all the energy I can exert. I know Bro. Ribbans to be entitled to our regard; and whilst I claim him as a private friend, at a value not to be estimated, I am quite sure you all look to him as to a Brother whose head and heart are ever at work to do good to his fellow-man; and when I add, that our Brother Ribbans has always proved himself a faithful friend—a loyal subject—and a good Mason, you will join with me in wishing him long life, and health and happiness to enjoy it."

Brother Ribbans acknowledged the toast in a manner which did him infinite credit. His allusion to the three Masonic Charities was earnestly responded to. "Happy," he added, "happy indeed for us thus to meet and lay aside all feelings and thoughts, except those which unite men together in one indissoluble bond of good will and peace."

Various other toasts followed, and the company separated highly gratified,

The St. Paul's Lodge has just set an example worthy to be imitated by every Lodge in the world. The deed needs no comment—no varnish to gloss it over—but speaks in plain and honest terms the language inspired by the firmest faith, the brightest hope, and the most ardent charity.

"The W.M. Brother Ribbans moved, and the whole Lodge carried unanimously, that the Worshipful Master of the St. Paul's Lodge, Birmingham, for the time being, be constituted a Life Governor for ever of the Royal Freemasons' School for Female Children, the sum of twenty guineas to be paid out of the funds of the Lodge."

This forms one line of a triangle about to be formed in the St. Paul's Lodge, which will render it conspicuous amongst the Craft for ages to come.

It is intended to constitute the Senior Warden, for the time being, a Life Governor of the Boys' School, and the Junior Warden a Life Governor of the Old Mans' Asylum, and thus will the triangle of Masonic Charity, be complete.

June 17.—The members of Royal Arch Fortitude, of Birmingham,

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assembled with every prospect of becoming strong, under our able and zealous W.M., and other members of the St. Paul's Lodge, to which the Chapter is attached.

Companion Wood, than whom a more sincere friend to the whole Craft can scarcely be found, has been inducted First Principal of the Chapter.

LEAMINGTON, *June* 24.—The Festival of St. John was celebrated by the Guy Lodge of Freemasons' at the Bath Hotel, and on the succeeding day the members of the Shakspeare Lodge of Warwick assembled at the Bull's Head Inn, for the same purpose. Both meetings were numerously attended, and the greatest fraternal kindness and sociality prevailed.

ROCESTER BRIDGE, *Aug.* 8.—This being the day appointed to lay the foundation stone of the bridge about to be erected over the river Dove, at Rocester, the greatest animation was displayed at the towns of Uttoxeter and Rocester. The Masonic body, who take so prominent a part in public ceremonies of this description, mustered from all parts of the county, to aid their Brethren of the Foresters' Lodge on this happy occasion. Barges were prepared for carrying the party by water from Uttoxeter, and the scene was enlivened by a brilliant assemblage of ladies, and the music of the fine yeomanry brass band, under the able management of Mr. Onion. The arrival of the barges was enthusiastically welcomed by the assembled crowds. The bells of the church rang their merry and varied peals. Festoons of flowers were strung across the streets, and the houses were decorated with evergreens. The company from Alton Towers consisted of the Countess of Shrewsbury, Prince and Princess Doria Pamphili, Lord Crewe, Baron and Baroness de Mezendorf, Miss Talbot, Miss Bishopp, Captain and Mrs. Hibbert, Rev. Mr. Sykes (of the Chauntry House, Newark), Rev. Dr. Delawarr, &c. The Earl of Shrewsbury arrived about twelve o'clock, accompanied by Master John and Master Bertram Talbot: the former is nephew to the noble earl, and heir presumptive to the title and estates. The procession was immediately formed in order, including the Masters and Brethren of the Staffordshire Knot Lodge; of the Royal Chartley Lodge; of the St. John's Lodge, at Lichfield; and of the Menturia Lodge at Hanley. The Brethren of the Foresters' Lodge, Uttoxeter. The Provincial Grand Chaplain, the Rev. R. Buckeridge. The volume of the sacred law, with the square and compasses, borne on a velvet cushion by Mr. Perkin, the Secretary. The Provincial Grand Treasurer, T. Brutton, Esq. carrying the purse and coins. The Worshipful Master, J. Mee Mathew, Esq. Grand Sword Bearer. The Earl of Shrewsbury, accompanied by Master John Talbot and Master Bertram Talbot. Two Stewards.

The procession moved from the Cross Keys Inn, about a quarter of a mile from the intended bridge. It was now the duty of the noble earl to lay the first stone of the arch. The upper stone of the pier had been already prepared for the reception of the requisite deposit, and his Lordship proceeded with the ceremonial. The coins of the realm were then handed to him by the Provincial Grand Treasurer, and deposited in the cavity of the stone, which was then covered by a brass plate bearing a suitable inscription.

The foundation stone of the arch was then lowered to its proper position on the top of the pier; and the Earl, assisted by the Worshipful Master and his Masonic Brethren, placed it on the square; the architect

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presented a golden trowel to his Lordship, and the mortar was laid on. Three silver chalices, containing corn, oil, and wine, were then handed to his Lordship, who poured the contents of each on the stone, the band playing with exquisite taste—

" Hark the vesper hymn is stealing
O'er the waters soft and clear."

The ceremonial being over, three cheers were given for the Noble Earl and Countess; for the Prince and Princess Doria, and for success to the bridge. The Earl then proposed three cheers for the Duke of Sussex, as Grand Master of the Order of Freemasons; and the Foresters' Lodge, which was most enthusiastically given; the band playing the National Anthem.

Nothing could exceed the interest of the scene we have just attempted to describe. The beauty and elegance of the ladies who crowded the platform; the immense number of spectators wrapt up in silent attention to the ceremony; the varied and picturesque costume of the Freemasons; the beautiful scenery of the vale of the Dove, illumined by a bright sun; the exquisite music harmonising with the soft murmurs of the stream; the Premier Earl of England and his youthful heirs assisting in the erection of a work of great public utility; and the whole concluding with the enthusiastic cheers of many thousand people—such a scene, indeed, cannot be often witnessed, and can never be forgotten by those who were present.

The Rev. Mr. Jones then addressed the meeting in eloquent terms. At the conclusion of his speech the rev. gentleman was saluted with three hearty cheers.

The procession returned in the same order. The Freemasons and other gentlemen proceeded to the boats and returned to Uttoxeter. A good dinner was given by the Commissioners to the workmen, at the Cross Keys Inn. Not a single accident occurred during the day.

The bridge will have one arch of sixty feet span, and three land arches. That its erection is needed was very plain from the depth and strength of the current at the ford, while the ceremony was going on.

At five o'clock, the Commissioners and their friends sat down to a sumptuous dinner, at the Black Swan Inn, Uttoxeter. The wines and dessert were excellent, and did great credit to Mr. Taylor. About eighty gentlemen were present. The Rev. J. P. Jones was in the Chair, supported on his right by T. Sneyd Kynnersley, Esq., and on his left by R. Blurton, Esq. W. Arnold, Esq. was Vice Chairman. Amongst the company we observed—C. S. Kynnersley, Esq., T. S. Kynnersley, Esq., T. Gilbert, Esq., J. Mee Mathew, Esq., T. M. Phillips, Esq., H. Chawner, Esq., Rev. R. Buckeridge, Captain Brutton, E. Nicholson, Esq., Dr. Hewgill, T. Brutton, Esq., and a great number of the tradesmen of the town and yeomanry of the neighbourhood, and gentlemen. The day passed off most delightfully, and due honour was paid, with compliments to the Queen, the Duke of Sussex, the Commissioners, the Chairman, and to the Masonic body.

CHESTER, *June.*—ST. JOHN'S DAY.—The Brethren of the Cestrian Lodge, 615, held at the Royal Hotel, assembled, according to ancient custom, to do honour to one of their titular patrons. The Lodge being duly opened, and the business of the day concluded, the Wardens were commanded to call the Brethren to refreshment, when forty sat down to

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an excellent dinner. The following were among the toasts delivered by the Worshiful Master (Brother Chas. Hamilton) in the absence of the W.M. of the Lodge, Thos. Finchett Maddock, Esq., who was prevented attending in consequence of the late family bereavement:—"Her gracious Majesty the Queen,"—(with Masonic fire). "The M.W.G.M. of England, his R.H. the Duke of Sussex"—(grand honours). "The Pro-G.M. the Earl of Zetland"—(honours). "The R.W. Prov. G.M. of this province, the Viscount Combermere"—(honours). "The R.W. D.P.G.M. of Cheshire, John Finchett Maddock, Esq." The W.M. observing that every Brother present deeply regretted the cause of his absence on that occasion—(honours). The S. W. then proposed "the W.M. of the day, Brother C. Hamilton"—(honours). The W.M. returned thanks at some length. "Brother Lord Hill and the Army;" "Brother Lord Minto and the Navy." "His Worshipful the Mayor of Chester, Brother Uniacke"—(honours). "Brother the Earl of Hillsborough"—(honours). "P. M. Wilbraham"—(honours). Brother L. Wilbraham delivered a Masonic oration at some length, which called forth the applause of every Brother present. "The Wardens"—(honours). "Our Visiting Brethren"—(honours). Many other toasts were given and acknowledged. "All absent Brethren," concluded the list. High time having now arrived, the Brethren were called from refreshment by the Junior Warden, when the Lodge was finally closed in due form, each one departing delighted with the proceedings of the day.—We understand great preparations are making at the respective Lodges where the provincial meetings are intended to take place in the months of August and November in the present year.

Dewsbury, *June* 28.—The Lodge of the Three Grand Principles celebrated St. John's Day with unusual splendour, in gladsome commemoration of the coronation of Queen Victoria. The Rev. Worshipful Master, Dr. Senior, was very energetic and felicitous in his addresses, and alluded very eloquently to the various subjects—the presence of Bro. Lee, the D.P.G.M. for the West Riding, offered excellent scope, of which he availed himself very forcibly. About fifty Brethren were present. The appearance of the Lodge room was very elegant and chaste. A portrait of the Queen, with a number of Masonic worthies, gave a classic effect to this very interesting meeting.

Beverley, *Aug.* 14.—The Members of the Constitutional Lodge entertained their W.M. Henry Burton, Esq., of Hotham Hall, at a sumptuous dinner, in the Lodge-room, Tiger Inn. The Chair was taken by T. B. Philips, Esq., and the Vice-Chair by Mr. Thos. Stephenson. After the cloth was removed, the Chairman directed the Lodge to be opened, which was done by the Past Master. After the usual Masonic toasts, the Chairman, in a neat and eloquent speech, proposed the health of Henry Burton, Esq., P.G.J.W. of the North and East Riding, and W.M. of the Lodge; which was drank with all Masonic honours. The Worshipful Master responded in a very eloquent and appropriate speech, in which he ably elucidated the principles of Masonry, and strongly recommended their practice on all the Brethren. Many other toasts were afterwards given; the company comprised several visitors from the Humber and Minerva Lodges, Hull.

Romford.—*Sept.* 24.—A Provincial Grand Lodge for Essex was held this day at the White Hart. The particulars having reached us too late for the present number, must be reserved until our next.

Pembrokeshire.—The fresh impetus given to Masonry is progress-

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ing with evident advantage. The new Lodge will shortly be opened at Haverfordwest, under the Mastership of Colonel Scourfield, late *M.P.* for that town. The existing Lodges are in excellent working; and the Brethren generally, but more especially Brother Thomas, and his pupil, Brother Edwards, with his friend, Brother Byers, give at each meeting their valuable assistance.

Bodmin, *Sept.* 3.—The Brethren met at Bodmin, and went from the Lodge-room in procession to church (the music playing the Dead March in Saul) wearing white crape around their left arms, and their jewels being hung in black crape, on account of the decease of their late Prov. G. M., Sir John St. Aubyn, Bart. The service in the desk was performed by the Rev. J. Wallis, and the sermon preached by the Rev. H. Grylls, A.M., P.G. Chaplain, from Kings—"Alas! my brother." It was a truly excellent discourse, which might well appear in print. The organ pealed in solemn sounds, and the whole was deeply impressive. After returning from church, and transacting the business of the day, the Brethren proceeded in Masonic form to the hotel, where they partook of a repast prepared by Mr. Robert Gatty. On the cloth being removed, the ladies were introduced. The D.P.G.M., P. V. Robinson, Esq., the past D.P.G.M., Mr. Ellis, and other gentlemen, addressed the assembly, and thanks were returned by Preston Wallis, Esq., the steward. The most affecting allusions to the lamented death of Sir John St. Aubyn, seemed to pervade the meeting throughout the day, with a degree of gloom. It was proposed that a recommendation be forwarded to the Grand Master, that the very efficient services of their highly-talented D.P.G.M. Robinson, be crowned by his appointment to be the P.G.M., which he declined in the most respectful manner, preferring to be the Deputy in any appointment his R. H. the Duke of Sussex might be pleased to make. It was resolved to present the worthy Deputy with some mark of the strong feelings of approbation and respect the Brethren in general entertain for him, and a committee was appointed for that and other purposes.

Provincial Grand Lodge for Dorset.—Poole, *August* 1.—The Guildhall, by the kind permission of the Mayor, was fitted up as the Lodge for this occasion, and was tastefully and appropriately decorated in a Masonic style. The Brethren of the various Lodges in the province, with a number of visiting Brethren, assembled at ten o'clock. Previous to the arrival of the newly appointed P.G.M., the chair was taken by Brother Sydenham, W.M. of the Lodge of Amity, the Senior Lodge in the Province, who opened the P.G. Lodge in due form. Brother Eliot shortly afterwards arrived at the Lodge, was admitted in due form, and received with all the honours. He advanced to the throne, and presented his patent of appointment to the W.M. presiding. The W.M. then requested the R.W.P.G.M. Brother Eliot, to take his seat on the throne, at the same time addressing him in very eloquent terms on his appointment. The honours were again repeated, and the R.W.P.G.M. having ascended the throne, he briefly and feelingly thanked the Brethren for the very handsome and kind reception that had been given him; and having intimated that their first duty was the attendance on Divine Service, stated that he should reserve addressing them at length on that occasion, until their return from church. The Brethren then immediately formed in the order of procession, and walked to the Church of St. James, the Lodges being arranged according to seniority, the youngest preceding.

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The procession halted at the church door, and entered the sacred edifice in inverted order. The services of the day were read in a most impressive manner by Brother the Rev. W. J. Percy, of Sherborne; and an admirably appropriate and instructive sermon was preached by the P.G. Chaplain, Brother the Rev. W. Brassey, from 1 Cor. i. 10; in which the preacher powerfully enforced those virtues and duties, the inculcation and practice of which are so characteristic of Masonry.

On the close of the services, the procession again formed in the same order, and proceeded to the Guildhall. The attendance was very full, there being upwards of seventy Brethren present, notwithstanding the unfavourable condition of the weather.

The Lodge having been closely tyled, the R.W.P.G.M. on the throne proceeded to the duties of the day, and appointed his officers as under:—Brother Herbert Williams, of the Lodge of Faith and Unanimity, Deputy P.G.M.; Brother Sydenham, W.M. of the Lodge of Amity, P.G.S.W.; Brother Jacob, of All Soul's Lodge, P.G J.W.; Brother Tucker, W.M. of the Lodge of Science, P.G.S.D.; Brother Hillier, of the Lodge of Benevolence, P.G.J.D.; Brother Arden, of All Souls Lodge, P.G. Treasurer; Brother Hill, W.M. of All Souls Lodge, P.G. Secretary.

The P.G.M. then proceeded to address the Brethren at considerable length, in developement of the grand and sublime principles of Masonry, and concluded an eloquent and powerful address by pledging himself in due form, to the performance of those duties which his situation in the Craft might require of him.

The other duties of the Lodge having been gone through, the Lodge was closed in ample form and the Brethren adjourned to the Antelope Hotel, where they partook of an excellent dinner. The Brethren enjoyed themselves throughout the afternoon, with that harmony and kindly interchange of good will, which ever distinguish the meetings of the Fraternity. The toasts of Her Majesty the Queen, the Queen Dowager, and the rest of the Royal Family, were received with every demonstration of loyal feeling, after which a series of Masonic and other appropriate toasts followed; several excellent speeches were made, and a number of glees and songs were admirably sung. On the health of Brother Percy being drunk, he, in returning thanks, happily alluded to the occasion on which he was last present at a Masonic Festival at Poole, when the first stone was laid of that Church which formed a portion of the great religious Establishment of the nation, which afforded the best spiritual instruction and religious consolation to all classes of the people without distinction, and whose doors were always readily opened to the Brethren in their Masonic capacity. At nine o'clock the Brethren separated highly delighted with the occurrences of a day, which from the many pleasing circumstances connected with it—the first appearance of Brother Eliot, in the office to which he has been newly appointed, and which he graced by an address and demeanour that excited great gratification—the admirable manner in which every thing was conducted and passed off—will long be remembered by the Brethren present.

At this Lodge a grant of twenty guineas was made to the Asylum for Aged and Decayed Masons.

SHERBORNE.—The following address and reply have been forwarded for insertion:—

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To Herbert Williams, Esq., P.M. P.S.G.W.

We, the Master, Past Masters, Wardens, and Brethren of the Lodge of Benevolence, No. 459, of Sherborne, Dorsetshire, cannot suffer the present melancholy occasion to pass without condoling with you, and your family, on the decease of our late worthy Provincial Grand Master, William Williams, Esq.

Whilst under his direction the Province of Dorset flourished, they looked to him as their instructor and guide; and they feel that they would not be doing justice to his memory, unless they expressed their high estimation of his Masonic virtues, their admiration of his diffusive benevolence and charity, and their unfeigned regret for his loss.

Every Mason in the province feels that a worthy and distinguished Brother has fallen under the all-wise dispensations of the Almighty Architect of the Universe, and they look to Him alone for one competent to supply his place.

The lustre of his name will descend to posterity; and they offer this condolence and consolation to his family, that his Masonic and Christian virtues have evidenced the faith on which he hoped to obtain an eternal mansion amongst the blessed, veiled from mortal eyes by the starry firmament, where the World's Great Architect ever lives and rules, when time shall be no more.

Done in open Lodge, this 4th day of March, A.D. 1839, A.L. 5839, and signed and sealed by us the Worshipful Master, Past Masters, Wardens, and Officers of the Lodge of Benevolence, for ourselves and the Brethren of our Lodge.

To the Worshipful Master, Past Masters, Wardens, and Brethren of the Lodge of Benevolence.

Brethren,—The active principles of Charity are amply displayed by that sympathy with the fatherless and widow, which is contained in your fraternal letter of condolence on the death of my dear and revered father.

It is such sympathy as this that we have heard so frequently illustrated by him whose loss we now deplore as a father—a brother—and a friend; and it is by such conduct we best evince our regard for him, and our sincerity in those principles which, as Masons, we profess.

It is some consolation to us to feel that his life has merited the applause of those with whom he spent with pleasure so much of his time; but it is a greater consolation to have a sure foundation for hope that his faith, through the merits of his Redeemer, hath been found sufficient to entitle him to an entrance into the mansions of everlasting charity and peace.

Thus, Brethren, may we be enabled so to pass through things temporal, that when in our appointed time we are brought to the verge of things eternal, we, like him, may say, "O death, where is thy sting? O grave, where is thy victory?"

May it please Him, in whose hands are the issues of life and death, to bless you in all your ways—is the earnest prayer of

Your obliged and faithful Brother,

Herbert Williams.

To Brother E. T. Percy,
The W.M. of the Lodge of Benevolence,
Sherborne, Dorset.

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TAUNTON, *Aug.* 6.—The Craft assembled in considerable numbers, to do honour to a distinguished member of the Grand Lodge, viz. Dr. Crucefix, P.G.D., whose singular ability as a Mason, and untiring exertions in behalf of the "Aged and Decayed Masons' Asylum," have rendered his name particularly conspicuous among the Masonic worthies. The Brethren were much pleased with his eloquent detail of the prospects of that intended monument of the excellence of Masonry, and his powerful exhortations to aid the benevolent work; and his reception was as complimentary as it was possible for "Masonic honour" to make it. Refreshment was served in the Assembly Room, at the close of the Lodge. The usual loyal and Masonic toasts were given and responded to, leading to that of the health of the distinguished guest, whose eloquence in acknowledging it will not readily be forgotten. Brother Eales White's Masonic snuff-box collected the crumbs from the table with its accustomed success, and a letter was read by that zealous friend of Aged and Decayed Masons, from Brother Curme, of Weymouth, announcing a grant of twenty guineas from the P.G. Lodge of Dorset, to assist the completion of a work redolent of the best principles of pure Masonry.—*Taunton Courier, Aug.* 14.

WELLS, *June* 24.—The Brethren of the Swan Lodge of Freemasons at Wells, assembled at their Lodge, to celebrate St. John's day. After going through the customary duties, the Brethren walked in procession from their Lodge to the Somerset Hotel, where they sat down to a very sumptuous dinner, provided for the occasion by Brother Mead. The afternoon was spent in that delightful interchange of harmony and kind feeling which are so eminently promoted by the fraternity; and the pleasures of the day were greatly enhanced by some appropriate glees, &c. being sung by Brothers Rolle, Burr, and Martin, in that style which those who have heard them can appreciate. This Lodge is yet young, and it was gratifying to observe, by so numerous an attendance, under the favourable auspices connected with the meeting, that the Fraternity is much promoted in this part of the province.

SCOTLAND.

OUR reporters have, we fear, a touch of the auld complaint. The 12th of August no sooner comes, than they betake themselves to the moors, and forget, in the pleasures of the scene and the healthy smell of the heather, those who must work in spite of all circumstances. If we cannot go snacks in the fun, we should not dislike sharing the game. D'ye take?—eh!

EDINBURGH, CANONGATE KILWINNING.—ALEXANDER WEDDERBURN. This respected name appears in the roll of initiated members of the Lodge Canongate Kilwinning, Edinburgh, *anno* 1753. This Brother became Lord High Chancellor of England in 1793. He was first created Baron Loughborough, and afterwards Earl of Rosslyn. The Canongate

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Kilwinning Lodge may therefore count two chancellors of England in the roll of its members,—Lord Brougham being an affiliated, if not an original member of the Lodge. Perhaps, indeed, no other community of the Craft in Scotland can boast so many illustrious men and Masons as the above ancient and most distinguished Lodge reckons in the page of its annals.

The present Right Worshipful Master of the Lodge Canongate Kilwinning, Henry Jardine, Esq., has an almost hereditary claim upon the presidency of that body,—his father, Sir Henry Jardine, and his great grandfather, Lord Provost Drummond, having been both Masters of the Lodge. His zeal, talents, and character, both as a gentleman and a Freemason, render him worthy of the name and fame of his fathers.

ROMAN EAGLE LODGE was instituted by the celebrated John Brown, *M.D.*, founder of the Brunonian System of Medicine.

ANNIVERSARY OF ST. JOHN, *June*.—Monday being the anniversary of St. John, the ancient fraternity of Freemasons met in their respective Lodge rooms, and spent the evening in conviviality. The Brethren of the Lodge (Celtic) dined in Bro. Robertson's, Regent Bridge; R.W.M. Bro. William Donaldson in the Chair, who, in the name of the Brethren of the Lodge, presented Bro. Aitken, ironmonger, their late R.W.M., with a splendid piece of silver-plate, as a token of respect for the efficient manner in which he had discharged the duties of his office, and the able assistance he had rendered to the welfare of the Lodge.

MONTROSE.—At a meeting of the exalted Religious and Military Order of Knights Templars, held at St. Peter's Priory, Montrose, on the 2nd instant, it was agreed, upon the recommendation of Dr. James Burnes, Prov. Grand-Master for Western India, and Grand-Constable of the Order of the Temple in Edinburgh, to nominate and appoint Mr. R. Gilfillan, Poet-Laureate to the Grand Lodge of Scotland, to be Procurator or Representative of the Montrose Priory, before the Grand Conclave of Knight Templars of Scotland.

BADENOCH.—The foundation-stone of the Kinrara Monument, to the memory of his Grace the late Duke of Gordon, was, on Wednesday the 14th August, laid with Masonic honours, in presence of Lords Cosmo and Alexander Russell; Cluny Macpherson; Mr. Burn, W.S.; Rev. Mr. M'Donald; Rev. Charles Grant; Rev. John Mattheson; Colonel Mitchell, *C.B.*; Colonel D. Macpherson, *R.H.*; Major John Macpherson; Captain Lauchlan Macpherson; Captain Æneas M. Macpherson; Captain John Cattanach; Mr. Macpherson, Banker, &c. &c., and a great concourse of people, who gathered from all parts of the country to witness the ceremony. After being properly arranged at Kinrara House, the procession proceeded to the summit of Tor Alvie, on which the monument is to be erected. The master of the ceremonies then deposited in a cavity in the stone, a hermetically-sealed bottle, containing some of the coins of the present reign—a copy of the *Inverness Courier* and *Herald*, and a piece of parchment, bearing an historical inscription. The stone being laid and properly adjusted, the mallet was handed to Cluny Macpherson, who gave three knocks on the stone with it; and having addressed the company in suitable terms, the Rev. Mr. Macdonald offered up a very impressive and appropriate prayer, and the ceremony concluded. Plenty of "mountain dew" having been provided for the occasion, Cluny Macpherson then proposed "The Memory of

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the late Duke of Gordon," which was drunk in solemn silence, after which the procession returned in the same order to the place whence it set out, and having there sat down, the following healths were drunk with doffed bonnets, viz:—" The Duchess of Gordon," " The Duchess of Bedford," " The Duke of Bedford," " The Duke of Richmond," " Cluny Macpherson," " The Committee of Management," &c. &c. The company then separated.—*Abridged from the Elgin Courant.*

IRELAND.

DUBLIN, *June* 25.—VICTORIA LODGE, No 4.—The first business of the evening was to initiate Francis Falkner, Esq , merchant and sheriff elect of the city of Dublin, and William Kirwan, Esq Sir William Brady, Alderman and Lord Mayor elect, succeeds Brother Hoyte in that office, who was absent in consequence of the death of his son, a promising lad of ten years old. Brother Paul Barry, a zealous and active Mason, was installed Master for the ensuing six months, as the successor of Brother P. A. Fagan. Brother Parr and Brother William Andrews, jun., were appointed Wardens; and as a matter of course, Brother Thomas Wright was re-elected Secretary and Treasurer, we believe, for the thirteenth time, *at the annual salary.** We are well aware it is an office of considerable trouble, as well as responsibility, in so respectable and rising a Lodge; but the greater the toil, arising from the monthly increase of the Lodge, yet we really think Brother Wright grows young under the load. He takes full share of the operative business, and is at home at all things. His love for the order is insatiate.

The Lodge adjourned to refreshment; and however gratified we have been by the urbane, fraternal, and masterly manner in which Brother Fagan acquitted himself, yet we look to Brother Barry's half year of office as fully calculated to maintain that order and gentleman-like decorum, for which this Lodge is conspicuous.

The cloth removed, and the usual formalities gone through, the Master proposed the "Queen, Patroness of this Lodge in particular." Brother Fowler's version of the National Anthem was given in prime style by Brother Quinton.

" Grand Master of Masons in Ireland." Song—Lover's " Molly Carew," in prime Hibernian style. It would warm the author's heart to hear Brother M'Cullagh (153) sing this song.

" Grand Master of Masons in England." Song by Brother W. H. Wright, P.M. 141 (an amateur).

" Grand Master of Scotland." Song by Brother Gallie, o' the land o' cakes, "John Anderson my Joe," most sweetly sung.

The Master then proposed the health of the MARQUESS of KILDARE, a visitor, of the Apollo Lodge of Oxford. (It is a rule in Ireland that no one can be initiated until he attains the age of 21 years; but the Marquis having the zeal of his father, the Duke of Leinster, had himself proposed and initiated into the Craft just before quitting college for

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* A good round sum! 0.

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the vacation, and made his appearance as a visitor at the Grand Lodge the day previous, to the surprise of all.)

The Marquis returned thanks in a few, but impressive, words, and said, that his anxiety to join the Fraternity was great; and knowing the bar to his admission in Ireland as a member of the Order, he availed himself of the very first opportunity to join the Brotherhood a few evenings before he came to Ireland; and while thankful for the kind reception he met in the Victoria Lodge, he was prone to think that short speeches best became men of his age and Masonic standing, and therefore solicited leave to give a song, a true Irish one, as a proof, that though he became an Englishman, he still had the *amor patriæ* at heart. His Lordship then sung "the Sprig of Shillelah and Shamrock so green."

The Master then proposed the healths of Brothers Grant (High Sheriff), Murphy and Gattie. Sheriff Grant returned appropriate thanks, and said he took this favourable opportunity of informing this Lodge of the kind manner in which he and Brother Hyndman (of this Lodge), and Brother W. H. Wright, P.M. 141 (then present), had been received by their English Brethren. He was at a loss to ascertain how their English Brethren ferreted them out, in order to compel them to partake of hospitality that even surpassed the Irish "Cead mille Failtha." It was a sort of magic—every attention that Masonry could boast of, was at the service of himself and those Brethren who accompanied him to London—(long and continued applause).

The Worshipful Master rose and said, that his worthy friend the Lord Mayor, who had honoured the Lodge with his company on the Anniversary of the Queen's birth-day, had expressed himself equally well pleased with the kind reception which he had received in London, and proposed as a toast, our "English Brethren, especially the Grand Stewards' Lodge, and the British Lodge of London."

Brother Grant proposed the health of the Worshipful Master, Bro. Barry, whom he was proud to call his old and much valued friend; and from what he knew of his Masonic heart, he felt a conviction in his mind, that however the Lodge might have progressed, still that during Brother Barry's reign it would not retrograde.

Brother Barry returned thanks for the warm manner in which the Lodge received the toast just proposed by the worthy High Sheriff; that he really counted this the proudest day of his life to be placed at the head of one of the best working Lodges in the kingdom; and where, without intending to disparage any, the principles of the Order were truly worked out. It was a solace to him, that the Victoria kept her place in the good work. He begged to thank all his Brethren for the manner in which they responded to the call of his friend the Sheriff. Whatever he had seen worthy of example in others, he was determined to practice, and was determined to follow in the wake of his predecessor,—one who had retired that day from the chair, if not covered with laurels as a victor, yet was crowned with the approbation of good men. Bro. Fagan was one whose half year of office entitled him to the highest merit, and he concluded by proposing the health of that estimable Mason.

Brother Fagan, P.M. said, that he appeared in a new character at the present moment; he now had to boast of an additional honour, that of Past Master. The Worshipful Master had expressed himself in terms of approbation as to the manner in which he had officiated as Master, and he seemed disposed to think that the Lodge coincided in opinion

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with him by their cheers. Which, while it was matter of heartfelt pleasure to himself, compelled him to say, that in truth it was a gratification to rule over a set of men so linked together in a cordial good feeling and fraternal regard.

Brother T. Murphy, P.M. No. 2, proposed the health of Brother Parr, the newly elected Senior Warden.

Brother Parr (a medical man) returned thanks nearly as follows:—"Worshipful Master and Brethren, while perfectly sensible of the growing regard and approbation of my Lodge, in advancing me to the rank of Senior Warden, yet I have almost a wish that I had retained my former position. I had grown used to it—for I have been Junior Warden betimes for the last two years. I had a liking for the post, as it brought all my *physical* energies into action, and enabled me to *administer* to your comforts, and adopt such *remedial* measures as your several *cases required*; and though in my last situation I might have exhibited a *feverish* anxiety to bring into *practice* my feeble abilities, and for which the "Argus-eyed *Quarterly*" rated me, yet it is my determination, despite of that, to follow undeviatingly the same course to your good."

Brother Gattie, J. W. No. 2, proposed the health of Brother Andrews, who returned thanks very briefly, by observing, that the less a man said of himself the better. All he could do was according to mercantile usage, to promise to be correct in his dealings. He hoped for the indulgence of the Lodge until he became an adept.

The Lodge closed at eleven.

Theatre Royal, *June* 26.—The entertainments were in aid of the fund for the relief of the distressed Widows and Brethren of the Masonic Order. The house, we were happy to see, was densely crowded in every part. Before the performance commenced the curtain rose, and a number of the Brethren of the Order appeared on the stage in full Masonic costume. His Grace the Duke of Leinster, Grand Master of Free and Accepted Masons in Ireland, seated on the throne. On the right and left stood Brothers Joseph White and Edward Tandy, holding the standards of the Order over his Grace's head. The Brethren, arranged at either side of the stage, formed a very picturesque scene. After saluting the M.W.G.M. with the customary Masonic salute, they were greeted with the plaudits of the audience. The whole strength of the company then advanced in front of the stage, and sang "God save the Queen"—Masonic version. The curtain then dropped. His Grace the Duke of Leinster, and the members of the Committee and Stewards; Brethren W. White, D.G.M.; the Hon. T. F. W. Butler, G.T.; the Rev. S. W. Fox, G.C.; G. Baldwin, Captain Stritch, Swift, Creighton, Benson, Lloyd, Lawson, Keene, Wright, Carmichael, &c. &c., repaired to the state box, fitted up for the occasion. Her Grace the Duchess of Leinster, and the younger branches of her amiable family, occupied the adjoining box. Their Graces were loudly and warmly applauded during the evening. The performances were the *White Horse of the Peppers*, and *Teddy the Tiler*, in which Mr. Power was the most prominent character.

Armagh County.—The members of Lodge No. 210, on the 22nd of August, waited on Brother Tenison, (P M. of No. 50, President of the Armagh Masonic Council, and 2nd G.A.D.C. of Knights Templars in Ireland), at his residence in Portnelligan, Tynan, and presented to him

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a beautiful piece of plate, value thirty guineas, on which, in arched compartments, are wrought those several hieroglyphic marks designed to symbolize his degrees in Freemasonry, and the following tribute, inscribed:—

"PRESENTED BY THE BRETHREN OF THE PHŒNIX LODGE, No. 210, COUNTY OF ARMAGH, TO PAST MASTER THOMAS J. TENISON, BARRISTER-AT-LAW, IN TOKEN OF THEIR APPRECIATION OF HIS MORAL WORTH AND MASONIC SERVICES—*Palmam qui meruit ferat.* A. L. 5839."

Geo. Walter Young, Esq. of Knockbane, discharged the duty of presentation, and pronounced an address, in which he most ably adverted to the ardent, anxious, and arduous efforts of Brother Tenison in the cause of Freemasonry, to which the Brethren attributed the flourishing state of their Lodge in *particular*, and the revival and reconstruction of the Order *generally* in that part of the country; which most desirable results had been mainly effected by Bro. Tenison, whose Masonic skill and courteous deportment as a resident gentleman, were in unison with his liberality and impartiality in the distribution of the benefits and charities of the Order, without political bias or sectarian distinction.

Past Master Tenison returned thanks, and in doing so took a comprehensive view of the present and past state of the Masonic body in the county of Armagh, and the course which, in his opinion, would most tend to enlarge and consolidate it; and rejoiced that the steps which he had already taken to effect these objects, had been so far attended with success, and had elicited the entire approbation of the Craft. The learned Brother concluded by expressing his acknowledgements for their handsome present, and declared that such generous sympathy and kindness had filled

"Each blank in faithless memory's void."

After the ceremony of presentation had concluded, the Brethren, twenty-four in number, (including Brother Thomas Ed. Wright, of No. 50, and Brother Sinclair Carroll, of No. 409, Armagh), were elegantly and hospitably entertained at dinner by Counsellor Tenison. Hercules Ellis, Esq. acted as Vice-President; and his health being drank, elicited from him a speech copious in thought, and of brilliant effect.

The Rev. Chaplain, Brother Williams, in the course of the evening offered some appropriate and instructive observations, which were perfectly in accordance with his sacred calling, and illustrative of the sentiments of the Psalmist—

"Behold how good and pleasant a thing it is
For Brothers to dwell together in unity."

On the whole, the day was passed with that social feeling and unanimity which will not be easily forgotten by those who had the good fortune to be present.

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PARLIAMENTARY INTELLIGENCE.

ANNO SECUNDO ET TERTIO VICTORIÆ REGINÆ.

CAP. LXXIV.—An Act to extend and render more effectual for Five Years an Act passed in the Fourth Year of his late Majesty George the Fourth, to amend an Act passed in the Fiftieth Year of his Majesty George the Third, for preventing the administering and taking unlawful Ooaths in Ireland. [24th August, 1839.*]

Clause I. recites the act of 4 Geo. IV. c. 87.

Not to extend to Freemasons Societies, &c., provided that two members thereof certify upon oath that such Societies have been formed according to the rules prevailing in those societies.

II. And whereas certain societies have been long accustomed to be holden in this kingdom, under the denomination of Societies or Lodges of Freemasons, and societies or knots of Friendly Brothers of the benevolent Order of Saint Patrick, the meetings whereof have been in great measure directed to charitable purposes; be it therefore enacted, That nothing in this act shall extend to the meetings of any such Society or Lodge which shall before the passing of this act have been usually holden, or which after the passing of this act shall, by or from any such Society or Lodge now existing, be formed under the same denomination, and in conformity to the rules prevailing among the said Societies of Freemasons or Friendly Brothers: Provided always, that this exemption shall not extend to any such Society or Lodge unless two of the members composing the same shall certify upon oath, which oath any justice of the peace or other magistrate is hereby empowered to administer, that such Society or Lodge has before the passing of this act been usually held, or if so formed after the passing of this act has been so formed, under the denomination of a Lodge of Freemasons, or Society of Friendly Brothers of the said Order, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons, or of such Societies of such Friendly Brothers in this kingdom; which certificate, duly attested by the magistrates before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this act, or within the space of two calendar months after such formation of such Society or Lodge as aforesaid, be deposited with the clerk of the peace for the county, riding, division, shire, or place where such Society or Lodge hath been usually held, or shall be so formed: Provided also, that this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its meetings, and the names and descriptions of all and every the members thereof, be registered with such clerk of the peace as aforesaid, within such two months, and also on or before the twenty-fifth day

Such certificate to be attested by the Magistrates, and deposited with the clerk of the peace.

Name of the society to be registered with the clerk of the peace.

* The bill was prepared and brought in by Mr. Solicitor General for Ireland, and Lord Visconnt Morpeth.

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of March in every succeeding year while this act shall continue in force.

Clerk of the peace to enrol the certificate, and make the registry.

III. And be it enacted, That the clerk of the peace, or the person acting in his behalf, in any such county, riding, division, shire, or place, is hereby authorised and required to receive such certificate, and make such registry as aforesaid, and to enrol the same among the records of such county, riding, division, shire, or place, and to lay the same once in every year before the general session of the justices for such county, riding, division, shire, or place; and that it shall and may be lawful for the said justices, or for the major part of them, at any of their general quarter sessions, if they shall so think fit, upon complaint made to them upon oath of any one or more credible persons, that the continuance of the meetings of any such Lodge or Society is likely to be injurious to the public peace and good order, to direct that the meetings of any such Society or Lodge within such county, riding, division, shire, or place, shall from thenceforth be discontinued; and any such meeting held notwithstanding such order of discontinuance, and before the same shall by the like authority be revoked, shall be deemed an unlawful combination and confederacy under the provisions of this act.

Interpretation clause.

IV. And be it enacted, That in the construction of this act the word "Society" shall be construed to mean and include association, brotherhood, lodge, knot, club, or confederacy; and the word "Division" shall be construed to mean and include any branch committee, or other select body of any such society; and the word "County" shall be construed to mean and include any county at large, or county of a city or of a town, or city or town and county; and every word importing the singular number only shall extend and be applied to several persons or things as well as to one person or thing; and every word importing the masculine gender only shall extend and be applied to a female as well as a male; unless there be something in the subject or context repugnant to such construction respectively.

Continuance of act.

V. And be it enacted, That this act shall continue in force for five years from the first day of September one thousand eight hundred and thirty-nine, and no longer.

Act may be amended this session.

VI. And be it enacted, That this act may be amended or repealed by any act to be passed in this present session of parliament.

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FOREIGN.

ST. CHRISTOPHER.—MOUNT OLIVE LODGE, *May* 25.—We were much gratified yesterday se'nnight, at our visit to this ancient and respectable Lodge. A meeting was convened for the especial purpose of receiving Brother Daniel Hart, of the Caledonia Lodge, Grenada, who has been commissioned by the Most Worshipful Provincial Grand Master of Grenada, to visit and inspect the Lodge in this Island. There was a good attendance of the members, and the Lodge was opened about four o'clock in the afternoon—some of the members being prevented from assembling at an earlier hour, in consequence of the late sitting of the House of Assembly. Brother Hart, in furtherance of the object of his mission, communicated a variety of interesting information to the Lodge, and urged a uniformity of practice in the working of the several Lodges in this province. To detail some of the various matters submitted by Brother Hart for the consideration of the members, would occupy more space than we can afford; nor would it be consistent with propriety to give publicity to all recommendations which he brought forward. At the conclusion of his inspection, the worthy Brother delivered an appropriate Address to the Brethren, in which he enlarged upon the nature, duties, and rights of Freemasonry; illustrated its principles, and enjoined its practice. "Freemasonry," said the worthy Brother, "gives real and intrinsic excellence to man, and renders him fit for every station in society—it strengthens the mind against the storms of life—paves the way to peace—and promotes domestic happiness. It ameliorates the temper, and improves the understanding. It is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it governs the passions, and employs, usefully, our most active faculties; and in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and have rendered the union of soul and body almost intolerable, it yields a fund of comfort and satisfaction." After a well-merited compliment to the Master, he stated, that the government of a Lodge depended principally on its Officers, who should make themselves perfectly acquainted with their respective duties, by which means the other members not only improve, but become zealous in the cause of the Institution, render all matters pleasing, and create perfect union. The Worshipful Master, the Hon. Joseph King Wattley, made a suitable reply to the address, and concluded by expressing his thanks for the very handsome compliment paid him by Brother Hart.

In the evening, Brother Hart was entertained at dinner in the banquetting Room of the Lodge, and some old Brothers of the "Mystic Tie" were invited to meet him. It is scarcely necessary to observe that the evening was spent in the utmost harmony and brotherly love, so characteristic of the genuine principles of the sacred Order. The health of Brother Hart was drank with all the honours, and several appropriate toasts were given, to which some eloquent replies were made by the Worshipful Master and others of the Craft; and the happy party separated at an early hour.

GRENADA.—CALEDONIA LODGE (324), *June* 24.—The Brethren celebrated the Festival of St. John the Baptist, on Monday, the 24th inst.,

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at their Lodge-room. The Lodge was opened at half-past four, and the Brethren dined precisely at five.

ADELAIDE, SOUTH AUSTRALIA.—The Brethren of the Lodge of Friendship (613) celebrated the Festival of St. John the Evangelist, on the 27th of June, 1839, at the Turf Hotel. The Lodge met for business at high twelve. The Brethren sat down to dinner at five o'clock precisely.

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.—The note p. 28, 1838, is not editorial, but the remark of the author of the article.

BRO. J. S. RAMSAY, Lodge of Hope 532 (Bombay), is requested to state if any remittance has been forwarded to the Editor, none having been received.

SOME MEMBERS OF 445 and 546.—We would cheerfully take steps to ensure attention to correspondence, but have considerable hope that in future there will be less, probably no cause for complaint.

A leave taking has occurred between some London Masons and two highly esteemed members of the "Eastern Craft," Brothers Neave and A. Grant, who, while this article is being penned, are on the waters of the deep, on their return to the scene of their useful labours. Their sojourn in Europe has been marked by enterprise and liberality—they have both of them sought for information on the polity, discipline, and practice of Freemasonry—have amply stored their well-regulated minds with much that is valuable—and they pant to impart to their Brethren, the intelligence which has crowned their own personal exertions. We feel a proud satisfaction in the belief that the deep interest we take in the happiness and welfare of our esteemed friends is mutual, and that although we may never meet again, the tribute due to memory will not be withheld by either party. The patent of Dr. Grant as Provincial Grand Master for Bengal will arrive with these Brethren, in both of whom that distinguished Mason will find powerful auxiliaries in the promotion of the Masonic art. The province of Bengal is almost now a land of promise, and we are sure that Major Macdonald will be delighted to find that his example has been so worthily emulated.

To the Brethren in Calcutta we offer our sincere congratulations on the advent of an æra which, we trust, will surpass the brightest recollection of the happiest annals of former times, and are not a little proud in the reflection, that having encouraged their sentiments, we may in a measure claim some attention for our advocacy.

Bombay.—Petitions have, we hear, been sent to England, embracing topics of vital importance. Much anxiety is felt, and indeed expressed at the delay of official replies to returns and correspondence.

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CALCUTTA, SIMLA, *June.*—Yesterday being the anniversary of St. John the Baptist, the Brethren of the Masonic Lodge "Himalayan Brotherhood," clothed in their peculiar costume, and decorated with their jewels, walked in procession from the Lodge-rooms to the Station Church, preceded by a band of music, which was obligingly lent them for the occasion. On arrival at the church door the Brethren entered in reversed order. The church was filled by ladies and gentlemen who had assembled for the purpose of witnessing the procession, and of joining in the solemn service of the day, which was performed by the Rev. Mr. Tucker. The Rev. Gentleman, although labouring under indisposition, in compliance with the request of the Brethren, kindly preached an eloquent discourse, taking for his text, v. 17, c. ii., 1st Epist. Gen. of Peter. We regret our inability to do justice to the impressive manner in which Mr. Tucker illustrated his text, and enforced the necessity of practising charity towards our fellow-creatures. After service, a collection was made by the Masonic Brethren, in behalf of the local charities of Simla. They returned to the Lodge-rooms in the same order as before. Thus closed the first Masonic procession on the Himalaya mountains.

On the evening of the same day, the Brethren, consisting of the gentlemen in the civil, military and uncovenanted services of the Honourable Company, as well as others, with their guests, sat down to a sumptuous dinner, at which the utmost harmony prevailed; and the "feast of reason and flow of soul" did not terminate till "high twelve," when the Brethren departed to their homes, delighted with their evening's entertainment, the rain pouring in torrents over the heads of some who were too eager to creep into bed.

The lateness of the information prevents our giving an excellent song composed and sung by Brother H. W. T.

NEEMUCH.—Mr. Colvin having left, and Major-Gen. Lindsay, *C.B.*, being about to return home, we shall look still more anxiously to Major Macdonald to pursue his zealous exertions. The Major is just now busily occupied in endeavouring to get up a Chapter of super-excellent Masonry, and being the only one acquainted with the details, the labour of instruction falls entirely on himself. We are awaiting with deep interest the appointments which Dr. Grant, the new Provincial Grand Master for this Presidency, will make.

The Sussex Lodge has, under the able Mastership of Major Macdonald, not only relieved itself of a very heavy debt, but has purchased a small house for the purpose of holding its meetings, and paid all charges, excepting about twenty pounds.

MADRAS, *June.*—A correspondent has kindly favoured us with the annexed description of the highly interesting Masonic ceremony which took place last evening.

We have seldom witnessed a more interesting scene than that of laying the foundation stone of a Masonic Temple this afternoon in the vicinity of Capper's House, at St. Thome. This locality, thanks to the spirited exertions and good taste of our Governor, is fast rising into repute. The Ice House forms a pleasing ornament to the drive along the beach, which now extends to the Adyar. The extensive wall under process of construction, shuts out from view the Golgotha, which has so long disfigured this otherwise pleasant and healthy spot. In a short time the inhabitants at the mount will be enabled to reach Madras, either by the new bridge over the Adyar, and thence along the coast to the

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fort, or they may proceed as far as the Moormen's Lights, and avoid further use of the mount road by turning in an oblique direction towards the sea by the new cut which opens in the vicinity of the Ice House.

The selection of the site of the Temple therefore on this part of Madras is excellent—the value of property will be much enhanced, and as the old promenade near the cenotoph is now deserted and abandoned, so will other spots now in esteem, and we venture to predict that ere very long, handsome dwelling houses will be seen rising on the sides of the beach roads, the whole length to the Adyar.

There were two tents pitched, one for the visitors and one for the Lodges to assemble in. The stone was lowered into its place close to the visitors' tent, and it was done with every Masonic form.

The coins of our gracious Queen Victoria, with a parchment roll, stating that this ceremony was enacted by our esteemed Governor, were deposited in a cavity of the stone. A very appropriate prayer was given by the Deputy Provincial Grand Master Morris, which was followed by a suitable benediction from Brother Lord Elphinstone. The corn, wine, and oil were poured on the stone, the correct position of which was tested by the square, plumb, rule, and level.

It was gratifying to see the interest exhibited by the numerous assemblage of ladies and gentlemen, many of whom had relatives and friends who took part in the procession. Crowds of natives also looked on with intense curiosity. Indeed it was impossible not to feel excited by seeing so many Lodges assembled, and marshalled in procession order—the splendid decoration of the Armenia Lodge, the numerous and well arranged Regimental Lodge of the 54th regiment, with the regimental band, playing the National Anthem, the compact and orderly Lodge of Social Friendship, whose character has so long been supported for charity and philanthropic feeling—the Lodge of Perfect Unanimity, No. 1, known for their benevolence and Masonic zeal, supported as they were by the Grand Lodge in their handsome vestments of purple and gold.

The shades of evening drew on, and the dense crowd was forced to retire, not however without a wish which was felt by many, that the institution might prosper, and the cause of true charity never grow cold.

At eight o'clock the Brethren of the Lodge of Perfect Unanimity sat down to a sumptuous banquet at the College Hall, where, on the conclusion of the repast, the health of our Queen, of the Duke of Sussex, and the Lodges working under him, were drank with Masonic honours.

The Governor was present, and responded to the toast, in which prosperity to the New Temple was drank, with much fervour and zeal.

W. Brother Morris addressed the party (upwards of fifty) in his usual impassioned and eloquent manner.

The Master of the 54th Lodge spoke also with much feeling and truth, and passed a pleasing compliment to the Madras Brethren who had aided the Lodge at Trichinopoly when its temple was destroyed by fire.

The health of W. B. Underwood, the architect, was loudly cheered—his reply was replete with good feeling and Masonic experience.

Several Masonic airs were played by the 54th band during the evening—and some of the Brethren kindly assisted by their vocal talents, in particular one, whom we do not recollect to have seen in these festivities before.

Thus closed a very pleasing ceremonial. We ardently hope that

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the cause of Masonry may go on prospering, as it has done, for years in this place, and that the health which it now exhibits under the tutelage of W. B. Morris, may never exhibit aught of the sear and yellow leaf.

Bombay.—We are glad to learn that the members of the Masonic Fraternity in Bombay were not behind their Brethren of Calcutta, or Madras, in celebrating the last Anniversary of St. John's Day.

The Brethren to the number of about fifty, amongst whom it was gratifying to see some of the most influential members of society, assembled at the rooms of Lodge Perseverance, in Meadow-street, and partook of a suitable entertainment provided for the occasion; and nothing, we are told, could exceed the feeling of Brotherly love and harmony, the distinguishing characteristic of the society, which prevailed throughout the evening.

We understand that Doctor Burnes, *K.H.* the Provincial Grand Master for Western India, has been installed Master of Lodge Perseverance for the present year. We congratulate its members on having selected one who is so zealous and able a supporter of their institution; and who will, we doubt not, from what we have heard, direct his best exertions to the promotion of Masonry. We trust that ere long the Order which has of late years been on the decline on this side of India, will be in as flourishing a state as its warmest admirers can desire.—*Bombay Times, Jan.* 9, 1839.

On Saturday evening the Lodge Perseverance, with the Right Worshipful Provincial Grand Master, Dr. Burnes, in the chair, gave an elegant and sumptuous entertainment to the Chevalier General Ventura,* which was attended by upwards of fifty of the Masonic Brethren resident in Bombay. The greatest hilarity prevailed during the evening; and the distinguished stranger, to honour whom so many had congregated at the festive board, expressed himself highly gratified with the Brotherly feelings and kindness evinced towards him.—*Bombay Times, Jan.* 23, 1839.

We understand that on Thursday evening last, the Right Worshipful Master, Dr. Burnes, and the members of Lodge Perseverance, gave a very elegant entertainment to their Brother Doctor Barra,† in the mess-room of the town barracks, previous to his departure from India. Between fifty and sixty members of the Craft assembled on this occasion, and the feeling which animated all must have been highly gratifying to their guest.—*Bombay Times, April* 13, 1839.

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* General Ventura is the chief general in Runjeet Sing's armies. He was raised to the Third Degree in a Lodge at Meerut.

† P.M. Lodge Royal Edward, in Herefordshire.

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REVIEW OF LITERATURE.

The Theocratic Principles of Freemasonry. The Rev. Dr. Oliver is proceeding with his crowning labour. We have unfeigned pleasure in placing before our readers the first list of Subscribers, and express our hope that the next may not only be more extensive, but that it may contain the name of every Brother of exalted rank, who at the present moment may be unaware of the learned author's engagement to complete his most difficult and important task.

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Maxims and Golden Rules. J. Madden and Co.—The object of this little *brochure*, as explained in the title, is to impress upon the mind the necessity of method and good conduct; as a "Ready Reckoner" of useful aphorisms from many authors it strikes the *key*, which, when sounded, may arrest many an ill-timed expression, and prevent much ill-will. It is all good.

Maxwell's Life of the Duke of Wellington. A. H. Baily and Co., 83, Cornhill.—The three first numbers of this work, published on alternate months, have reached us together. Had they come in regular course, we should have had more time to do justice to their contents.

Of the many publications now issuing from the press on this interesting subject, we believe Maxwell's was the first announced to the public; but whatever doubts may exist on this point, there can be none respecting the great superiority of this accurate and extremely well-written work. Its contemporaries may rival each other, like so many Dalrymples and Burrards, this is of the sterling Wellington quality, the unrivalled by them all. No living author is so eminently qualified to write a history of the bygone life of the illustrious Duke as Mr. Maxwell; his previous literary reputation on similar subjects was sufficient warranty of this; and he appears to pursue his task as if his every thought had been hitherto employed, and was still applied to it. The embellishments, both of plates and cuts, are of the most superior class.

Distant be the day when the historian will have to append the demise of the glorious old soldier—of the wisest in the council, and deservedly the most successful in the field—of the warrior whose fame is unsullied and imperishable.

Part the First, published in April, commences with a minute detail of the noble Duke's career from the earliest period; and with Part the Second, published in June, and Part the Third in August, gives every campaign in which he was engaged, in Holland, the East Indies, and the Peninsula, up to the disgraceful Convention of Cintra, which, with the preceding inactivity of the army from the moment of his most unaccountable supercession, robbed him of the laurels that must have followed his splendid victory at Vimiero.

Brother Baily deserves the utmost commendation for the very superior style in which this publication is brought out. If he should profit in the same ratio of excellence as he deserves to do, he will be as fortunate at the counter as Wellington in the field.

Poor Law Rhymes. Minstrel Musings. By J. E. Carpenter.—Although we do not approve the satirical, we gladly bear testimony to the lyrical powers of our brother author, whose muse has a conversational sweetness, and on many subjects is fervid and graceful. In the former she is mistaken in her subject, but generally correct in versification. In the latter her minstrel strains, take a wide range in poetry, and possess a natural melody.

Oriental Herald, Sept. (21.) Smith, Elder, and Co.—This number very honourably succeeds its predecessors; it contains, as usual, extensive and varied intelligence from the eastern world. The articles, statistical and general, are well and forcibly written. Miss Roberts gives much interest to the scenes in the Himalaya, and Mrs. Postan, in her account of the Temple Bhawun Jain Aaley, displays a master know-

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ledge of her subject. The number is embellished with two spirited engravings.

Narrative of a Visit to the Court of Sinde &c. By James Burnes, *K.H. LLD. F.R.S.*, &c. Bell and Bradfute, Edinburgh, 1839.—This narrative, which is inscribed to the Earl of Durham, is a third edition of an official report originally printed in Bombay at the public expence. It was afterwards reprinted in England, and favourably received. The important changes that have taken place in Sinde, rendered another edition necessary, and our enterprising author has executed his task with his accustomed zeal, talent, and research. The historical portion of the work shews clearness of judgment, and the author's candid acknowledgments to every one from whom he has derived information is very creditable. Among many amusing scenes, he describes very honestly the progrees of a cure he was fortunate enough to work upon an ameer or noble, with his reasons for the effect produced thereby in his favour. These ameers he states to be courteous, immensely rich, yet reserved. The people appear priest-ridden. There are no less than 100,000 tombs of Saints! The jurisprudence of the country, its animal and vegetable productions, the customs of the people, &c. are treated of with acuteness, and the work is altogether useful to the public service.

Appended to the "Visit," is a history of Cutch, with political remarks, and a series of papers which reflect high credit upon their respective authors. The work is rendered the more useful by many excellent engravings, with a map to illustrate the scene of Dr. Burne's visit to Sinde, the publication of which has added a laurel to eastern literature.

The Rhine; Legends, Tradition, History, &c. By Joseph Snowe, Esq. Westley—Madden, and Co.—In typography and illustration this work is a bijou. The Rhine, with its castles and cities, pass in review before us.

"Legends, Tradition, History!" The wild, wondrous, and romantic are all displayed with enthusiasm, and embellished with the polished elegance of a classic scholar.

The introduction is simply but well written, treating of the Rhine and its past influences, the author says—"that the first mercantile confederation, the Hans League, took its rise on its banks; that the art of printing was invented in one of its cities, and that the reformation was cradled into maturity beside its bounding waters. Need any thing more be added?"

The lover of the "supernatural" will find in the legends an ample, store of the marvellous, and will scarcely breathe while perusing with gasping interest the page of horror! The antiquarian will, in his turn, ponder over what will fix his attention, and delight his fancy, and the readers generally will find great amusement.

The author very gracefully narrates the complicated subjects of his thoughts, and gives "in a complete shape to the world" many interesting scenes of the past ages. There are also some whimsical drolleries and scenes of domestic interest. "The Gray Mare in the Garret," and "the Millers Maid" will suffice as examples.

The tourist *must* read "the Rhine," or he will neither understand what he is to see or what he has seen. As an incentive to travel, or to refresh his memory, he will probably, like ourselves, profit by Mr. Snowe's acquaintance.

Physic and Physicians. 2 vols. 8vo. Longman and Co. 1839.—The title of this work is attractive, and by its anecdotal matter will

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amuse even those of the "profession" who have time to skip from subjects more worthy their attention. If the author intended to carry out any sound principle, he has evidently failed. Is he not aware that occasional instances of the want of high-mindedness, too evident among all classes of men, should, in this case, have been screened as much as possible from the prurient eye of the public? We object also to the "free and easy" tittle tattle. As a compiler the author is not fortunate, for any practitioner of twenty years' standing could have furnished more interesting sketches of the dead, and the living members of the healing art. We have looked in vain for the "genealogical tree" from Galen to the present day, and have felt regret that scriptural medicine is scarcely adverted to, where it might have been so appositely introduced. There is, however, an abundance of amusing anecdotes, which, as far as they go, will beguile an hour. Should the work be reprinted, we advise the introduction of more useful information, and less, much less, adulative praise to the living, which is not good practice. *Moderata durant.*

A Treatise on Indigestion. By a Member of the Medical Profession.—This little waistcoat pocket work contains the *rationale*, in which the author recommends the use of Babington's Elixir of Rhubarb. It is popularly and tersely written, and, which may not lessen its value, is distributed gratuitously. Not so the medicine, which, as it is confidently declared (and we are not prepared to deny) is palatable to the taste, and curative to the stomach; of extreme service to the nervous, dyspeptic, and sedentary, by soothing the system and improving digestion; and is a gentle and safe restorative to those who have participated too freely in social pleasure.

A Treatise on the Law of Limitations. By G. B. Mansel, Esq. Barrister at Law. C. Sweet —A perusal of this concise, and we may venture to add, well-arranged condensation of law, has put us a little in good humour with ourselves. The study of the law we have always understood to be a dry affair, and we consequently have dipped but little into it. Albeit, the axiom, that the less we have to do with it the better, has often arrested a peep into Blackstone and other worthies; but the word "limitation" induced us to examine Brother Mansel's pretensions, and we have gained much information at a very small cost of time. To us not of the long robe (an avowal not very necessary to declare), it is evident that no assiduity, however great, has been spared to condense a mass of precedents into an easy and even a popular form. Mr. Mansel's practical knowledge has enlisted all the authorities which bear upon the subject, and the result has been a treatise on a most important branch of his profession, easy in style, comprehensive in argument, and brief in verbage. The law student will thank him, and if we mistake not, the profession will appreciate the effort as a successful one.

Confessions of Harry Lorrequer. Dublin. Curry and Co.—Pickwick and Nickleby have a stalwart rival in Harry Lorrequer, whose confessions, made in true Milesian spirit, have deservedly found favour in Dublin. Pat, or Harry rather, is free from superfluous cash, but he has wit in abundance, with frolic and fun sufficient to keep a marching regiment in a roar of laughter. There is no dare-devilry for which he is not ready, nor any contingency for which he is unprepared. Every "confession" is a perfect picture, in which the foreground and perspective is in most excellent keeping. *Phiz* illustrates with perfect effect what Harry expresses with infinite humour. Boz, look to it!

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EXTRA LIMITES.

We hardly expected to have found space or time to give any report of the proceedings at Romford, but our Brother of the printing-press having volunteered his exertions, we had not the heart to refuse what our own desire tempted us to do. We therefore append the following report of the Essex Grand Lodge—somewhat out of its proper place, it is true—but though last in order, it will not be the less interesting.

A Provincial Grand Lodge for the County of Essex was held at the White Hart, Romford, on the 24th of September, by the R. W. Rowland Alston, Esq., *M.P.*, Prov. Grand Master. His son, R. G. Alston, Esq., D.G.M., was present; and, besides a pretty full attendance of Grand Officers of the Province, we noticed a few distinguished Brethren of the Craft, among whom were Bro. R. T. Crucefix, *M.D.* P.G.D., and Bro. J. Lee Stevens, P.G.S. &c. All the Lodges in the province were represented; namely, those of Colchester, Halsted, Rochford, Chelmsford, Brightlingsea, Romford, and Chigwell; whilst, on the whole, the muster was but limited: certainly not so strong as the efforts used for Freemasonry in Essex would seem to warrant.

After the appointment of officers for the year, and other routine business had been disposed of, very warm and perfectly unanimous votes of thanks were passed in favour of the Provincial Grand Master, and Deputy Grand Master, respectively, accompanied by due Masonic honours; and which were suitably acknowledged by the worthy objects. The Provincial Grand Master then complimented the members of the Chigwell Lodge on the praiseworthy increase that had been made to their numbers and efficacy, and expressed his determination to hold the next Provincial Grand Lodge at Chigwell, as a suitable reward to them and encouragement to others; and proceeded to close the Lodge in order and harmony.

At the banquet about thirty sat down, and passed a pleasant evening. The early hour at which we are compelled to go to press with this part of our intelligence, precludes the possibility of more than a brief record of what followed the withdrawal of the cloth.

"The Queen," the first toast, was received with much gratification, and followed by unanimous applause; as was the second, of the "Queen Dowager, the Patroness of the Girls' School."

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The Chairman then called for bumpers, with which, after the toast had been prefaced in terms of much affection and infinite justice, "the health of H.R.H. the Duke of Sussex, the M.W. Grand Master, was drunk and responded to with loud and repeated cheers.

"The Earl of Durham, Pro-Grand Master," having been given, with a well-merited compliment, by the Chairman, was then very warmly received; and similar marks of respect preceded and followed that of "The Earl of Zetland, Deputy Grand Master;" to which was added, "The Members of the Grand Lodge, and particularly our visiting Brother, Dr. Crucefix."

The latter was acknowledged by Dr. Crucefix, who dwelt with apparent gratification on the manner in which the merits of the Deputy Grand Master had been introduced to the meeting. He then more particularly referred to the mention of his own name, and alluded to the pleasing coincidence that he had himself, about four years before, installed the W.M. of the Romford Lodge, on the occasion of its resuscitation; since when, thanks to the efforts of the Prov. Grand Master, a new spirit had been infused throughout the county. (Cheers.)

Having then obtained permission from the chairman to propose a toast, Bro. Dr. Crucefix called for bumpers to the health of the R. W. the Prov. Grand Master for Essex. (Cheers.) Without claiming a knowledge of his merits from the advantage of intimate acquaintance, he knew still enough of him, privately and publicly, to say that his virtues as a man and a Mason might be looked to as an example for others. His value as a Mason was, indeed, best evinced by the rapid progress Freemasonry had made in the province since his elevation to the Prov. Grand Chair (cheers)—and by his conduct throughout that day—the justice of his remarks, the propriety of his conduct, and the admirable inculcations he had uttered. In the name of all then, as most sincerely for himself, would he propose the health of their R. W. Grand Master. (Loud cheers.)

Rowland Alston, Esq. *M.P.*, returned thanks with every demonstration of gratified feeling. To speak of himself was a barren subject; and he would therefore only venture to say that he had endeavoured truly to perform the duties of an office voluntarily conferred upon him, but which he was proud to use his utmost efforts to sustain. (Cheers.)

"The Senior and Junior Grand Wardens." Brother Lawrence Thompson returned thanks for the honor then conferred upon him, and especially to the R. W. the Provincial Grand Master, for the distinguished notice that had been taken of himself, in naming him Senior Grand Warden for Essex. (Cheers.)

Brother Bowers, the Junior Grand Warden, acknowledged the compliment bestowed upon him.

Brother Rowe, W.M. of the Chigwell Lodge, by permission of the

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Provincial Grand Master, proposed the health of the Deputy Grand Master, whose zeal for Masonry, and whose eloquence and high moral and intellectual character, he spoke of in earnest and eulogistic terms. The toast was then drunk with much acclamation.

R. G. Alston, Esq. returned thanks in his usual eloquent and forcible style. He drew a sketch of the decadence of the Craft in Essex, down to the period in which it had been recently revived, and its revival he attributed to the inherent purity of the principles of Masonry; and then happily illustrated the rise and progress of the Masonic charities—the Girls' School, the Boys' School, and the Asylum—by likening them to the Doric, the Ionic, and the Corinthian columns. (Cheers.) But great as was the progress of Masonry and charity generally, he would not be satisfied with its advancement in Essex, until every eligible person in the county had become a member. (Loud Cheers.) And after enlarging on these themes, concluded by assuring his brother Masons that his efforts would be unchanging in behalf of the Craft, to which every year caused him to be still more affectionately allied. (Cheers.)

Brother Smart responded to the toast of "The rest of the Provincial Grand Officers," by assuring the meeting that Chigwell would do its best to sustain the promised honour.

The Deputy Grand Master then observed, that the health of an excellent Brother, then present, had only been given as an adjunct to the toast of the Grand Officers of England; and being permitted by the chair, he would now propose the health of that truly good and zealous Mason, Bro. Dr. Crucefix, in his twofold capacity of Editor of the Freemasons' Quarterly Review, and Father of the Asylum for Aged and Decayed Freemasons. (Loud Cheers.)

Brother Dr. Crucefix, who was visibly affected by the very warm greetings with which his name so associated was received, admitted his entire responsibility for the *Review*, and said he was willing, also, to share in the praise with which the Asylum now met. He had never been daunted, but rather stimulated by difficulties; and success, he trusted, would not impair his energy. (Cheers.)

"The Past Grand Officers" received an emphatic response from Brother Macarthy, in an address in which the inculcations of morality, and the effervescences of good humour, were very happily blended.

The worthy Provincial Grand Master then quitted the chair, with his excellent *confrere* and son, amidst the plaudits of all. The harmony of the evening was well sustained by Brother Spall, of the Corner Stone Lodge, who sang several songs in a peculiarly chaste style; this talented Brother will soon be rated high among the professional gentlemen of the Craft.

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TO CORRESPONDENTS.

CHARITAS.—Twenty guineas will qualify a Lodge in perpetuity to a life governorship to the Girls' School, ten guineas to the Boys' School, and fifty to the Asylum.

SPOKE-SPOKE.—There is too much fun in the letter for the public eye, but the general observation is correct. We shall only make allusion to a few of the spokes introduced. One seldom aids the rotary motion, indeed it has something of the *Sisyphus* action; another spoke is rather *absurdly* placed, which looks *ridiculous*; anon, another is altogether out of its place, and, as the wheel turns, appears to be always *interfering* with the action of the wheel by fretting both box and tyre.

MASONIC SECRECY !—Let all Lodges beware, and all Brethren observe the Masons' key—silence. There is no society that can claim exemption from a vile bad member; but they partake of his crimes who knowingly lend themselves to his interests. The wretched scout has no connexion with any Lodge, or other Masonic association.

A FRIEND (!)—If the Freemasons' Quarterly Review *can* be purchased at a book-stall for a shilling (which we take the liberty to question), is that any reason why the price should be lowered?

BRO. E. T. PERCY (459).—The Editor feels much obliged by the fraternal compliment.

BRO. SENIOR, *LL.D.*—We are desired to offer Dr. Crucefix's regards.

BRO. G. R. ROWE (Chigwell).—We have to express our regret at not being able to attend as requested.

A COUNTRY BROTHER.—The observations are perfectly correct. All letters to candidates for the Schools should be post paid; even a single postage would furnish a dinner for the family. After January the evil will cease.

THREE PROVINCIAL P.M.'s.—The letter should properly be submitted to the "Long Robe" Committee. We ask this permission, it is most important.

A PROV. GRAND WARDEN inquires what title his rank bears in the province, the Provincial Grand Master being R.W.

BO-PEEP (Shepton Mallet).—O fie! to be so fastidious. The nuns had not long left the convent, and if the fair widow's curiosity did overmatch the Mason's caution at the corridor, it could not penetrate the sanctum; bright as are her eyes and though a glance might kill, we would have tried hard to make her pay for peeping.

A LEWIS (Shepton Mallet) is mistaken. In no town is Masonry more respected by maids, wives, or widows, who smile upon the zeal of the Brethren; a fair lady or so may be sceptical, but the exception proves the rule.

A CORRESPONDENT.—The Editor is in want of the Constitutions that preceded those by Dr. Desaguiliers.

INSPECTOR.—We can hardly take the letter as a compliment, however intended as such. We profess to "review" Masonry all over the world, and to report the result, how this duty is performed is best known to our readers. Inspector has drawn our attention to a number of the Sentimental and *Masonic* Magazine (!) for January 1793. Is he aware that the words Masonic or Freemasonry does not occur throughout the *body* of the number. We shall preserve the present as a singular one. Justice, however, requires us to state that the printing would not disgrace the present day.

HIRAM is in error. In Bellamy's Concordance, the reference to 1 Kings, c. 9, v. 13, does not appear; next, if our correspondent will consult again Clark's notes, 2 Chron. c. 8, v. 2, he will find sufficient cause to disqualify his present reasoning. In the note alluded to there is a printer's error; instead of 1 Kings ix. 2, it should be 12.

J. P.—We have not time to make the tables, they only require care and attention, and J. P. is fully equal to the task.

109.—If our correspondent will peruse the various chapters he has quoted from, he will find they do not support his argument; nevertheless, we have forwarded the article as requested, but without any comment of our own. No doubt he will be favoured with a reply.

BRO. EVANS.—Read Oliver's Lectures for the one subject, and Inwood's Sermons for the other.

BUSY BODY.—Vide 2 Thess. 3. 11. Would the sect were as harmless as they are useless.

A PROV. BROTHER.—Vide PROV. 22. 29. Be diligent.

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A FIRM SUPPORTER.—We are in want of the third part of a small "Pocket Manual, 1792."

A MEMBER OF 324 reminds us that in the report of the Jubilee we stated that Dr. Moore was in the chair. We are obliged by any errors of our reporter being corrected; it appears that the Doctor is not a member of the Lodge—it should have stood Bro. Thomas Moore.

A PAST JUNIOR OFFICER, 324, seems anxious to state (we know not why) that Bro. Alfred Burns visited the Lodge in February, and at the Jubilee, and that the members are limited to 64. This, really, is all the purport of a very long letter.

BRO. BOLUS.—We regretted having accidentally mislaid the letter.

BRO. J. SMYTH.—The memento of the late Peter Gilkes is safe in our possession.

BRO. THOS. WRIGHT and many others.—We have done the best we could in the case of the "Unlawful Oaths Ireland Bill." The information came too late. Some emendations, however, have been made, and all difficulty may be removed next session.

BRO. I. A. WALMSLEY.—Thanks for very ready attention and kindness.

BRO. PURDY.—We must personally explain.

A MASTER.—The case of the widow of the late Grand Tyler, Robert Miller, is still before the Board of General Purposes.

E. L.—We cannot insert the letter; justice would induce us, but a contempt for dishonour and piracy restrains us

BRO. TORRE.—The Earthquake at Aleppo in our next.

A FRIEND (*query*).—The article is declined; indeed, it is fitted for no publication that respects humanity. The "Vampire" is altogether a matter of fiction, the nocturnal flittings even of the Eastern bat have no allusion to certain circumstances.

BRO. RIBBANS.—We have received the Doctrines and Duties, and shall feel much pleasure in doing as requested.

P.M. No. 7.—We abstain from noticing the communication of our excellent friend. The hoax luckily failed in a serious point of view, although it has produced loss and vexation to a deserving Brother. A little caution would have saved all this, and yet, God forgive us, we preach what we do not always practice; had we done so lately, we might have spared the use of the rod. Shakspeare advises that ——— should be lashed "naked through the world."

P.M. (C.C.)—If we can bear it in mind, we will ask for the regulations of the Masters and Past-Masters' Club, for the purpose of publishing them;—touching the Grand Officers, we are not aware of any *regulations*, but we will do the best for our correspondent.

BRO. THOMAS.—The Annals of Lodges still await further contribution.

BRO. HILL (Weymouth).—The communication arrived too late (14th Sept.) Our correspondent will perceive that the report previously received does not materially differ.

BRO. SPENCER.—We cannot definitively reply to the question whether there is a probability of a new edition of Dr. Oliver's History of Initiation. This notice will probably catch the learned author's attention, who is requested to understand that many inquiries have been made.

BRO. J. E. CARPENTER.—In our next we shall again avail ourselves of his muse;—many thanks.

BRO. E. R. MORAN.—We shall look with much interest for the regular series of "Historic Sonnets."

BRO. P. THOMSON'S kind communication (undated) came "too late," *Sept.* 18th. We had, however previously touched upon the subject.

BRO G. B. MANSEL.—Why not return to public duty, and take part in proceedings worthy your talent?

THE CASE OF MRS. MILLER.—We understand that the Board of General Purposes have recommended that the estimable widow of our late Brother Robert Miller (Grand Tyler), be permitted to officiate as housekeeper in the Secretariat, with a sufficient annuity; in which recommendation we are certain the Craft will cheerfully concur.

BRO. LAZARUS.—We are not certain of being able to insert his communication—it came to hand so very late.

THE "FALMOUTH PACKET" only reached on the 23rd. We had, however, previously arranged the details.

BRO ELLIS.—The newspaper having reached long *before* the request to return it, was destroyed. The other communication came *too late* (the 24th)—but our kind correspondent will perceive that we have not been negligent.

BRO. G. MEADOWS (*Sept.* 26)—The obliging communication came "too late."

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ARCH MATTERS.

A PROVINCIAL P.Z.—It certainly does not appear that the clothing for Provincial Royal Arch Grand Officers is decided, but we think it is implied that it should correspond with the Craft regulation, the name of the Province being added;—the same observation applies to the jewel.

A LONDON PRINCIPAL.—The errors in the appointments are so frequent and glaring, that it is useless to comment upon them.

A SUFFERER.—Wind and rain will find their way; but as no inconvenience was felt at the last Grand Lodge, we presume the ventilator at the last Grand Chapter has mended its manners.

AN ACTUAL Z.—The admission of a Grand Officer that he was not acquainted with his duty, was candid and sincere; he may therefore be trusted, and will probably improve.

TEMPLARS.

A PAST COMMANDER.—We see no difficulty, and therefore know of none.

A COMPANION.—The deed was done, and not badly either, before we received intimation of the "informer."

DISCIPLINE AND PRACTICE.

VARIOUS LETTERS.—In page 11 of the Constitutions, and in the charge to the Entered Apprentice, will be found the most conclusive directions to avoid all subjects of a religious or political discussion. Any master who permits either, violates his trust.

EXPLANATION.—It is not merely uncourteous, but altogether irregular, to interrupt a Brother on a point of explanation. It is, however, more than folly for a Brother to be continually taking up the time of Grand Lodge by frequently rising for the purpose of explanation.

BRO. KEY.—The system will in time amend itself, for the obvious reason that it is more defective than ever.

R.—1. The charge may be read whenever the Master may direct, and by whom he may appoint It is usually delivered by a Past Master, as the most proper party.

2. As time and circumstance permit, it is correct for the Master to read in open Lodge, or to direct some Brother to do so, extracts from Preston, Oliver, and other Masonic authors; always, however, with a view to promote harmony and afford instruction.

3. The expense of a Lodge of Emergency should be defrayed from the Lodge fund, unless the By-laws otherwise provide for the case.

A MASTER.—See Art iii. p. 28.—The appointments were in perfect consonance.

A LEWIS.—Cannot be initiated until twenty-one, unless by dispensation. He can only claim precedence to be made before others, even of a prince—the prince not being a Lewis.

AN ELECT (not of 5).—Vide Prov. 22—28.

CHRONOS.—Is out of reckoning. Grand Deacons need not have attained the rank of W.M. We have known cases in proof; it is only necessary that the Sup. W., Dir. Cer. and Assist: Sword-Bearer, and Organist, must be Master Masons. Chronos' suggestions are all good, and will be acceptable to the elect of Five.

"MILITARY TIME."—Although so short a time has passed since the majority of three against the motion for "Military Time," it is only right to announce that already the reports from the provinces express much vexation; inasmuch as the delays which such motion was intended to rectify, are felt to be seriously inconvenient. It cannot be concealed or denied, that had the publicity of the passing of the original motion been TIMELY circulated, the amendment would have shared a different fate.

ASYLUM.

TO YOUR TENTS, O ISRAEL.

THE EARNEST SUPPORT—MORAL as well as PECUNIARY—is MORE than EVER REQUIRED in aid of the TEMPLE.—We SPEAK by the card.—"*TIMEO DANAOS ET DONA FERENTES.*" May the advice of Capys, not of Thy mœtes, prevail.

BRO. W. ELIOT, Prov. G.M. Dorset.—We are desired to express the fervent and grateful thanks of the Committee, to the Provincial Grand Lodge, for their kind donation of twenty guineas.

A STEWARD.—Fearful of creating misapprehension, and determined not to state any misrepresentation, we decline to publish the reply addressed to the Committee, until it shall have been specially placed before a General Meeting, and not then unless *legally* advised;—*we*, at any rate, will endeavour to be "rectus in curiâ."

THE ADVICE OF MANY CLERICAL BROTHERS IS SIMPLE, BUT COMPREHENSIVE:—PERSEVERE—NIL DESPERANDUM; AND SUCH ADVICE MUST BE FOLLOWED.

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THE

FREEMASONS'

QUARTERLY REVIEW.

DECEMBER 31, 1839.

THE GRAND MASTER.

It is with a joyous feeling we allude to the "Triumphal" welcome that has graced the visit of our Illustrious Grand Master to the North of England—where not only happy Masons, but cheerful tens of thousands of his fellow-subjects have hailed the Mason—the Scholar—the Prince—the Gentleman. The objects were the advancement of science, and the public expression of loyalty to a Queen, whom may it please the Great Dispenser of Human Happiness 'ere long, to crown with the blessings of "Wedded Love."

The very heavens acclaimed the visit as a happy presage—by an almost Italian sky—and the heart delivered its outpourings in grateful incense upon the altars of public and Masonic fidelity.

The nomination of His Royal Highness the Duke of Sussex, as Grand Master for the ensuing year, was moved, seconded, and carried with enthusiasm in Grand Lodge.

His Royal Highness was, and is, in excellent health and spirits.

We refer our readers to the Provincial Intelligence, which is of unusual interest and importance.

THE GRAND LODGE.—The Earl of Durham presided at the last Quarterly Communication, which circumstances could not render either agreeable or satisfactory; but as the Pro-Grand Master brings with him the great advantages of tact and talent, he managed, with apparent ease, to avoid the difficulty which a less experienced President might not have escaped.

As it is to be hoped that the occasion of so unseemly an interruption to the general business of the evening may not occur again, we shall limit the expression of our opinion to that of regret that the several motions on the paper were not disposed of; the Grand Lodge being thereby compelled

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to anticipate a very heavy pressure of business for the next meeting.

THE BOARD OF GENERAL PURPOSES—The business has been of an arduous and extended character. We find it necessary to hint gently, that it should not be considered as disparaging to the dignity of the Board that its reports should be commented upon; in our opinion, the attention which is thereby awakened must be complimentary to the Members composing it,—and the recommendation of a grant to Mrs. Miller, the widow of the late Tyler, having been adopted, and increased in amount, is one proof among many that the examination of the report was *actually* necessary to carry out the *wishes* expressed, but which could not be stated for want of precedent.

THE SECRETARIAL DEPARTMENT—is working pretty fairly. Perhaps, some more positively defined system, would improve matters both in comfort and convenience—Interference is not discipline—we are in no secrets—but during the day we have an eye and an ear—on duty.

THE LIBRARY AND MUSEUM—should be in a more advanced state, it cannot prove a failure, because if it should become sleepy, it can be awakened from lethargy by a sound of the clarion—there are inquiries and contributions on the wing.

THE SCHOOLS.—As no news is good news, the schools may be considered to be in a prosperous state.

THE ASYLUM.—In the general report of this Institution there is much to be regretted, but more, abundantly more, room for congratulation. That misconception of the great principle, has prevented a more speedy developement of the means necessary to prove the extreme liberality of many who were disposed to join the Institution is too true; but time, and a proper sense of public duty, will gradually disperse the mist, and then the true beauty of the subject will be clear to those who now either doubt because they fear —or withhold because they feel compelled.

To such as have apostatized from principle it were a waste of words to say anything; their loss is a moral gain, and their adhesion to any new system, we are convinced

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will only entangle others, as their withdrawal will relieve the Asylum from dangerous friendship.

But the cause for congratulation is in the consolidated moral power which has grown out of the severest examination of the principles of the Asylum; and we unhesitatingly court the strictest scrutiny into its "manifesto," which is logically drawn up, is creditable to the cause it espouses, and above all, is most respectfully addressed under circumstances trying to the judgment and to the feelings of Brethren, who have no other object in view than the furtherance of sound Masonic principles.

In the recent reply of the Grand Master to the Lenox Lodge, Richmond, he graciously repeated his sentiments delivered at the Especial Grand Lodge, in April last, as follows:

"*While I am aware that it is impossible to satisfy the wishes of every Brother, still I have the consolation to think that whenever it has been my misfortune to differ with any one, I have always stated my objections tamely: I have argued the case calmly, and have taken my determination disinterestedly, upon the firm conviction that the welfare of the body at large required such a decision which prescribes to us the golden rule of PEACE ON EARTH AND GOODWILL TOWARDS MAN!*"

These are truly Masonic sentiments, and in their adoption we shall have much cause to rejoice.

Masonic Loyalty.—It may strike many as supererogatory that as Masons we should think it necessary, to enter upon this branch of our Articles of Faith, yet so it is, and we will not shirk the question, but boldly charge all who dare to question the "loyalty" of those from whom they differ in opinion, with that more than disloyalty—a species of "treasonable disrespect" to the highest authority,—in which an illustrious name is treated in a most unmasonic manner by these personages when they accuse others of the very conduct they themselves observe.

We have heard these worthies, and would have spoken out before—it may not be too late now to tell them that however mistaken may be their present position, we have long been of opinion that they

> "Never had any veneration for the Court
> But only such *Loyalty* to the king as the *law* required."

For ourselves, and others, however, we range under another standard.

> "For *Loyalty* is still the same,
> Whether it win or lose the game."

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True moral courage, however, will smile or frown off, as it pleases, those evils of little moment which dispirit for a time even the stalwart; but which cannot succeed in subduing the true loyalty of a generous heart, protected from treason or calumny by that divine spirit most benevolently infused into the mind.—Loyal Masons

> "Who know what's right—nor only so
> But strive to practice what they know"

can read a lesson to those who assume a virtue but have it not—namely, that to slander others cannot be acceptable to him they profess to honour, but, in reality, disrespect.

THE REVISAL OF THE CONSTITUTIONS.—There is naturally a very deep anxiety felt in regard to such alterations as may meet the necessity of Provincial improvement in particulars which it is hoped the Committee may be aware of: hereafter it will be no excuse that they "know not" of this, or of that. The Provincial department requires almost a total re-construction, not merely in technical or legal terms, but in Masonic equity.

We had intended to abstain from any suggestions until the digest and emendations should be placed before the Grand Lodge, but the recent display compels us to intimate that the scrutineers should be differently appointed; it must now be clear that the mode of appointment is defective. If the office of Scrutineer be one of honour, let all partake of it, if of labour, it is equally right that all should share the burthen. It would seem but fair that a Grand Officer should be appointed at each Meeting; and that the Masters of all Lodges should take their turn without distinction, including even the Royal Lodges, as they come within the rota; the question would soon be set at rest, and all would cheerfully subscribe in turn to remove the difficulty that exists. We further suggest that Article I. Page 18, be altogether expunged, by which no unqualified person could by possibility gain admission; and if Masters and Wardens failed to do their duty, let their absence be marked in a printed list of attendances. While on this subject we may observe that in the Book of Constitutions there is no officer named as Grand Pursuivant; the Grand Tyler should be *outside,* the Pursuivant or Inner Guard may be inside the Lodge, and if the office be made an honorary one, it would be worth the acceptance of some Brother, distinguished by his Masonic talent, and moral

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worth, although in social rank he might not vie with other Brethren. These, among a few suggestions that occur on the instant, because they grow out of immediate occasion.

MOST IMPORTANT TO THE PROVINCES.—In our present number, under the head of "The Charities," will be found a notice of a motion, in which every Provincial Lodge is deeply interested. It is to the following effect:—

"*To alter the existing mode of distributing the 'Fund of Masonic Benevolence,' and to propose, instead thereof, a resolution affirming*—'THAT IT IS JUST AND EXPEDIENT THAT THREE-FOURTHS OF THE AVAILABLE FUNDS OF THE GRAND LODGE BE DISTRIBUTED ON THE ANNUITY PRINCIPLE TO POOR AND DESERVING MASONS, AND THEIR WIDOWS; AND THE REMAINDER APPLIED TO SUCH INDIVIDUAL CASES OF EMERGENCY AS MAY REQUIRE PARTICULAR RELIEF.'

"*If the Grand Lodge should affirm the foregoing resolution, the M.W.G. Master will be respectfully solicited to point out the best mode of carrying into effect the practical operation of the principle adopted.*"

It was intended to have argued this motion at the last Grand Lodge,—but time did not permit. It will most probably come on in March. We shall not now enter into our reasons for protesting against the diversion of a sacred fund from certain and approved principles, to the object stated, however good; because it will be for the provinces to declare their opinion whether the monthly benevolence is to be cut down to one-fourth, when at the present moment the cases require all the means. It is true the Asylum has operated in a small degree on the pressure; but only in a small degree, from the opposition it has encountered.

THE MASONIC AND UNIVERSAL LIFE ASSURANCE, AND SAVINGS BANK ASSOCIATION.—The Provisional Committee of Management have been actively engaged, during the dull season, in so improving and methodising the very extensive and novel plan, of which the foundation had been previously laid, as to guard against the possibility of after-disappointment; and little remains to be done beyond the reception of shareholders, in the order of subscription, within and beyond the first 4,000 shares, which have a peculiar, but by no means an unequitable privilege. A short extract from the prospectus will, perhaps, place this in a clearer point of view to our readers:—

"In order that there shall be a *bonâ fide* and growing business secured from the outset, Proprietors *ADMITTED*

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AFTER THE FIRST 4,000 *SHARES ARE SUBSCRIBED FOR,* will have to effect Assurances on their own lives, or by substitutes, in one-half of the amount of Shares at 10*l.* each, standing in their names respectively; and whenever those Shares are transferred, such Assurances shall be continued, or others of equal amount effected: which Proprietors failing to effect such Assurances shall only be entitled to receive the annual interest at 4*l.* per cent. on their Shares. By the adoption of a similar principle, the Original Shares in one of the most successful Life Assurance Companies, upon which Deposits of 2*l.* were paid, *and no call ever made,* are now worth 14*l.* each."

Active business may be expected to commence forthwith; the selection of a proper situation, and commodious premises, being among the objects for earliest determination.

VALEDICTORY ADDRESS TO OUR READERS, FOR THE YEAR 1839.

"*If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolves upon the dangerous precipice of telling unbiassed truth, let him proclaim war with mankind* a-la-mode —le pays de Pole—*neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law: if he tells their virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless: and this is the course I take myself.*" DE FOE.

That misrepresentation will attend the best actions,—and that slander will attempt to sully the best motives, are certain; and all that can be opposed to these pernicious influences is perseverance arising from conscious rectitude.

For six years have we availed ourselves of the means which our position gave us "of looking behind the mask," and by examining with all modesty—(pardon, reader, this expression)—those mysterious recesses which the "eye of human reason" scarcely ventures to penetrate,—have we been enabled to give to a most indulgent class of readers as many annuals;—embracing all that industry could glean, or talent illustrate.

In the outset of our journey we had but one difficulty to encounter,—but it was a serious one. We had no resources at hand. It was then a dream of the future that inspired

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the venturous hope, and no other encouragement dawned upon that hope but what arose from stringent necessity. We felt that in these general times of stirring excitement, Freemasonry had no organ whereby its opinions and its occasions might be faithfully represented.

We were alone in our thoughts.

Ages had passed without the attempt having been made*. Occasionally the "Book of Constitutions" was revised; and some zealous Brother,—as Dalcho, or Smith, illustrated the "grand principles" by general remarks. Preston,—the indefatigable Preston,—left as legacy his Masonic reputation secured by his "Guide," which the philosopher of our craft† has re-edited with those emendations that have made it a standard work of inestimable value. Yet there was no "organ." We took counsel with ourselves in this difficulty, and we came forth—but without any herald of our intentions by previous announcements; and why thus? Oh, for the very best reason. Had we *asked* permission, it *might* have been refused; and, if refused, we could not very well have acted in opposition to the negative. So we boldly struck up our Masonic pibroch; and the very walls echoed our pardonable daring.

That we were right is clearly proved; and what was then our fear is now our boast. We feared the possibility that we might incautiously fail to please, by falling into some of the errors occasioned by want of tact; and that we might be blinded by self-love, instead of acquiring wisdom by the way. Our boast is, that however we have lacked wisdom, we have not disregarded generosity. Our business was not to check levity or vice, but to speak truth with frankness.

The enquirer will demand what good has resulted from our experiment. Let him judge, say we.

Six years ago, and the deliberations of Grand Lodge were a sealed book;—now the page is unfolded,—and the highest authorities have testified to the mighty change which deliberation has effected.

Six years ago, and dormant warrants were plentiful even

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* The "Freemason's Magazine" appeared in 1793, of which 14 vols. were published, but although in many points a pleasing general Miscellany, the Magazine was anything but a record of the statistics or occurrences of the Order, which was more indebted to several numbers of the "European Magazine," when that periodical was under the proprietorship of late Brother Asperne.

† Rev. G. Oliver, D.D.

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in London; while the Constitutions of many other Lodges were by close conclave kept within more than a reasonable bound, and the red apron itself was a matter of easy attainment. Now, a dormant warrant is all but an obsolete term; excepting in a case or two, where it may be as well to preserve the incognito; and the Red Apron Lodges have with becoming spirit felt their own importance, and recruited their ranks; while all the other Lodges have vied with them in a generous and spirited rivalry.

Six years ago, and the nomination of the Grand Master was an affair of course. An elect of the purple would rise to propose, in flattering eulogy, and another of the same class would second, in the same strain, "*plaudite et Valete*;" and the affair concluded. Now, the nomination issues from below the Dais; and it usually calls forth some general opinion, as well as for some expression from the representative of the Grand Master on current affairs.

Six years ago, and a late esteemed member of the Board of General Purposes was wont to observe that he was the most useful member; for he often served to make up a quorum*. The case is now otherwise, and quorums are regular, although since the jocular hint of one of the long robe, at a late Grand Lodge: it has certainly once again occurred that a quorum was a doubtful affair†.

Six years ago, and the Provinces too frequently presented but skeletons of Lodges, now, with but few exceptions, their ranks have recruited, and their discipline has improved with their increased numbers. New Lodges have taken the place of those whose warrants have been surrendered, and Masonic halls have lifted their proud fanes among the buildings of the land.

Six years ago, the distant colonies muttered their indifference, now they press forward with spirit and energy.

Six years ago, and a cumbrous debt paralyzed the spirit of the Board of General Purposes, now that Board has been enabled by directions of the Grand Lodge to lend the Girl's School, 1,000*l.* to aid the renovation of its edifice; and this been done notwithstanding the enormous outlay necessary to build a new temple in the premises in London, which has required larger assistance to alter, and repair since its commencement.

Six years ago, and Stewards for the Charity Festivals were procured with difficulty, now, it is the reverse.

* The late Brother Peter Gilkes. † Vide p. 459.

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Six years ago, and there was no Asylum for the Worthy Aged and Decayed Freemason; now, until the glorious edifice shall be erected—it spiritually exists—and the treasurer's house has become typical of the "Middle Chamber," where the aged Craftsman receives quarterly, the moral wages of his well-spent life.

Six years ago, and complimentary tributes were few and rare, now merit rears its head, and gratitude is frequently recorded on the Minute Book, and in the heart of the Mason. The Illustrious Chief, himself, is among those whom it hath delighted the Craft thus to honour,—the Festival of 1838 will live in the remembrance of all the Craft, and during whatever life may remain, in our memory that eventful day will be ever a lesson, neither of yesterday nor of to-morrow.

The pleasure with which we thus describe the change that has evolved by time and circumstance, it were vain to dwell upon; no less so the pride with which we can state that scarcely a suggestion either from London or the Provinces, of which we have been the means of making public, but has been productive of goodly fruit.

MUCH HOWEVER REMAINS TO BE DONE.

NIL ACTUM REPUTANS SI QUID SUPER ESSET AGENDUM.

The Craft having judged for itself, will not, we opine, readily forego the 'vantage ground of experience, and it may not require our continued services—services which although mentally an indulgence, are corporeally severe. A Quarterly Review requires annually four months' attention; thus in six years (the period of our labours) TWO YEARS consumption of time has been devoted to this branch alone of our Masonic duty. Let any one of our readers, from His Royal Highness the Duke of Sussex (who, we know, reads, aye, and studies us—we speak advisedly,) downwards, honestly say, whether by any comparison he has thus devoted himself, and then, in the full honesty of his Masonic obligation, will he deny that we have not done OUR duty. We confess that we are appealing to a most indulgent jury; but as we may not have the ear of the court, it is therefore but politic in us to make the best of our case, inasmuch as our final valedictory address may be near at hand, for the following reasons:—Six years ago—then in the forty-fifth year of our natural, and in the fifth of our Masonic age—we made certain numerical calculations (albeit, our

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arithmetic was never of the happiest kind), avoiding, it is true, vulgar fractions, but verging rather upon reduction; we managed pretty well, by Masonic inference, the rule of three, and thus got into some practice. We intended to steer clear of division, and to subtract from the hearts of the generous a means of existence for the poor; and as the hope of reward sweetens labour, we also intended to repay ourselves all the cost of outlay.

In a moral sense, this expectation has been abundantly fulfilled. Charity has been exemplified in its most bounteous sense. The talent of the Craft, almost all "faithfully mirrored," has been generally contributed gratuitously, or rather offered on the shrine of devotion. We will offend none by comparison, where so many have been so generous and so good; and we leave to their noble consideration the expression we would wish to convey.

One only drawback to this pleasing narrative of an onward course, is to be found in that new world which owes its prosperity to Freemasonry. We might enter into a most interesting explanation on the "national debt" which a country of free-men owe to the Order—a debt of which, if the interest is to be continually added to the principal, will make the shades of Washington, Franklin, De Witt, Clinton, and many others, reprove the conscience and alarm the mind.

But a short time has passed and we had hoped that the presence of a noble and distinguished Brother, appointed by his Sovereign, and acclaimed by a countless throng of her loyal subjects, as their governor and protector, might have been the means of rekindling, by precept and example, those embers which can never die, but which, we regret to say, are smouldering underneath a dank and unwholesome prejudice. That noble Brother returned too soon for Masonry, both in the provinces where he imparted the brilliant effects of an honoured reputation in a record of his moral power, and still more so for the great contiguous Continent where his Masonic example would have done much to have restored to its natural splendour the high dignity of Masonic excellence. But what if the Mississipi, great, gigantic as she is, has ebbed in Masonic tide, the Ganges is a glorious rival; the Macquarrie, the Darling, and other streams, have wafted with a full tide their goodly freights into safe harbour, and ever-justly proud England has, with her Genesis-power, consecrated her rule by cementing the very first principles of good government with the Masonic virtues.

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In this allusion we must except many Brethren of the highest reputation, of superior moral worth, but, while they regret the general circumstances, we still do not altogether exempt them from supineness;—it is not necessary to assure them, that exertion and perseverance might have enabled them to take a successful, at any rate a noble, course. We speak by the card—and would again quote our author, De Foe.

To go back awhile, however, it is in the Masonic arithmetic that we have miscalculated, and finding, that with an addition to our years there is a reduction in strength; but mark us, kind reader, no reduction of mental energy (thank God for that), so we are enabled to hold a parley touching the future.

This publication will continue to issue in its quarterly form, provided, nevertheless—so the legal brethren phrase the term—its circulation shall be DOUBLED. The manner in which this can be done is not difficult. Let every subscriber take two copies, and find a friend to take one off his hands; let every Lodge take one copy. This, however, we must know beforehand. We therefore suggest, that as the penny postage is at hand, a note addressed to us, or to our publishers, Messrs. Sherwood and Co., Paternoster Row, stating additional subscribers, will finally determine our course. Should we unfortunately be deceived in this matter, the Number for December, 1840, may issue, if we live, but our Editorial labours will then close; and even this extension of time is only permitted in justice to our Brethren in the East and West Indies, who might otherwise justly complain of a want of courtesy.

We love to be honest; and to assure the wavering, we promise that this Number closes all current matter; and that new subscribers may, if they like, commence the new volume as a first, which shall contain fresh intelligence, and new matter; while, as regards the back numbers, they shall be, what few remain, collected into perfect volumes, and the remainder shall be supplied to the earliest applicants. THEY WILL NEVER BE REPRINTED.

The bookstalls complain that they get nothing by us. Our own complaint is akin. Our circulation although not gainful, is not ephemeral.

And now, kind friends, brother authors, and readers, shall we go on? Aye, by God's grace, and a holy spirit, that will we, and right merrilie too. We look forward for

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the sake of honour and justice, and a love for the Asylum, that your support and our advocacy may be the means of ensuring the bond of union and of friendship; and that another six years may pass over your heads and our own, now with the sober tint of iron grey; but that then with a whiter gravity, we may look back upon the moment when we called you to counsel and advise upon emergency.

The same principles upon which we based our earlier pretensions, will regulate our future conduct. We hope to prove that energy in action has destroyed any ill-timed allusion, and that our mind having found some well-grounded pride in its honesty of exertion, may, if our readers give us credit for due regulation, overlook the disappointment of a lucrative result, and consider such disappointment to be a fair cause for starting afresh.

To affect a virtue and to practice it, are far different matters. In the one case, vanity pioneers folly; in the other, public energy leads on honesty.

Our own thoughts are often mirrored in the minds of others; we should therefore study others to know ourselves. It is in this view that we have attempted to explore many secret paths, and to reflect upon increasing experience.

We admit, freely, that honour is due to those in superior station; and with all tenderness to circumstances, precisely in the ratio in which they observe the duties of their station. Loyalty to the throne, and, if possible, more especially to her who, first among the better sex, is its honoured tenant, will be upheld, because it is felt to be synonymous with sound judgment and the life-blood of chivalrous sentiment. But come what may, the glorious principles of Freemasonry will ever find in us untiring support, because it is as the creed of our faith, and in its tenets we find those unerring proofs which make this life a blessing; and the chiefest blessing of this life is the hope of the future.

And now, readers, gentle ladies, and honest Brethren, you must, after all, determine, for we cannot, whether we shall additionally continue or cease to be.

In either case, may the festivities of the season be a type of the blessings in store for you. We would be right merrie, and we will not be sad; for stalwart Masons have applauded us, and there are bright eyes that have welcomed our quarterly visit, and there are lips whose praise have brought honey to our moral banquet.

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ON FREEMASONRY.

ON THE SKILL OF ANCIENT MASONS IN THE SCIENCE OF ARCHITECTURE.

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

In taking a view of Operative Masonry throughout the ancient world, the field is so wide, and the prospect so varied, that in such desultory notices as consist with the pages of a periodical work, a bird's-eye view only can be exhibited. Wherever the science of Architecture flourished, it was a sure token of superior intelligence and refinement; which always accompanied the progress of those eminent Masons who dispersed themselves into various countries after the Temple at Jerusalem was completed; and diffused the blessings of civilization and science in every place where their attainments were prized, and their services properly estimated. After the Jewish captivity under Nebuchadnezzar, great improvements in architecture were accomplished; and to this monarch the Assyrians were indebted for many of their most superb buildings. He had a taste for vastness and strength; and these qualities were magnificently exhibited in the palaces, walls, and gardens of Babylon.

In this city, several monuments of art were completed which excited the astonishment of mankind, and rendered the architects famous in history. The walls of the city were sixty miles in circumference, 318 feet high, and 81 feet thick. The city was built in the form of a square, and the walls were surrounded by a broad and deep ditch, which was always full of water. Each of the four sides contained twenty-five gates of massive brass, whence proceeded the streets, which intersected each other at right angles, and were each of them fifteen miles in length, and continued in a direct line from gate to gate. The river Euphrates entered the city at the north side, and divided it into two parts. The old Tower of Babel was enlarged by the erection of immense buildings round it, and beautified with the plunder of Jerusalem: even the brazen vessels, and the two pillars, *Jachin* and *Boaz*, were melted down to furnish metal for the gates. The massive golden image set up in the plains of Dura, which, our scriptures

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tell us, was ninety feet high, is said to have been cast from the precious metal rifled out of Solomon's Temple; and was afterwards deposited in this tower, together with the holy vessels that remained entire. The palace was eight miles in circumference, and contained, what the Greeks termed, the hanging gardens, which consisted of immense artificial terraces, one above another, to the height of 350 feet, erected on massive stone arches, and covered with mould deep enough to afford nutriment to the largest forest trees. On the uppermost terrace was an aqueduct, which drew water from the river to supply the whole garden. The construction of the banks of the river was a work of such amazing magnitude, that their reparation afterwards baffled the power of Alexander the Great. The mural embankments were intended to prevent the damage frequently sustained by the periodical overflowing of the river Euphrates in the summer season. They were built of brick and cement; founded below the bed of the river, and carried a considerable height above the surface of the ground; their common thickness being ninety feet. At the end of each street a brazen gate was inserted in the walls, and the communication between the east and west town was carried on by means of boats. The last great work accomplished by these artists in Babylon, was the construction of an aqueduct, also for the purpose of preventing inundations; and it was consequently made of a sufficient capacity to contain all the superfluous waters of the river. It was a square of forty miles, making 160 miles in circumference, and twelve yards deep. The part which the Israelites bore in these works was an excellent preparation for the rebuilding of their city and temple, when the appointed days of their captivity should expire.

To enumerate all the successful exertions of Masonic genius which distinguished the Brethren of ancient times, would occupy volumes. The perfection which the science, even at this period, had attained, may be understood, without having recourse to details which would extend this paper beyond its prescribed limits. The heads only of the architectural riches of antiquity, are sufficient to display the merits of a science which was estimated very highly by the nomadic tribes spread over the surface of the globe. The great Watch Tower, built by order of Ptolemy Philadelphus, in the island of Pharos, near Alexandria, was an amazing triumph of the Masonic science. It is said to have been 600 feet square, and so lofty that it was visible, in a

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clear atmosphere, at the distance of 100 miles. Sostratus the Cnidian, who received an accurate knowledge of Operative Masonry from his father Deriphanes, was the architect, and his name is remembered with honour.

As a work of the same reign may be mentioned the Serapeum, or Temple of Serapis, at Alexandria, which is described by Ammianus Marcellinus as a stately edifice, exceeding, in splendour of ornament and magnificence of decoration, all the buildings at that time existing in the world. It was elevated on the summit of a mountain, ascended by 100 steps, and formed into a series of caverns and subterraneous passages, constructed artificially. One wing of the temple was arranged as a library; and, in process of time, it became celebrated for its numerous and valuable manuscripts, which contained almost all the literature then existing in the world,—to the amount of 700,000 volumes. It was partially destroyed during the war which Julius Cæsar waged against the Alexandrians, and, finally and completely, by the bigoted Saracens, in the year of our Lord 642.

In the caverns beneath this temple, the rites of initiation into the spurious Freemasonry were celebrated with magnificence and solemnity; to which fact, Cave, in his "Lives of the Fathers," quoting Ruffinus, whom Gibbon acknowledges "may deserve the credit of an original witness," gives this remarkable testimony:—"There was," says he, "at Alexandria, an ancient and famous temple, dedicated to Serapis, and affirmed by a geographer of that age to have been a piece of exquisite architecture; and, for the stateliness of the building, contrivance of the structure, and solemnity of the worship, to have carried away the glory from all other places, and to have been the almost only admirable spectacle in the whole world. This place, Theophilus, the Bishop, had begged of the Emperor, designing to enlarge it into a church. Workmen were set on to clear the rubbish, who found *many dark vaults and cellars, the secret receptacles of the pagans' most hidden rites and mysteries*, out of which they brought many detestable and obscene images and utensils, which they publicly exposed to the scorn and derision of the people."

If we turn to Chares, of Lindus, an eminent brother Mason, we are struck with amazement at the immensity of his genius, and the grandeur of that conception which dictated the erection of a brazen statue of Apollo, at Rhodes, more than one hundred feet in height, which, being placed

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over the mouth of the harbour, admitted, between its legs, the largest ships in full sail. This colossal image was overthrown by an earthquake, in the year of the world 3782, and the Rhodians collected vast sums from the surrounding nations to restore it to its former situation, which was never effected; and they excused themselves under the plea that the oracle of Apollo, at Delphus, had forbidden its restoration. It lay in this state nearly 1,000 years, when the Saracens seized it, and sold the metal to a Jewish merchant.

The population of Egypt increased so rapidly, that at a very early period the land was saturated with inhabitants; to remedy which, emigration became necessary. Colonies moved off in search of new settlements, each under some celebrated leader, who generally blended a knowledge of philosophy with skill in the sciences of agriculture, astronomy, and architecture. These were essential to the successful occupation of any spot which might be selected as an arena for the firm establishment of a new system of government and laws. And here, as in the mother-country, the strictest secresy was observed respecting the propagation of literature and science. Lodges or private assemblies were instituted, which were termed indifferently *κοινος, αιρεσις, συνοδος,* and *συναγωγη*; and the place where the Brethren met, *συνοικια.* Grand Masters and other Officers were appointed;* laws and usages were ordained;† signs and tokens established, which constituted an universal language;‡ emblems and hieroglyphics adopted; and systematic regulations, based on secresy, for the promulgation and transmission of the rites and ceremonies by which the fine arts were preserved and improved. And by these means, though Egypt had the honour of being the parent of science, it was ultimately obliged to yield the palm of excellence to other nations, which were its inferiors in point of antiquity and population.

It was only by an union and combination of talent in the Lodges of Masons that the great works of art, which were spread over the ancient world, could be accomplished. Much might have been done by individual excellence; but it was the secret of blending architecture, painting, and sculpture into one effective mass, that produced the startling effect to noble designs, which has so highly gratified

* Chishull, Ant. As., p. 138. † Chandler's Travels, p. 100.
‡ Robison's Proofs of a Conspiracy, p. 20.

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the architect and antiquary of modern times. This was effected by the discipline of the Lodges, or schools of art, to which none were admitted but youth of acknowledged talent and moral worth, who promised to advance science by their skill, and adorn it by their virtues. To these the secrets of the profession were communicated freely and without reserve; and hence it was, that by the progressive improvements suggested and developed by the matured judgement of succeeding generations of expert operative Masons, the arts attained that high degree of perfection, which has immortalised the memory of our ancient Brethren.

When the Grecian Masonry attained its highest perfection, under the superintendence of the Dionysian architects, who practised the spurious Freemasonry, and settled themselves down in Ionia, the productions of every other people were visibly eclipsed in elegance of design and delicacy of execution, although it fell short in massiveness of character, and failed to attain that description of grandeur which accompanies gigantic proportions, solidity, and vastness.* Emulation was excited, and rising talent fostered by the public estimation which was uniformly awarded to superior excellence. And hence the scientific lessons which were communicated to the aspirant in secret were carefully studied; and intense application, united with sedulous practice, could scarcely fail to produce abundant fruits. The honours so profusely showered on the expert artist, were a key to the highest distinctions of the commonwealth. He was thus rendered competent to legislate for his country, or to command its armies; and enjoyed the anticipation of seeing his statue placed beside those which he himself, perhaps, had sculptured for the saviours and benefactors of their country.

The Grecian Brethren reduced architecture into a more methodical form, by the introduction of regular Orders, a rapid sketch of which may not be uninteresting in this place, as they were invented by the Society of Freemasons. The Five Orders were denominated the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite. The most original and useful of these are the Doric, the Ionic, and

* The remains of Thebes, however, are of such a magnificent character, that Fosbrooke, in his Foreign Topography, pronounces the palace at Carnac, in that ancient city, to be inimitable; and that "nothing architectural can exceed the majesty of the view of the interior of the court on the south-west."

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the Corinthian, which are so perfect in their nature and design, that no new Order can be added to them. The Tuscan and the Composite are only variations of the other three. Every order is possessed of characteristic ornaments, suited to the individual purpose for which it is intended.

> ——————————— First unadorned,
> And nobly plain, the manly DORIC rose;
> The IONIC, then, with decent matron grace,
> Her airy pillow heaved; luxuriant, last,
> The rich CORINTHIAN spread her wanton wreath.
> THOMSON.

The Tuscan Order originated amongst the earliest settlers in Italy, and, though first in rank, was but a corruption of the Doric. It was used as a plain and firm support for their idolatrous temples. It is seven diameters in height, and is sometimes called the Rustic Order, from its use in the construction of country-houses and offices, where strength is more desirable than beauty.

The second Order derived its name from the Dorians, the ancient inhabitants of Achaia, who formed it from the robust proportions of the human frame, and used it in temples dedicated to the most solemn deities. It was adorned with flutings, triglyphs, and mutules; but many fantastic ornaments were afterwards added, according to the taste of the architect, or the age in which he lived. Ox skulls, crests, vases, garlands, &c., were indiscriminately introduced into this Order; and in buildings erected to celebrate military achievements, a false taste added swords, spears, and other warlike weapons. The height of its base, shaft, and capital, was about eight diameters.

The third Order is the chaste Ionic, which was so named from the Ionians, who were descended from Javan, the son of Japheth. As the manly proportions of the Doric were compared to a robust male, so this graceful Order was likened to the female form, being slender, but majestic; and was used in the temples of chaste and peaceful goddesses, as the temple of Diana, at Ephesus, the temple of Concord, at Rome, and similar edifices. The Ionic shaft is not necessarily fluted, though it frequently assumes that character. The distinguishing member of this column is the volute, or ram's horn, which adorns its capital.

The Corinthian, the richest and most elegant of the Five Orders, originated in the city of Corinth, and will remain a monument of the taste of that people until the end of

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time. It has been termed, by some writers, the Virginian Order, from its united elegance and simplicity; and was used in the temples of female deities. This column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which support the abacus, the origin of which was accidental, and is thus described by Villipandus:—The famous architect, Callimachus, passing by the tomb of a young lady, whose nurse, in token of affection, had placed near it, over the root of an acanthus, a basket of toys covered with a tile, perceived that the strong and broad leaves of the plant, shooting around the basket, and meeting with resistance from the tile, were gracefully curled, and bent downwards. From this hint, the Corinthian capital was formed. The vase of the capital from the basket, the abacus from the tile, and the volutes from the curling leaves.

The Composite, or Italian Order, was derived from the Romans, and is nothing more than the Corinthian, with the Ionic volute added to its capital. Its dimensions and character are precisely the same as the Corinthian.

These five regular Orders conferred advantages which the Fraternity did not fail to improve. Painting and sculpture strained every nerve to decorate those buildings fair Science had raised (while the curious hand designed the furniture and tapestry), beautifying and adorning them with Music, Poetry, Eloquence, Temperance, Fortitude, Prudence, Justice, Faith, Hope, Charity, Virtue, Honour, Mercy, and many other Masonic symbols, none of which shone with greater splendour than Brotherly Love, Relief, and Truth.

Greece was rich in materials for the finest works of art; and the mines of Hymettus, Paros, Pentelicus,* and various

* The different qualities of the marbles of Paros and Pentelicus are thus marked by Dr. Clarke:—The preference given to the Parian marble originated in its hardening by exposure to the atmospheric air, which, however, is common to all homogeneous limestone, and the consequent property of resisting decomposition through a series of ages. The Pentelican marble was preferred in the Parthenon, because it was whiter, and also, perhaps, because it was found in the vicinity of Athens. But the finest Grecian sculpture, which has been preserved to the present time, is generally of Parian marble. The reason is evident. While the works executed in Parian marble retain, with all the delicate softness of wax, the mild lustre, even of their original polish, those which were finished in the Pentelican have been decomposed, and sometimes exhibit a surface as earthly and as rude as common limestone.

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others, are famous in history for the inexhaustible abundance with which they yielded their varied treasures. Hence the pediments and porticoes, the temples and halls of Greece became, in the hands of genius, standing models of beauty and sublimity. "In the age of Pericles, about 500 years before the Christian era, Athens was at the summit of her grandeur. The city was covered with magnificent temples; and, whilst the spoils of the Persian conquest enabled her rulers to engage in the most profuse expenditure, it was fortunate for mankind that the highest taste directed this profusion. The greatest architect and sculptor that probably the world has seen lived at that time. The erection of the most splendid buildings of Greece was committed to the genius of Phidias; and he produced monuments which will exercise an influence upon art, as long as men agree in their veneration of the models which are now supposed to contain all the principles of excellence."

This great artist, in conjunction with the Lodges under his able superintendence, advanced the art of sculpture to such a high standard of excellence, that the experience of more than 2,000 years has been unable to suggest any great practical improvement. He embodied the poetry of his country, and imparted to it a vivid form, and a palpable existence. He worked in marble, bronze, various metals, and other substances; but his toreutic statues gained him the greatest celebrity. A chryselephantine statue of this description was reported to be his most famous production. It was a Jupiter placed in a grove near Olympia, in Elis; and is thus described by a writer in the Library of Entertaining Knowledge:—"He was represented seated upon a throne, which, like the statue, was of ivory and gold, and bore a crown upon his head, in imitation of a branch of the olive tree. In his right hand was a figure of Victory, also of gold and ivory, with a fillet and a crown upon its head. His left hand held a sceptre of exquisite workmanship, on the top of which was an eagle, and in the composition of which all kinds of metals were blended. The sandals and robe of the figure were of gold, and upon the garment itself were represented animals and flowers. The throne was variegated with gold and precious stones, and inlaid with ebony and ivory; it was also adorned with pictures of animals and statues; four figures of Victory, in a dancing attitude, were represented at the four feet. Two other Victories stood at the feet of the god, and the pedestal upon

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which the whole rested was adorned with mythological compositions. The exact dimensions of the figure are lost, but it is believed to have been near *sixty feet in height.* Those who beheld this statue are said to have been so struck with it, as to have asked whether Jupiter had descended from Heaven to show himself to Phidias, or whether Phidias had been carried thither to contemplate the god. Quintilian tells us that the majesty of the work equalled that of the god himself, and that it added somewhat to the religion of those who saw it."

What an illustration do these complicated sculptures afford of the wonderful resources of the human mind? Its primitive efforts, in quest of ornament, produced a series of complex designs, in which human figures, hieroglyphics, and symbolical characters are combined in inexhaustible profusion; and, to produce all that was just and noble in science and art, experience had the difficult task assigned to it of correcting the exuberance of primitive conception, rather than to rack the invention for novel designs,—to simplify rather than to augment. This was the work of taste; and taste could only be matured in the Lodges of Freemasonry.

Speaking of the Grecian sculpture, Madame de Stael thus expresses her admiration:—"In the images of gods and heroes, the most perfect beauty seems to enjoy itself in an eternal repose. In contemplating these exquisite features and forms, it reveals I know not what design of Divinity upon man, expressed by the noble figure with which it has endowed him. This contemplation elevates the soul to most enthusiastic and virtuous hopes; for beauty is contained in the universe, and under whatever form it presents itself, it always excites a religious emotion in the mind of man. What poetry surpasses those countenances, where the most sublime expression is for ever fixed, and where the greatest thoughts are clothed with so apt an expression?"

Should we indulge our imagination so far as to take a retrospective view of the period when the eminent architects and sculptors of Greece flourished, and those sacred fanes were invested with the freshness of newly constructed edifices, we might behold them shining in all the brilliant hues imparted by the sun's rays to the highly polished marble,—the statues and bas-reliefs instinct with the ardour and energy of life: whether of a single figure in repose, or

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of the historical groups which decorated the pediments, the friezes, the metopes, and other architectural details of temples and palaces,—throughout the whole extent of Greece we might behold obelisks and columns with richly ornamented capitals; images of deities on their pedestals, some surrounded with crowds of worshippers and victims, and priests of venerable aspect; others attended, perhaps, by a solitary devotee, who, in humble prostration, demands of the senseless idol, riches or honours, or exemption from calamity and pain. And here we may visit mountains, and vales, and streams, endeared to our recollection by early associations—Olympus and Parnassus, Pindus and Hymettus, Helicon and Castalia, Peleus and the Vale of Tempe—all stirring themes of classical remembrance; and all combining, when Grecian literature was in its glory, to inspire the artist and the Mason with the enthusiastic feeling which produced immortal works; the very sight and contemplation of which, excite, even at this distance of time, sensations of veneration and delight. Thus Winckelman describes the emotions which a view of the Apollo Belvidere produced in his bosom:—"Of all the productions of sculpture which have escaped the ravages of time, the Belvidere Apollo is, without contradiction, the most astonishing. His fine hair, similar to the tender suckers of the vine, floats softly around his divine head, as if it was agitated by the breath of the light zephyrs. It seems as if it was perfumed with celestial ambrosia, and fastened negligently upon the crown of the head by the hands of the Graces. At the sight of this prodigy, I forget the whole universe. I fall insensibly into an attitude more noble, in order to contemplate it with dignity. From admiration I grow into ecstacy. Overpowered by my reverential feelings, I feel my bosom dilate and rise, like the bosoms of those who were filled with the prophetic spirit. I am transported to Delos, into the sacred woods of Lycia—divine places, which Apollo sanctified by his presence; for the beauty which I contemplate appears to animate it, like the nymph formed by the chisel of Pygmalion. How can I describe you, inimitable *chef-d'œuvre!* Sculpture itself ought to condescend to inspire me, and guide my pen. The features which I have just sketched, I lay at your feet. Thus respectful mortals, who cannot elevate themselves to the head of the deity whom they revere, lay at his feet the garland with which they burn to crown it."

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JEPHTHAH'S VOW CONSIDERED.

BY J. S. KEDDELL, P.M. 184.

(*Concluded from page 303, Vol. VI.*)

In concluding the consideration of Jephthah's Vow, we would call the reader's attention to the circumstances of Jephthah's daughter asking permission from her father, to go for a season with her companions, to "*bewail her virginity;*" an occurrence which may be fairly taken as an indication, that no sacrifice was anticipated. Why should she ask for two months "*to bewail her virginity,*" if she had considered for a moment that death would be her portion when she returned? Is it not much more rational to suppose, that she contemplated that "*living death*" to which she was devoted, with the strong feelings of the women of her nation? and that she reflected, with poignant sorrow, on the dreary prospect before her, of spending the remainder of her days in seclusion, debarred from indulging the ardent hope so deeply cherished by every Jewish female, of seeing the Messiah born of her family? We think this view of the subject sound, and can easily imagine that a celebration of this extraordinary transaction, should be instituted. The fact of a father having devoted his daughter to perpetual virginity, and thus depriving her of all prospect of what was dear to the anticipations of a Jewish maiden, and that daughter having resigned herself to her father's vow with so much piety and filial obedience, were actions worthy to be had in remembrance, the first to keep us *within due bounds* while pledging ourselves, and the latter, to hand down to posterity, an example of that obedience to parents, so strongly inculcated in the Divine Law. The feelings of the maiden were highly wrought upon, when she beheld her victorious father plunged from the height of exultation at his having freed his people from their enemies, into a paroxysm of grief when he beheld the subject of his vow in the person of his only daughter; she saw his distress, and listened to his ejaculation, "*I have opened my mouth unto the Lord, and I cannot go back,*" determined her part without hesitation, and replied, "*do to me according to that which hath proceeded out of thy mouth.*" She felt the necessity of extricating her beloved father from the difficulty in which he was placed; on the one hand stood his only daughter, and on the other was his vow, pressing upon him with all the weight of a law, and echoing in his ears the words of the 28th verse of the 27th chap. of Leviticus, "*Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast and of the field of his possession, shall be sold or redeemed, every devoted thing is most holy unto the Lord.*" Who will withhold from this noble-minded maiden, the attributes of piety and a high sense of filial duty, in thus stepping in and freeing her father from so heavy an obligation, though at the expence of her foregoing all that was dear to her as a daughter of Israel.

It is not improbable that Jephthah's daughter was acquainted with the vow her father had made; and we offer this observation from an attentive perusal of the 36th verse of the 11th chap. of Judges, "*And she said unto him, my father,* if *thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.*" We think the reference that Jephthah's daughter made to the victory of her father over the Ammonites, implies that she knew that her father had made the vow to mark his sense of

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gratitude to God for so great a deliverance; and is there not something of reproach, though amid deep sorrow, in Jephthah's address to his daughter? "*Thou hast brought me very low, and thou art one of them that trouble me;*" as if he knew that she was aware of his vow and its nature, and had, without reference to its consequences, come boldly forward to meet him, with timbrels and dances; thus presenting him with an opportunity of fulfilling his vow, and evincing how highly he estimated the salvation of Israel from their enemies, by devoting as "*most* holy to Jehovah," his only daughter and child.

The translators of our Authorized Version, have inserted the word "if" in the above verse, and it is printed in italics,—there being no equivalent in the original for it. Suppose we reject it; the verse would then read in a declaratory sense, "*My father, thou hast opened thy mouth, &c. &c.*" This at once confirms the idea of the previous knowlege of the father's vow by the daughter; and from the usual practice of devotements under such circumstances, there is no reason to believe that this vow was made in a secret manner; we cannot therefore feel much difficulty in supposing that the fact was communicated to Jephthah's daughter, even before the victory was obtained. Her piety, and her attachment to her oppressed people now shine forth brightly, and when her father returns, flushed with his victory, rejoicing in the deliverance of his country, she hastens to meet him with demonstrations of joy, cheerfully resigning herself to the consequences of the vow, seeing that "*the Lord had taken vengeance* for her father, *even of the children of Ammon.*

It is said, that much of the sense of the whole transaction may be resolved into the interpretation of the word לְתַנּוֹת from the root תָּנָה rendered in our version "*to lament,*" but in the marginal note, "*to talk with;*" so that the whole transaction is to be viewed with reference to one or other of these two meanings. They who take a *sacrificial* view, prefer the rendering "*to lament,*" while they who hold the opinion of devotement to perpetual virginity, would adhere to the expression "*to talk with.*" We do not think the above assertion consistent with reason; had the root תָּנָה been frequently used in the Bible, we might have acceded to the proposition, but when we find it occurs but twice* in the Bible, once in Judges, c. 5 v. 11, where it is rendered "*rehearse,*" and from the context evidently in a thankful and joyful sense, "*there shall they rehearse* (celebrate, magnify, laud) *the righteous acts of the Lord.*" It also occurs in the passage under discussion. Is it fair then to hinge the whole sense of this occurrence upon the rendering of a word, which, in the two only instances of its existence in the Bible, is translated so diametrically opposite? For what can be more opposite than "*to rehearse*" with thankfulness the righteous acts of the Lord in delivering his people from their enemies, and "*to lament*" the daughter of Jephthah, evidently under the impression that she was immolated by her father? Now, as we trust we have succeeded in proving that the rendering of the verse containing the vow of Jephthah is inconsistent with the genius and spirit of the Hebrew language, we do not think that we propose anything unreasonable; in offering to guide our interpretation of the word

* We say but *twice*, as the other words placed under this root by some lexicographers, may, without any difficulty, be referred to the root נָתַן he gave, as they refer entirely to gifts, rewards, or hire.

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לְתַנּוֹת by the sense of that verse, as we have submitted it in a previou paper.* We shall, on that principle, select the word "*celebrate,*" preferring it to "*to talk with,*" the marginal rendering, as we find there was *a custom*, or *ordinance* established respecting this extraordinary transaction. Now, if the daughters of Israel went "*to talk with*" Jephthah's daughter four days in the year, the *custom* or *ordinance* could only have lasted her life-time; but if they "*celebrated*" her piety and resignation to her father's vow, this would justify the use of the term "*custom*" or "*ordinance;*" an expression, implying a term of longer duration than that of Jephthah's daughter's natural life.

It may, however, be observed, that this custom might only have lasted during the life-time of the devoted maiden, from this circumstance, that the Jewish maidens went *four days* in the year, &c. &c.; therefore it may be reasonably said, that this custom was not likely to be of a perpetual duration, as many events of far more importance to the Jewish nation were celebrated but once a year—the Passover, for instance. These remarks may serve to support the marginal reading "*to talk with,*" which is adopted by Arius Montanus, Kimchi, Pagninus, Junius, Weems, and others.

Some lexicographers give another meaning to the root תָּנָה viz. to bestow a gift or reward, remunerate for hire. The first of these meanings probably induced Dr. Randolph to propose rendering it "*to make presents to*" Jephthah's daughter.

Either, then, of the renderings, "*to talk with,*" "*to make presents to,*" or "*to celebrate,*" is evidently preferable to that of our Authorized Version "*to lament,*" although the rarity of the word in the Hebrew scriptures will not admit of an easy definition of its primary meaning, but we find it conveys a very clear idea of celebrating with joy and gladness in Judges c. 5. v. 11, why, then, should we hesitate to attach the same meaning to the word in Judges, c. 11 v. 40, and consider it as conveying the idea, that these Jewish maidens went four days in the year "*to rehearse*" with Jephthah's daughter the great and signal mercy of Jehovah in delivering his people Israel from their enemies, and thus "celebrate" His goodness and power; as well as her piety and submission?

It is also recorded in the 39 v. of c. 11, Judges, that "*she knew no man.*" Here we would ask, had a sacrificial death been the consequence of Jephthah's vow, would the sacred historian have favoured us with so gratuitous a piece of information? We can easily infer that "*she knew no man,*" as she had asked her father's permission to occupy two months "*in bewailing her virginity,*" which he granted, and when she returned from thus "*bewailing,*" it is said her father "*did with her according to his vow, which he had vowed, and she knew no man;*" even *the order* of the narrative seems to indicate the error of those who maintain that Jephthah did immolate his daughter; there was clearly no necessity whatever to declare that "she knew no man, so closely after her having been engaged for two months in "*bewailing her virginity,*" had it not referred to the condition in which she remained after her father had dealt with her according to his vow.

Having thus completed our task, we venture to express a hope that we have succeeded in rescuing Jephthah from the foul charge of murder on the one hand, and gross abomination on the other; we feel convinced

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* See page 147, Vol. VI.

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that the sacrificial devotement cannot be maintained without a violation of the genius and construction of the Hebrew language, and this is the main stay of our objections, though there are others very strong; yet, where there is, to say the least, *a strong doubt* whether Jephthah did immolate his daughter, we think that those who hold that opinion, should have been influenced by more charity than they seem to have been, which would have led them to put a more favourable construction on his conduct than they have; they should have acted more in accordance with the spirit of our English law, which humanely directs that all doubts should be held as beneficial, and not prejudicial, to any one accused of crime or wrong.

INFLUENCE OF WOMAN.—(*Extract of a Lecture by the Rev. R. Keynes on "The Beneficial Influence of the Female Sex on Science and Civilization."*)—This he shewed to be the case by a comparison of our own highly-favoured land with those countries where woman is degraded to the mere automaton of the Harem, and where we invariably find men to be savage, ferocious, and semi-barbarous. He asked why it was that China, with its three hundred millions of inhabitants, had remained quite stationary as to civilization for a period of more than two thousand years? It was doubtless to be accounted for by the fact, that scarcely more than one in ten of its vast population were females (nine-tenths of the female infants being destroyed), and that their women, with their little feet and empty heads, were uncultivated and uneducated. At the time when Rome was the mistress of the world, a few troops of naked savages possessed this now populous and happy land, and a horrible and bloody superstition was all of religion which they possessed. Now, how changed was the scene!—how much was there of which a Briton must be justly proud, and for which he ought to be truly thankful, whether we looked to our populous cities,—our crowded marts—our flourishing manufactories—our noble philanthropic institutions—our commerce, which stretched from the Arctic to the Antarctic circle—our shipping, which ride in every part of the world —or our colonial possessions, on which the sun never sets—whether we listened to the thunders of our navies, which had scarcely ceased to reverberate along the waters of the Nile and the Mediterranean, or looked to the deathless monument of glory which our warriors had raised on the plains of Waterloo—on every side we saw evidences of the high rank which Britons had attained among the nations of the earth—and, under God, he attributed much, very much of this, to the beneficial influence exerted by British females. It was not so much the mental culture, and the intellectual refinement of the sex, as it was the high tone of moral feeling, and the Christian elevation of soul, that pervaded his countrywomen, which had raised themselves and their country so high. Mr. K. adduced many instances, both from the sacred volume and from uninspired writers, proving the intrinsic worth and value of the sex—their affectionate disposition—their fortitude and magnanimity. But, he added, it was at home that woman shone the brightest; it was in the social relations of life that she appeared in her true and her loveliest character. It was the numerous wives, and mothers, and daughters, and sisters, who so thickly studded our happy land, which gave to the moral atmosphere of Britain that soft luminous appearance, which, when seen in the heavens, we denominate the galaxy, or milky-way.

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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. XXIX.—THE BREVITY OF HAPPINESS.

O nulla longi temporis felicitas.—SENECA.

What is happiness, and where is it to be found? asks the philosopher. Do human combinations constitute what is apprehended by the term? or is it an inhabitant of earth? Its nature must be as variable as it is volatile. What constitutes the happiness of one order of intellectual beings, may fail to produce any such feeling in another. It is like all other metaphysical points, elusive and profound; and often the mere creature of time, place, person, and circumstance. Perhaps, under a civilised state of society, the best and simplest definition of the idea is, "to be happy is to be good!"

The fleetness of human enjoyment is a common axiom with most authors of moral pandects. But the soundest testimony to the accuracy of the doctrine taught by the thesis, is the events of the passing hour in one man's diary of life.

Mankind seem to place the chief hope of happiness in novelty, after which all so eagerly seek; raising their expectations, by the action of imagination, to a standard not level with the experience derived from things in possession. They love to deceive the mind with phantoms of its own romantic fabrication; and so, soaring beyond the summit of common-place matter-of-fact, they find the object of their ardent search, when possessed, fall short of the value their fancy had fixed upon it. They experience a bitter disappointment, and loudly exclaim against the brevity and delusion of a sublunary happiness, which no rational views of the true nature of things could have warranted them to expect. If regarded by the calm eye of reason, and in the light of Christian philosophy, happiness is not the offspring of time or its concomitants. All that is comprised under the designation pleasure, may be reduced to mere conventional notions and artificial inventions, and therefore cannot make up happiness, as conveyed by the principles of nature, reason, and religion.

There can be no question that nothing can rightly be styled happiness in this transitory world, unconnected with virtue. Indeed, with virtue even for its ground-work, happiness is not a permanent possession. It suffers diminution in the general fluctuation of all temporalities; so variable are the dispositions of mankind, and so strong the allurements they have to encounter in their progress through this "vale of tears."

Yet it may reasonably be said to be a singular anomaly in the benevolent dispensations of the Supreme Being, that He should confine the whole circle of happiness to the celestial regions. But is this strictly the case? Our belief in the universal philanthropy of the grand Father of all will not allow of any such deduction. With more probability, may we impute the failure of our earthly dreams of bliss to our own prurient longings, or unthankful discontent. In truth, man is a strange com-

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pound of good and bad, joy and sorrow, reason and folly. To-day some chimera engages his attention; to-morrow, another succeeds its place. Thus, scheming, theorising, castle-building in the air, he progresses towards the ultimate period of his natural life, continually grasping at his visionary happiness, till the last sand-grain in the hour-glass of human life runs out, showing him the mockery of his pursuit.

It is fair to conclude, that the capricious fickleness inherent in most minds will seldom permit us to relish any happiness long, however pleasant. Ovid asserts—

"Nulla potentia (animi) longa est."

No. XXX.—THE IMPULSE OF PRINCIPLE SUPERIOR TO LEGAL COMPULSION.

Id facere laus est quod decet non quod licet.—SENECA.

Let it be granted, as a moral postulate, that it is more commendable to do rightly from principle than from the terror of legislative coercion. Reason argues that he who merely acts in a case of moral requirement, from a desire to conform with the strict letter of the law, without a higher consideration, cannot lay claim to those disinterested motives which give the crown to all human actions, nor entitle himself to that praise which is deservedly the meed of him who takes a virtuous honour for his guide in every transaction. The man who is persuaded by the dictates of his own mind to live decorously and do justly, calls forth infinitely greater praise than he who measures the rule of right solely by the rigid exaction of the law.

Surely that man who acts uprightly, and does his duty in his station of life from conscientious motives, reflects more honour upon himself, and the community he dwells amongst, than he who only allows the restrictions of the legislature to keep him within the pale of justice and moral virtue.

A man of character never requires the stern statute of the law to intimate how he should act to preserve his integrity. It is the viciously inclined and the unprincipled only who require the restraints of municipal regulations to prevent them outraging the commonweal, and infringing the moral order of society. So would the boundless deep encroach upon the common territory, if the strong bulwarks prescribed by wise Nature's laws did not break the fury of the waves, and send them impotent back upon themselves.

The man of sense, says a learned writer, is one who makes it his constant duty to follow no other rule than the word of the Divine law, and what the voice of conscience points out to him to be right. He is not guided by those springs which sometimes give a colour of virtue to a loose and unstable character. He is equally circumspect in word as in deed, conscious that—

Quod factu fœdum est, idem est et dictu turpe.

It must appear evident, then, to be far more creditable and praiseworthy, voluntarily to perform our moral and social duties, than wait till the strong arm of the law, or other strenuous measures, have been called in to compel us.

Magnam vim habet conscientia in utramque partem; ut semper pœnam ante oculos versari putent, qui peccaverint; et nihil timeant qui nihil admiserint.

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IL GRAN VASCELLO.

READER, hast thou ever been in Rome? Do not cry "pish!" and close these pages hastily, for I will neither bore thee with descriptions of churches and palaces, or dissertations on dry antiquity;—but if thou art companionable in thy nature—a "buono camerado"—take thee frankly by the arm, and march with thee to the Gran Vascello, the most comfortable albergo in the eternal city, and the general rendezvous of the English students, the embryo Wests, Martins, Shees, of thine own loved, foggy island—take an old traveller's word for it, they are worth knowing; Italia hath not spoiled them: they are wild, generous, high-spirited lads, with warm hearts, and slender purses. The enthusiasm of the young ones, if thou art old and crabbed, may at first annoy thee; but a little forbearance will soon reconcile thee to raptures and extravagances created by the vividness of first impressions, and which a year employed in multiplying Madonas and Graces *after* Raphael and Titian, seldom fails to subdue. Still undecided! well, thank heaven! mine is an independent disposition; I can dine—enjoy my company—drink my "ciprio vecchio" without thee; but that thou mayst feel what thy unsocial temper hath lost, I fling thee a stray leaf from my diary, by way of valediction, promising, for thy information, that being no longer myself a student, I am uninfluenced by *esprit de corps*, having, I blush to confess, become marvellously indifferent of fame, ever since a legacy of five hundred a-year, left me by a maiden aunt, relieved me from a painful state of incertitude as to the true bent of my genius,—whether it most inclined me to cast Rembrandt into the shade, or eclipse the sunny brightness of Claude.

On the 12th of March, 1835, instead of our usual numerous party, but six students were assembled at the private *table d'hôte* established for their especial convenience at the Gran Vascello,—the rain which descended in torrents, sufficiently accounted for the defalcation. I had just flavoured my *potage blanc* with the delicious parmasan, which (*par parenthese*) few soups are worth a straw without, when Batelli, the most accommodating animal of the whole "camerieri" tribe, placed upon the table a card, on which was inscribed in formal round text,—"Mr. Cackelben's compliments, and if agreeable to the gentlemen of the English *table d'hôte*, at three francs per head, will be happy to join their party." The singular terms in which the request was conveyed, ensured a ready acquiescence, and our spirits, which hitherto had sympathised in the dullness of the weather, rose in anticipation of the amusement which such an original as the writer of the card could scarcely fail to afford. On his entering the *salon*, we could perceive nothing like *gauchére* in his manner;—the bow was formal, but not vulgar,—and the quiet step with which he advanced to the table, indicated perfect self-possession. His age I should have guessed at seven-and-twenty; his person—but that really demands a more graphic description. Imagine, gentle reader, a tall, strongly-set, ungain figure, with the body placed upon a pair of legs bowed like a parenthesis ( ), dressed in tartan trousers made to fit extremely tight, buff waistcoat, and blue coat of the most antediluvian cut,—this ungraceful pedestal surmounted by a head in which shrewdness and ugliness contended for pre-eminence;—long red hair puritanically combed behind the ears, and tortured into a *toupée* in front;—high cheek-bones,—a mouth infernally sarcastic in its expression,—and

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small serpent-like eyes, gleaming with restless activity from under their bushy shelter; a forehead, phrenologically speaking, well developed, but deeply scarred, like the rest of the countenance, from the ravages of the small-pox,—and you will have a tolerable correct likeness of the uncouth original. His first salutation, "I am trusting ye are a' weel, gentlemen," confirmed, what from his name we had, suspected, that our visitor was a canny Scot; and one, to judge from the appetite he quickly displayed, possessed of a stomach something like the minds of the generality of his countrymen, decidedly of an analytic character; for dishes of the most opposite description quickly disappeared before him, one after the other, in alarming succession, much to the amusement of the mischievous lads around him, who, during the repast, continually kept recommending some fresh *fricassée* or *ragoût*, which he, like Milton's Eve—"nothing loath," incontinently devoured. Never before did I witness in any human being, the animal passion of gross feeding excite such ardent enjoyment,—his eyes sparkled with pleasure as his palate received, most likely for the first time, the flavour of a *poulet-à-la-daube imperiale*—but a *gateau-à-la-Metternich !*—Gods! I thought the fellow would have choaked with ecstacy,—the delight of a gorged boa-constrictor was mere apathy in comparison; his broad nostrils distended yet wider as they inhaled the grateful odour, and tears of pleasure absolutely trickled down his cheeks. Fortunately for Mr. Cackelben, nature is imperative sometimes in her dictates; his spirit I doubt not continued good, but alas! the cloyed stomach could endure no more: with a pensive look of fond regret, his eyes followed an untasted dish of truffles, which Batelli, anxious for their safety, was silently removing. Dropping his fork as they finally disappeared, he exclaimed with a sigh of repletion "that's no' a bad dinner for three francs,—but sirs, that waiter feller harries a body sairly."

Human gravity could endure no longer; and our mirth, the more violent from having been for a time restrained, burst forth in uncontrolled peals of laughter; the unconscious cause gazing on us the while with looks of unfeigned surprise, which seemed to demand the reason of our, to him, inexplicable amusement.

"Is there any thing,' said Clayton, who was the first to recover the command of his muscles, "you would wish recalled?"

"Thank ye, no," replied the Scot. "I'm a moderate man, and will e'en eke out with the dessert," an observation which again nearly upset his interrogator.

"A glass of wine, then," he added.

"Wi' muckle pleasure, and thank ye," said Mr. Cackelben, casting at the same time a look towards my "ciprio vecchio," which I determined not to understand.

"That bottle of *vin-du-pay* is yours," observed his challenger, pointing to the usual quantum allowed each guest, but which had hitherto been untasted by our visitor.

"*Vin-du-pay!*" he exclaimed, drawing up his mouth at the same time, as if a draught of verjuice had been offered him. "No, no, I had enough of *vin-du-pay;* but its no great matter," he continued; "I'll just fill my glass for form's sake.—Gude health, sir."

"You are no friend to the Roman grape," I observed.

"Friendship begets friendship, I have heard," he replied; "had it agreed wi' me I had no quarelled wi' it; but it fell foul o' me the first acquaintance, three days syne, when I landed at Civita Vecchia, wi'

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twa decent German lads wha came wi' me fra Geneva. I had made rather a hearty dinner,"—(we may guess what Mr. Cackelben's rather a hearty dinner must have been,)—"and drank my stoup o' wine, which I believe to ha' been brewed wi' the same grape as that decocted by the auld witch, Circe, that ye read of, when the ranschackel they ca' a veturino drove to the door to convey us to this Babylon of a city. I had my misgivings at the time o' starting; but, Lord bless us! it was just a lullabye to the contention that afterwards ensued. I thought my whame had been transformed into a steamer; the rumbling o' the Swallow packet was just a nothing to it."

"A delightful companion," exclaimed Herbert, "for a journey of such a length."

"The Germans are a sedative people, and do not easily fash themselves, having a soothing habit o' smoking," dryly observed Mr. Cackelben.

"And what, my dear sir," I demanded, "is your opinion of Italy and Rome?—Doubtless you have made your observations. St. Peter's claims the first attention of every traveller."

"Aye, as a grand kirk," he replied, "full of idols and other abominations. But is'ent melancholy to see such a wilderness?—not a single pew in it."

"Pew!" exclaimed O'Carrol, a hot-headed young Irishman; "listen to the Cromwellian!—Would he make a conventicle of the Holy Church?"

"Then," pursued the Scot, unmindful of the interruption for the country, "I'll no deny but I ha' seen worse land in Scotland; but, Lord save us! wha ever saw sic husbandry? As to the people—I'll no be particularly harsh—but, its my belief, they are air-born liars; and, when nothing is to be got by it, indulge in it just for practice. A feller at Geneva—it may be as weel not to mention names—to whom I was recommended, invited me to dinner, to meet his family and beautiful sister, as he called her. I went, full o' expectation, as ye may think. I'm a heathen, if she were no a perfect owlet man, as auld as my grandmither, without a second tooth in her head!"

"In this I can acquit your friend of intentional falsehood. It was a mere expression,—you have the same in French; *belle sœur* is always applied to a sister-in-law. You must change your opinion of the Italians."

"That does no follow," said Mr. Cackelben, after a pause, in which he seemed to weigh the information I had given him. "I may change the premise, but the inference is the same; it only shows that the language of Italy is fashioned for lying. Now, as the genius of a people gives a tone to their language, it follows that the genius of Italy is a lying genius, and the people must be liars. Then, for their pictures, they talk as gold were dust in comparison to their value;—five thousand for one grim saint, ten thousand for another wanton Jezebel! I should no be surprised," he continued, pointing to a picture of Herbert's, a "Judgement of Paris," unfortunately placed on a table near him, "if some fool or anither was to tell me that daub was worth thirty or forty pounds."

This was a most unlucky *contre temps*. The artist, however, affected to treat it with great contempt.

"Pray, Mr. Cackelben," he observed, "may I be permitted to ask

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your principal objection to my unfortunate picture? Does it lie in the colouring, drawing, or composition?"

"Whew," whistled the Scot; "I did not think it was by any person here. But you're a beginner, doubtless, and may improve; that is, if you continue such an unprofitable calling. The thing," he added, in a tone intended to be encouraging, "is no sa very bad. I ha' seen mony a worse sign at a respectable public——"

Whether the malice conveyed in the last observation was intended, I cannot pretend to determine. Poor Herbert coloured to the temples, and O'Carrol with difficulty suppressed a laugh.

"Assertion, Mr. Cackelben, is not criticism," replied the artist. "You have publicly censured my picture; in justice, you ought to state your reasons for doing so."

"Oh! wi' muckle pleasure," replied the critic; "and I trust, lad, ye'll profit by them. In the first place—but, perhaps, ye'll think that a sma' error,—the whole is unnatural, being taken fra follies and heathenism; but let that flea jump where it will, wha ever saw a shepherd wi' a jowden crook more like a popish bishop than a decent herdsman. A mun a' cost mair than the flock."

"Allowed," said Herbert carelessly; "literal minds seldom admit of poetical——"

"Haud, mon, allowed is allowed," interrupted the Scot; "fair play. My second objection is to that slut wi' blue eyes. Put a gown on her back, man; she is really quite indecent."

"A gown for Venus!" exclaimed Herbert; "profane! No, no—of crooks you may be a judge, but 'ne sutor ultra crepidam.'"

The last hit raised a laugh against the critic, but who calmly replied, "Spare your humanities, man; I am no mair a cobbler than ye are an Apelles."

The joke was now against the irritated artist, who, losing all command of temper, sent the contents of his glass at the head of the critic, who was any thing but slow in returning the compliment. How far their mutual violence might have proceeded it is impossible to determine, since the sudden appearance of an officer and a party of police put a stop to the contention.

"Has the fellow brought a party of gens-d'armes to protect him? Fair play!" exclaimed O'Carrol, "by St. Patrick."

Mr. Cackelben seemed equally astonished, and demanded, in tolerable good Italian, the cause of their intrusion. It was explained, but not to his satisfaction. He had that morning, at the money-changers, passed a note which had since turned out to be forged.

"Forged!" he exclaimed, with a look which I deemed any thing but indicative of innocence; "its no possible."

"I thought the fellow was a scamp," muttered Herbert, contemptuously.

"Thank ye, Mr. Artist," replied the culprit, who had overheard him; your last observation proves your taste and courage to be on a par."

Despite the Scot's assertions of innocence, Mr. Cackelben was marshalled to the police. As he left the room, he contrived to slip into my hands a pocket-book, containing a number of notes, which we naturally concluded to be forged, and held a consultation on the propriety of burning or of preserving them. It was finally determined to spare them for the present, and attend the police-office in the morning.

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In the embarrassing situation in which I found myself placed, the confidant of a supposed felon, I thought it advisable to hold a council of war; the meeting was accordingly held in my apartment, and to it I summoned Herbert, O'Carrol, and mine host of the Gran Vascello, the rest of the party being too young or too indiscreet to be admitted to so grave a conference. The fatal pocket-book was opened, and the notes, to the amount of three hundred pounds, placed upon the table before us. After due examination, we all agreed that nothing could be more certain than the guilt of Mr. Cackelben, for more clumsy palpable imitations of the Bank of England notes were never seen. What was to be done—give them up to the police?—my heart rebelled at the thought—the poor devil had confided in me; besides, I had been pleased with the fellow's humour,—he was a countryman too; in short, blame the confession if you will, but I wished heartily that the canny Scot might escape. I expressed as much, on which O'Carrol observed that nothing could be more easy; for that the prisoner's window opened upon the same balcony with Herbert's, and was unguarded. Herbert remained silent. I looked at him, as much as to ask his advice, but he would not understand me. The Irishman proceeded in a more straightforward manner, first, however, taking the precaution of dismissing our host.

"So, Herbert," he began, "you are silent; by my soul! you can talk glibly enough when not required; but here is the poor devil—culprit if you will—he has broken bread with us, and, more than that, is a countryman; his escape depends upon you, and—pshaw, man! never bear malice!"

"I bear no malice!" exclaimed Herbert, "but do not see how I am called upon to interfere. If he has violated the laws, he must answer to the laws."

"Spoken like a judge," answered the good-hearted O'Carrol; "no casuist could make a better defence; but say what you will, I shall believe for one, that his criticism, far more than his crime, weighs the scale against him!"

The young artist coloured at the insinuation; he was naturally a fine dispositioned fellow, and, after a few moments' struggle, the better principle of his nature prevailed. "Well," he replied, "I had not thought those who so long have known me, would have so harshly judged me. To prove I am incapable of the meanness you suspect me of, I will surrender my judgement to your wishes; but how are we to proceed?"

It was finally arranged that a little purse should be made amongst ourselves, to enable the fugitive to reach Civita Veccia, and the forged notes forthwith destroyed. The first part of our plan was easily executed; each contributed his mite, and Herbert, whom I knew to be labouring under temporary difficulties, gave as much as the others. I would not restrain him, for I honoured too much the sentiment which actuated him, although I resolved to find some way of replacing a sum which I well knew he could little spare.

Under pretence of settling a wager, wine and cigars were ordered into his room, and we commenced singing to pass away the time till dark, and lull the suspicions of the carbineer who kept watch outside the door of the adjoining chamber. The night at last being sufficiently advanced for our purpose, the window was carefully unclosed, and Herbert sallied forth upon his mission. I must confess I felt anxious for the result. It was the first, and I trust, the last time, in which I ever attempted to aid an escape from justice; and as I stood listening at the window, I could

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not have been more agitated had I been myself the culprit. Slowly and silently the young artist traversed the balcony and knocked gently at the prisoner's window. 'Twas cautiously opened.

"Wha the de'il are wanting?" demanded Mr. Cackelben in a low voice.

"Hush!" whispered Herbert, "we have resolved to save you; here is a purse which we have made up for you amongst ourselves; you may pass through my room, the carbineer will take you for one of my party."

"Purse! yan of yaur party!" iterated the Scot, in a strong accent of surprise; "what are ye a' been dreaming of? gin I descend where am I to gang to, and your wee bit purse is no exchange for my braw notes I reckon!"

"For your notes!" answered the young man, beginning to lose all patience, "thank your fortune they are in the hands of one who is too generous to permit them to appear in evidence against you; they are burnt by this time."

"By God! and if they are," thundered Mr. Cackelben, "he shall pay for them! fool that I was to trust him! but I thought that an Englishman might be mair honest than an Italian police officer, wha would cut your throat for saxpence; gang your gait, and tell your friends they have mistaken their man, and if they do not return me my pocket-book safe wi' its contents, if there's law or justice in Rome,—a thing I vara much doubt, they shall pay for it!"

"And are these my thanks," demanded Herbert, "for the risk I have run?—unhappy man!"

"What could you expect?" roughly responded the Scot, "for coming wi' sic a fule's errand!" and to cut short all further parley, Mr. Cackelben shut the window in his face.

I must confess the conversation I had overheard very much lessened my sympathy for the criminal. O'Carrol was furious, and swore that if the pope did not hang him he would abjure his religion. We all agreed, after some warm discussion, to let things take their course, and attend the police office in the morning; furthermore, I suspended the burning of the forged notes till after the result of the forthcoming investigation.

The morning at last dawned, big with the fate of Mr. Cackelben. After a hasty breakfast, we all repaired to the bureau of the police; the prisoner was already there, looking, as I thought, with any thing but an expression of innocence; his sharp grey eyes rolling continually from one countenance to another. The money-changer soon after arrived; he was a character well known in Rome. I felt any thing but prepossessed in his favour; he was evidently dressed out for the occasion—diamond rings and chain; still, as his respectability was universally acknowledged in Rome, I felt no suspicion of his charge; the proceedings were, of course, in Italian, which, as I before observed, Mr. Cackelben perfectly understood. The magistrate commenced by an examination of the prisoner's passport—it was pronounced regular; the Jew then stated his charge. The prisoner, it appeared, had entered his bureau on the preceding day, and demanded the rate of exchange. After haggling for some time, he agreed to the terms offered by the money-changer, and received the value in gold of a 50l. Bank of England note; which note, on being presented at Tortonis's bank, with others, for the purpose of being remitted to England, was pronounced a forgery. Here a clerk of the bank produced the note. Witnesses were about to be called to prove

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the exchange, when the prisoner interrupted the chef-de-la-police, by declaring it unnecessary, as he acknowledged the transaction; adding, that he had received the note in question at the Bank of Scotland, previous to his quitting Edinburgh. The chief smiled incredulously, and observed, that possibly his judges might believe the tale, but for his part he could not; from his respect for the English, he had permitted Mr. Levi to compromise one or two affairs of the kind, but this was a case of forgery too evident. He concluded by demanding if the prisoner was known in Rome. Mr. Cackelben here handed a paper, with a list of persons resident in the Eternal City, with whom, he said, he had been acquainted for years; amongst those were, Cardinal W——, and his son-in-law, Lord C——d; names which very much surprised the functionary, who immediately dispatched an officer with Mr. Cackelben's card, and a note explaining the nature of the charge against him. His opinion of the case was so evidently changed, that he ordered a chair for the young Scot's accommodation. I must confess I still doubted the fatal notes in my possession. The money-changer, I thought, began to look fidgetty and uncomfortable.

In a few minutes Lord C——d arrived, with a message from the Cardinal, who stated that he had long known Mr. Cackelben, and would answer for his integrity. "I, too," added his lordship, "have long had the honour of his acquaintance" (shaking him at the same time warmly by the hand), "and will be answerable, to any amount, that he is incapable of the crime with which he is charged; he may possibly have passed a note, which, upon inspecting, turns out to be forged; but what does that prove? merely that he has been himself deceived. You have doubtless examined the rest of his money—his other bills or notes—they, I presume, are good?"

The magistrate replied, that no other cash, either in bills or coin, had been found among the effects of the prisoner; a circumstance which gave, to say the least of it, a very singular colour to the whole affair; but, of course, as the Cardinal's evidence, and his Lordship's, could not be disputed, he should dismiss the affair, not doubting but his friends would enable Mr. Cackelben to reimburse the money lender.

That, said the Scot, is an affair willingly settled. That gentleman (pointing to me) has the rest of my cash. I placed it in his hands last night; I thought an English gentleman a better trustee than a Roman police officer. His lordship smiled, but appeared evidently pleased with the turn the affair had taken. I, of course, immediately produced the pocket-book, when, judge my surprise, the clerk from Tortoni's instantly pronounced each to be a genuine note. The case was now clear;—Mr. Cackelben had been unfortunate in receiving a bad note amongst many good ones. Mr. Levi expressed himself satisfied, and gave up the forged paper for one of the good ones, which Mr. Cackelben handed him.

Never did I behold a countenance change so instantaneously as did the young Scotchman's on receiving the fatal note; his eyes flashed like a rattlesnake's with fury. "The damned rascal!" he muttered, "but I'll clench him for it." Turning to the chief of the police, he demanded that the money-changer should be detained, as he had a few questions to ask him before he left the office.

The Jew was pale as death. Upon a motion from the magistrate he was brought to the table.

"Ask him," said Mr. Cackelben, "if I ever changed more than one note with him."

"No," faltered the man, in answer to the question which the chief put

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to him. "If," he added, "there is any mistake" (and he fixed his eyes imploringly upon his late prisoner as he spoke), "I will make ample atonement. I am rich."

"Knave!" proudly replied the Scot, "couldst thou coin thy dishonest heart, it would not save thee. Behold," he continued, "the forger of the note in question; here is a list of the number of each as I received them at the bank—this forged one corresponds not with any one of them;—besides, I invariably mark the initials of my name in every one I receive;—(examining the others)—every one has them but this, and which till this day, I am now convinced, I never saw. Send," he continued, "to the money-changer's house; let the fellow's cash-box be produced, and my note, corresponding both in number and mark, will be found."

As his lordship warmly seconded the request of his young friend, the chef-de-la-police immediately dispatched a party of carbineers to the bureau of the Jew, whose countenance, long before the return of the party, had convinced every one present of his guilt.

After some time, the cash-box of the delinquent was at last produced, and the note of Mr. Cackelben, numbered and marked, as he had described. Never was vindication more complete. The young Scotchman, to the pleasure of all present, was honourably acquitted of every suspicion, and the unfortunate culprit sent to the gallies for life.

What became of the contents of the Jew's cash-box, the Roman police alone can tell.

THE RING OF CHARLEMAGNE.

(*Concluded from page* 318, *Vol. VI.*)

PART II.

HILDEGARDE, a prey to jealousy, carefully avoided the King's presence. Shut up in her own chamber, she communed with her secret griefs, and entreated God to bring to a close trials, which were as severe upon the heart of the woman, as they were humiliating to the pride of the Queen. At length, she was one day informed that her rival had disappeared, and that Saphira, of whose empire over the heart of her husband she entertained such dread forebodings, was no longer an inmate of the palace. This intelligence, the effect of which, it might be supposed, would have been to restore her peace of mind, only rendered her still more uneasy. Her suspicions acquired new strength from the fact; and she planted her spies in all directions to detect the hiding-place of her enemy.

In the meanwhile, Charles devoted himself with increased ardour to botanical pursuits. Occasionally, in the progress of his studies, he went to console Saphira, now a prisoner in the distant seclusion of the royal gardens. He counselled her to abide the issue in patience, and await the time, not far distant (so he urged), when, freed from the tie of matrimony, he, her royal lover, would be enabled to replace her in her former position, and restore her to the envied post which she had lost.

"I cannot believe that you still love me," said Saphira, on one of these visits; "and it were better, august sire, to restore me to freedom and my native land, than only to promise me restoration to those brilliant honours of which you tell me. Here I am a captive, and how shameful a captivity! Obliged to conceal myself from the sight of a

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woman,—I who ought to raise my head as loftily as a queen!—I who am the beloved of an Emperor!"

"Speak of the Queen with more caution, Saphira," interrupted Charles; "and, again, let me intreat you to trust to Providence. I shall send you a holy father, whose counsels will probably have more influence with you than mine, and who will hear your confession."

When the Emperor had left her alone, Saphira deliberated with herself on the depth of despair to which she now found herself reduced. More than once the thought of suicide came into her mind; more than once she had raised to her lips a ring, in which she kept concealed poison. This ring was the only one she had now remaining.

"Alas!" she sighed, as she gazed attentively on the fatal ornament; "alas! it is *not* the ring the Bohemian presented me with!—it is not the ring which was to have shone over my whole life like a protecting star. That powerful talisman is mine no longer; I have lost it for ever, and all now left me is this poisoned remembrancer of it. Would that I could send it to my rival! Oh! thou wrinkled sorceress, cunning witch, who dwellest beyond the Tiber, would I were gifted with thy gifts of enchantment! Would that thou had'st taught me the terrible words which take away life! I have only touched the surface of thy gifts without sounding their depths. I have heard the dread words of magic, it is true, but I have not been able to retain them in memory! And, since it is so, let me abandon a hated life, with its hopes of revenge. Yes, I renounce the happiness, the glory, and triumph which were promised me! I give up all my dreams of love and ambition. Adieu, my own blue Italy! Farewell, beloved Charles!—Adieu to all! But—may I die not unavenged; may my blood fall upon others!"

Just as Saphira was about raising the fatal ring to her lips, the door turned softly on its hinges, and, opening, gave entrance to the "holy father," whose approach Charles had intimated to her. This holy man was the new Bishop of Rhineberg, the poor priest—now a lordly prelate;—it was, in a word, Gaul himself who entered.

"Who told you to come hither?" asked Saphira.

"The most mighty and magnanimous Emperor Charles," was his reply; "he whose orders we all obey."

"What seek you here?"

"I come, lady, to hear your confession; for the soul must not suffer from the constraint imposed upon the body. The desire of the Emperor is to protect you against yourself, and to preserve you from the snares which the evil one seeketh to cast in your way."

"What mean you?"

"I have heard that, since the time of the festival at which you and the august Queen Hildegarde were seated together, you have frequently deplored the loss of a precious ring."

"True; and to him who is fortunate enough to restore that ring to me, I would, if required, give this finger to be cut off." And Saphira pointed to the finger on which sparkled the poisoned ring.

"God preserve a hand so lovely, lady, such barbarous mutilation!" said Gaul, with a look in which horror and admiration were mixed. "But have you not on your finger the very ring of which you spoke?"

"No," replied Saphira, in bitterness of spirit, "or rather——"

While she spoke a fiendish idea presented itself to her imagination.

"What would you have me do with this ring?" she asked, in her turn interrupting the good bishop.

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"Gift of the demon!—I desire that you remove it instantly; and then, having thrown it away, that you and it separate for ever, after you have made on it the sign of the cross. Then——"

"Go on,—I listen."

"Then you must tell me what evil power belongs to that ring which you so bitterly regretted when you lost it for an instant. This secret, divulged, leads to your immediate deliverance, if you declare the whole truth."

"And who is it that feel an interest in my deliverance?"

"The Queen," answered Gaul, lowering his voice as he spoke.

"The Queen!" repeated Saphira; "art thou certain of that, Sir Priest?"

"It is she who has sent me hither."

"She!—the Queen!"

"Herself. She has detected your retreat, and has commissioned me to be the bearer of tidings of pardon and commiseration. I long have vainly endeavoured to reach you here; but to-day, at last, I found myself fortunately in the way of the Emperor, when he was returning to the palace. He has secretly commanded me to hear your confession, and I obeyed. Behold why I am here! Tell me, therefore, first of all, what thou knowest of this ring."

Saphira paused a moment to hide the joyful emotions which struggled in her bosom. She seemed for a brief space to hesitate. Gaul renewed his entreaties in a manner still more urgent. At length, she formed her resolution, and thus explained the supposed virtues of the ring, on which the obsequious priest had cast his longing eyes.

"It is," said she, "a ring of inestimable worth, and its possession is more valuable than that of the richest treasure. It was given me by a Zingara, who assured me that I should never cease to be happy as long as I possessed it. This talisman makes whoever wears it loved by all; and it was through its potent spell that the King so loved me. It contains a philter, which it is only necessary to taste to attract to its possessor the hearts of all, even of one's greatest enemies. I have frequently had recourse with success to its charm, and I was about to make another—a last—trial of its efficacy when you entered."

"A last trial!"

"Yes; for as the philter evaporates the magic perfume is lost; and I have my doubts whether there be sufficient potency in the spell to operate once more."

"Deliver it to me instantly, wretched sinner!" said Gaul, rapidly, as he seized the hand of Saphira.

In the movement which he made to seize the precious gem, Gaul allowed the ring which he wore on the little finger of his own right hand to be seen. Saphira in an instant recognised that which she had lost some months previously at the royal banquet, the inestimable sapphire, whose loss had led to her disgrace. She conquered her surprise at the unexpected sight, and with an air as natural and disinterested as she could possibly assume—

"Yes, willingly," said she, "I will give you my ring, if, in return, you present me with the one you wear."

"What ring mean you?" demanded the Queen's emissary.

"That," answered Saphira, pointing to the talisman.

Gaul, whose chief object was to satisfy the wishes of the Queen, held his own ring cheap in estimation with the prize worn by Saphira. He

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instantly removed the ring from his finger, and exchanged it for hers. Then, after having heard her confession, he proceeded to the Queen's presence, to whom he described the numberless virtues of the ring he had just obtained. The Queen, on hearing them told over, hastened instantly to open the seal of the ring, and drank the contents of the charmed philter, pressing it warmly to her lips. This took place on the 29th of April, in the year 783.

Three days subsequently Hildegarde ceased to be of the living, and her obsequies were celebrated with solemn pomp and dignity. Reports of her having been poisoned were speedily circulated, and Gaul, fearful of the worst, determined on quitting the palace—he was never seen again.

It is hardly necessary to say that the prison of Saphira was thrown open, and that the favourite soon regained all her former empire over the heart of Charles. The vanquished conqueror devoted to her all the moments he could spare from his perpetual warfare against the Saxons.

PART III.

Alcuin began now to complain. His attachment to, and admiration of the Emperor, would not permit him to see, without the profoundest grief, the moral debasement into which the great man, his master, had fallen.

One day he entered the presence of the King, whom he found lost in thoughts of his Italian idol. He was clothed in purple, and held in his hand a goblet, foaming with wine of the most delicate flavour. This was the more remarkable, as the monarch was of sober habits, and had always condemned the use of such drinks; indeed, according to Eberhard, he rarely took more than three mouthfuls during a repast.

At this unexpected sight, the austere councillor could not restrain his indignation. He broke forth in reproaches, and explained to the Emperor the shameful ruin that must be entailed on his dominions, owing to the carelessness of the ruler, which naturally involved that of his courtiers and subjects. But his incorruptible wisdom was in vain. His voice awoke no echo in the slumbering soul of Charles, who did not even affect to be angry with him; and Alcuin, discouraged, left the palace in tears.

He had scarcely departed, when Saphira began to complain of indisposition. For some few days preceding she had been attacked with pains in the side, and an unaccountable indifference which prevented her feeling pleasure in any of her usual occupations and amusements. The vehement language of Alcuin produced such an effect upon her, that, the same evening, symptoms of a premature accouchement presented themselves. An hour later, Saphira was in her agony. During the whole night she was delirious; and, in her ravings, accused herself aloud of having poisoned Queen Hildegarde. Charles was standing at her bedside at the time, endeavouring to calm her, and addressing her by the most tender names and endearing epithets, while he pressed her hands alternately to his lips. Towards morning the invalid seemed inclined to sleep, after the exhaustion of her sufferings, and the King retired; Alcuin alone, concealed behind a purple curtain, remained near the dying woman.

When she saw the chamber, as she imagined, empty, Saphira raised herself slowly from the couch where she lay, looked around, and seemed buried in thought.

The words of the Roman sorceress occurred to her memory. She

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repeated them slowly one by one in a hoarse voice, stopping almost at each syllable, as if her breath was about to fail.

"Take thou the ring," said she, gazing at the mysterious sapphire on her finger; "the talisman of glory and good fortune; in your hands may it again prove the talisman of love; never lose it, and you shall be always beloved, always powerful. Preserve it carefully; and when you are about to die, instead of the obolus put under the tongue of the dead, to pay for the last voyage, keep this ring in your mouth, and Charles will love you, even in death.—Farewell!"

Thus had the Bohemian sorceress spoken, and Saphira seemed to feel a species of deadly satisfaction in repeating the words of the fatal prediction. When she had finished, her looks assumed a strange expression. She appeared wholly absorbed in some fixed purpose; her lips moved with a convulsive effort. Alcuin, motionless and anxiously attentive, beheld her take the magic ring off her finger. She raised it first to her eyes, gazed on it a moment, and then placed it in her mouth.

As she did so, Charles entered, accompanied by several physicians, and the most experienced matrons that could be found. Saphira uttered a feeble cry as he entered, and expired.

The grief of the monarch was extreme. He cast himself upon the body like a madman, and shed torrents of tears. In vain did his faithful attendant beseech him to quit the apartment where Saphira had just breathed her last. The Emperor, who would not be consoled, heeded not his entreaties, but remained near the dead body of her whom he had so loved while living, and whom he swore to follow to the grave.

When the men appointed for the last solemn office due to mortality entered the apartment to remove the body of Saphira,—

"What want you?—who sent you hither?" he demanded in loud and angry tones.

They recognised the voice of the Emperor, and fled in dismay.

In fact, the Emperor seemed determined to keep his oath.

Several days and nights had passed, during which, Charles, inaccessible to reason, obstinately resisted the efforts of the attendants to remove the body. At length, however, overcome by fatigue, he fell asleep.

Alcuin proceeded directly to the chamber where the body of Saphira was deposited; he pushed open the door, and entered.

He then approached the bed, made the sign of the cross, and opened the compressed teeth of the dead. Tremblingly he raised the stiff and cold tongue, and with some difficulty removed a ring which almost adhered to the flesh beneath it. This pious sacrilege committed, he again closed the mouth of the corpse, and, kneeling, prayed fervently for some time, his brow bathed in profuse perspiration.

While he was thus occupied, Charles awoke. At sight of his aged councillor kneeling beside him, he exhibited some degree of surprise; but, recognising him almost immediately, he stretched forth his hand to him kindly, when his eyes lighting upon the corpse of Saphira,—

"What is that?" he asked, recoiling from the sight; "who has brought a corpse within the palace?"

Alcuin had some difficulty to persuade him it was the body of her whom he had loved.

"Remove the corpse," cried Charles, with horror; "let it be buried without delay."

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PART IV.

From this event Alcuin grew daily more and more in favour with the monarch; to whom, indeed, he had been an object of high esteem since his arrival at court. The Emperor allowed himself to be swayed only by his counsel, and to place trust in none other. He frequently locked himself up for whole days with his learned adviser, taking his opinion on the progress of public affairs, and occasionally questioning him on the mysterious influences of the stars—a subject which he studied with scrupulous attention, and wonderful sagacity. It was in the pursuit of these studies that Charles was initiated in the primary elements of the art of writing. He learned, under the guidance of Alcuin, to trace his thoughts on his tablets. But the conqueror began to grow uneasy with the continuance of these peaceful practices, and longed to exchange the frivolous pursuits of the pen for the hardy exploits of war. He had brought under obedience to his laws and discipline a vast extent of conquest. But a head was wanting to the colossus of his acquisitions—his Cisalpine States still lacked a capital.

He often spoke to Alcuin of the project he had conceived of erecting his imperial dwelling under the shadow of the holy cross—of constructing his palace in the vicinity of some splendid cathedral, in order, as it were, to base the authority of man upon the eternal power of God. But where should he build this palace?—where erect this cathedral? The victorious Charles had no particular predilection for any place. He had passed the winter of 782 at Thiersville, and the ensuing winter at Heristall. He had celebrated in each of these cities the festivals of Christmas and Easter. Should he then select Heristall?—or Thiersville?—or the miserable village of Aix?

He was engrossed in debating these propositions, and his mind remained in the long and wearisome uncertainty thereby produced, when his faithful councillor, the sage Alcuin, who never quitted the royal vicinity, began to weary of being the perpetual object of his master's bounty and watchfulness. In fact, since the adventure of the ring, which he had so courageously taken from the mouth of the dead, Alcuin did not belong to himself. Day and night the Emperor, captivated by his wit and elegance, retained him in his immediate presence, loading him with favours, and promising more; heaping encomiastic eulogiums upon his every word and action, and extolling him above the most learned sages of antiquity.

Alcuin began to reflect seriously on the possible results and consequences of such a position as that he now enjoyed; so high, almost so fabulous, and certainly so envied. He searched the depths of his conscience, and found remorse at bottom. He often recalled to memory with dread the chamber of the dead, and the recollection of the Emperor asleep beside the corpse as frequently occurred to him. He retraced the minutest details of that nocturnal scene, when devoted loyalty led him to the commission of sacrilege. He looked upon the ring which he had then taken from Saphira with terror—that ring which he had plundered from the tomb!—and could not bear to see it any longer.

Another thought then succeeded. This ring, endowed with so strange a power, which, in the hands of one woman, had nearly compromised the destinies of the empire, and tarnished, in the eyes of nations, the august renown of Charles, might it not still, passing into the possession of some new favourite, renew all the dangers, all the perils of the past, and

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again bring the state to the brink of ruin and shame? Particularly was this likely at the present, as Charles, forgetting all his former wives and loves, had called to the imperial bed a Frank female, named Fastiade, daughter of Count Rudolph, who bore the character of being cruel in disposition. Might not the new Empress discover the powers appertaining to the ring, and seek to obtain its possession at any cost? and in that event, what disasters might not be dreaded!—what calamities were sure to follow! Another source of his uneasiness was, lest the courtiers should obtain information of the origin of the extraordinary degree of favour thus suddenly heaped upon one of the councillors of the crown, of which, in the court of Charles, as well as in others of more modern date, each individual thought himself as deserving as the sage Alcuin. What enmity would he have to sustain in case of such an event!—what plots were certain to be hatched against him! And thus another motive suggested itself. At present, his vast empire was rich and tranquil, and the renown of Charles at its height. Why then preserve the ring at all?—with what object? The soul of Alcuin was inaccessible to the vulgar ambition which ordinarily agitates the dwellers in palaces. He had sought the possession of the talisman only to save the glory of his master, perilled by the arts of Saphira. Now the work of his devotedness accomplished, the talisman worthless.

For a moment Alcuin resolved to cast the ring into a furnace, and see it utterly perish in the flames. But the story of Meleagar came upon his memory; and, in his dread lest the fate of his royal master should be in some way connected with the existence of the ring, he altered his intention, and proceeded directly to the borders of a pond in the royal domain.

His resolution was taken instantaneously. The water was deep, and covered with aquatic plants. "No swimmer," thought he; "not even our august prince, himself a model to all who love that manly exercise, would venture to plunge into so dangerous a gulf in search of it, were it even the ring of Gyges, or the purse of Fortunatus."

While he half uttered these words, the devoted servant drew the ring from his finger, and flung it as far as he could into the midst of the waters.

A light circle spread over the surface above the spot where the ring had fallen, and Alcuin, relieved from his dangerous treasure, returned calmly to the palace.

He had scarcely passed the first vestibule, when a well-known voice called him by name. He raised his head, and beheld the Emperor at one of the casements.

"What brings your highness there?" he asked, in surprise, for the evening was damp, and the wind bitterly cold, and charged with dangerous exhalations.

"Because," replied the Emperor, "the waters of that marsh, on which shines the setting sun, seem like a sheet of dazzling fire—a spectacle which, I am astonished I never remarked before, but which, henceforward, I shall gaze on from this spot, at my ease, while falls the close of day. Ascend, my learned friend, and say if it be not an imposing and glorious spectacle!"

Alcuin stood beside the Emperor at the window, and acknowledged that it was as he had stated.

"How long have you been here, my honoured master?"

"Scarcely a moment. The waters of the lake were illumined sud-

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denly, as though a star had descended into its bosom. By the Ruler of the skies, I feel at this moment inclined to have a boat upon its sparkling surface. To-morrow, however, I shall enjoy that pleasure."

Charles, on the ensuing day, did as he said he would. He hung over the sides of the bark so as to strike the most fearless with terror for his fate, gazed with complacency at his own reflection in each wave, and breathed, in an extacy of delight, the delicious perfumes which emanated from the plants upon its surface.

It became all at once the fashion with his courtiers to proceed daily and seat themselves, or kneel, on the brink of the miraculous lake, which Charles could hardly bring himself to quit. They plunged their hands into its waters, washed their faces therein, and fished in its bosom. The whole court of palatins, only yesterday attached to the chase, became transformed into fishermen; so sudden and complete was the change effected by the royal caprice.

In a word, from this moment the choice of the privileged place, which was to become the capital of the empire, was made. Neither Thiersville nor Heristall was considered worthy of such a distinction; the conqueror himself decided in favour of Aix, the predestined village, where he erected, at the same time, his palace and a cathedral; one to serve as his residence, the other for his tomb.

All at once a splendid city arose from this basin, bounded on either side with sand-hills. Aix-la-Chapelle sprung up, superbly grand, the capital of the empire!

This was in the year 807, two years after that in which the Emperor had received, at Aix, the presents of Abdallah, Sultan of Persia.

It has been already stated, that the Emperor had a great fondness for roast meat; but, of late, it was remarked that he had become equally fond of fish.

A sumptuous gala was given as soon as the palace was completed, and the tables were covered to profusion with all that could tempt or satisfy the appetite. An enormous carp seemed, however, the principal object of attraction with all the guests.

"Behold," said the Emperor, with some pride, "the produce of my own fishing, as all the rarest fruits are of my gardening. You will see that the Emperor Charles can cast his line into the waters with the same ease that he flings defiance to the Saxons, and that, at need, he can carve a carp as well as his father, Pepin the Great, cut to pieces a lion."

While he spoke, the Emperor had plunged a carving-knife into the fish, in which was found—THE RING!—the cabalistic ring—the mysterious ring of Saphira.

Charlemagne put it on his finger, and preserved it carefully until his death. This accounts for the successes which marked the subsequent part of his life. After his death, Aix-la-Chapelle continued to be the resort of the mightiest sovereigns. Here the Emperors of Germany continued to be crowned. In our days, to coronations have succeeded congresses:

> And the secret cause of all its success,
> Those who read these pages may easily guess.

ALCIPHRON.

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FREEMASONRY IN INDIA.

The Fraternity in this part of the world are delighted to hear that the eyes of the Grand Lodge of England have been at last opened to the absurdity of so long having permitted the late Provincial Grand Master of Bengal to reside 14,000 miles distant from his Lodge, and also permitting the Deputy Provincial Grand Master to allow so many years to pass over without having once convened the Provincial Grand Lodge of Calcutta during the absence of his principal, as was his undoubted duty, and notwithstanding frequent solicitations were made to him to do so.

That two such glaring errors should have been allowed to exist for no less a period than twelve years, surprised and grieved the whole Fraternity. It injured the interests of the Order, as the thinking portion of the unpopular world naturally held themselves aloof from joining a society, the head of which appeared to take no interest in them, and the next in rank to absolutely neglect them,—facts which were proclaimed every year to the world in the Bengal Almanack, which, under the head "Masonic," points out our Indian rulers of the Craft to be thus,—

The R.W. the P.G.M. is stated as "*in Europe since* 1827!"

The R.W. the D.P.G.M. has inscribed against his name, the words "*declines to act!*"

And against the offices of P.G. Wardens, Deacons, and other officers, appears the laconic information conveyed by the word "*vacant;*" the whole affording a very lamentable picture of an Indian Grand Lodge.

The simple unexplained circumstance of a P.G.M. residing for twelve years in Europe, while his lodge is in Asia, with the ocean rolling between them, was in itself quite sufficient to throw a species of ridicule upon the Fraternity; and there are many anti-Masons at all times ready to avail themselves of any error which we may unwittingly commit.

The omission reflected likewise upon the Grand Lodge, as any Indian Almanack or Directory would have shown that the late P.G.M. resigned the civil service, and quitted Bengal on the 11th of June 1827: and that the D.P.G.M. did not perform his duty in holding his Grand Lodge, was sufficiently apparent by the Grand Lodge of England receiving no returns from it, as directed in the constitutions of Masonry.

In such a lamentable state was the Craft in Bengal, until the present year, which we may well term a year of Light in the annals of Indian Masonry, for we have now some chance, after "groping our way through the rugged road of difficulty" for twelve years past, of "being brought from darkness to light." We are informed through the medium of a Calcutta newspaper—"The Englishman"—the editor and proprietor of which is well disposed towards us, being himself one of the Craft, that the subject to which I have now drawn attention, having been very freely commented upon in *The Freemason's Quarterly Review*, by Masonic writers in India, and the subject having been conspicuously brought forward by some Lodges having taken the more pointed step of addressing petitions to the Grand Master, the result has been the resignation by the late P.G.M. of his office, which virtually closes that also of the D.P.G.M. We learn also, from the same authority, that our esteemed citizen, Dr. John Grant, of Calcutta, is mentioned as the Craftsman on whom the high dignity is to be conferred.

We also hear, that of issuing a warrant for a second P.G.M. for the

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North Western provinces of India, as petitioned for by several Lodges. The Deputy P.G.M. is to be interdicted from being a resident of Calcutta or its vicinity; but, to qualify for the appointment, he must be a person residing in the Mofussil, or in Upper India. If this be really the arrangement made, it will be *second best* satisfactory to the grant of a distinct P.G.M. for the Upper part of India; and though it will be more effective than if both the P.G.M. and his D.P.G.M. are residents of the same place, yet it will be by no means sufficiently so to meet the wishes of those who take an interest in the well-being of the Order, a point which must be apparent, when we draw attention to the extent of our Indian territory; and we will, in so doing, restrict ourselves to the Bengal side.

Bengal embraces a territory covering 340,000 geographical square miles, for which *one* P.G.M., with a D.P.G.M., is deemed sufficient.

England is a territory of about 50,000 square miles, or one-seventh the extent of Bengal, and for it, no less than thirty-one P.G.M.'s are warranted; and some counties have two P.G.M.'s, and two Deputies.

I shall now proceed to shew, that two P.G.M.'s are indispensable for Bengal. It will, I think, be readily granted by every Mason, that a P.G.M. is bound in duty to occasionally visit the Lodges placed under his jurisdiction;—and having admitted this, I now invite you to take the map of Bengal, and from that satisfy yourself how totally impossible it is for *one* person to do so. He will have neither time, nor money, to expend on travelling to so great a distance. In India we are peculiarly situated; we have no idlers. All Europeans are in some profession—they are either officers in the army, civil officers, or mercantile men. Of all these, the former is the least fettered, as he can occasionally obtain absence from his duties, which is not the case with judges, collectors, or merchants, to whom loss of time is loss of money; consequently they cannot travel far. The P.G.M. may visit, and no doubt will visit, the several Lodges at Calcutta, and in its vicinity; indeed, he might extend his visit by means of the steamers, which ply once a fortnight up the Ganges, as far as Allahabad, which would enable him to inspect the Lodges at Dinapoor, Chunar, and Allahabad. But as the trip up to Allahabad would take three weeks to perform, and the same time back again to Calcutta, he could not go further; besides which, the shallowness of the water of this river prevents steamers from proceeding higher. Admitting, therefore, that these Lodges could be subject to inspection, what is to become of those at Sangor, Cawnpoor, Agra, Meerut, Kurnaul, Nusseerabad, Neemuch, and Simlah? To perform, therefore, the duty properly, a very considerable increase of Provincial Grand Masters is requisite, if the interests of Freemasonry in this distant part of the globe be considered worthy of that consequence which I attach to it.

The "Review," under your able guidance, having been said to have been an able organ in procuring for Masonry in India the first step towards its future improvement, arising from the temperate writings of Masons in this country, speaks, at once, volumes in praise of the utility of such a valuable publication, when exercised with proper judgment; and it is in the hope that you will use your own prominent position in the Craft, as well as aid it by your work, to advocate a further extension of Masonic supervision in India, that I now trouble you with this communication.

AN INDIAN MASON.
S. P. R. C.

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THE BUILDER'S OATH.

A TALE OF THE ETRUSCI AND TYRRHENI.

THE Etrusci, according to Dionysius of Halicarnassus, and other ancient historians, were indigenous to the country invaded by the Tyrrheni, survived their power, and rose upon its ruins. Such, likewise, seems to be the opinion of Cramer, one of the most accurate writers of the present day. As it is generally admitted that the arts and sciences originated in the East, we may fairly infer that the Tyrrhenians, from their vicinity to that quarter of the globe, had the means of becoming versed in those arts, which are alike useful in peace or in war; and consequently, when they attacked the ignorant and thinly-scattered Aborigines of Italy, they met with little or no resistance. So complete, indeed, was their conquest, that the vanquished people submitted to adopt not only the customs and manners, but even the religion of the victors. Thus peculiarly united with the Etrusci, the Tyrrhenians naturally imparted to them, in the course of time, their own superior learning and attainments; and this circumstance accounts for the high state of civilization which Etruria at a very remote period acquired.

The first migration of the Tyrrheni to the shores of the Adriatic appears to have occurred about one hundred years before the siege of Troy. Their earliest settlements are reported to have been made at Hadria, Spina, and Ravenna, though Dionysius asserts, on the authority of Hellenicus, that their first descent upon the Italian coast took place at the mouth of the Spinetre branch of the Po. Be this as it may, they quickly extended themselves over the whole country, aided, no doubt, by other bands of adventurers from Thrace and Thessaly; for so inclined were all this tribe of Greeks to migrate, that the Athenian calls them Πελαζγοι, storks, because that bird perpetually wanders from its native soil. No sooner had these Pelasgic hordes obtained a footing in Italy, than they sought to secure their conquest by the erection of fortresses placed on lofty eminences, and so wonderfully strong and massive, that, notwithstanding the lapse of more than three thousand years, their walls and gates still exist, and put modern genius to the blush. From all that Time has left us of the records of these builders, they must have possessed a knowledge of architecture, and the combination of the powers of mechanism, unknown at the present day. The author of this sketch, during his wanderings in Italy, has witnessed their science in the gigantic and imperishable monuments they have left. Had circumstances permitted him to pursue a course of excavations which he had projected, he doubts not but that evidences would have been found, to have connected that remarkable people with the Order of which he is an humble but devoted Brother. It is to be hoped that an opportunity may yet occur of investigating, a subject so interesting to the Craft, and science in general.

About five hours' ride from Tivoli, in the desolate Campagnia, is a romantic spot known by the name of the Valley of the Aqueducts, so named from the remains of the Aqua Claudia, the Aqua Martia, and the Anio Vetus, which may be seen at the Ponte degl' Archi, on the ancient road which leads to it. It is a spot where Solitude herself might have fixed her temple: no flock is seen to mar the monotony of the scene. A solitary eagle occasionally breaks the silence of air

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with its fierce scream, or the foot of the solitary traveller startles the snake or sluggish lizard from its repose. The latter occurrence, however, is but rare. Modern tourists search the antiquities of Italy in her galleries and cabinets,—the lone wilds of the desert Campagnia are too triste for their taste. On the left, just where the ancient road branches into the valley, is a mass of ancient wall, situated upon a gentle elevation, the enormous stones composing which are cut into the shape of perfect trapezoids. These remains are of no great elevation; but still sufficient to describe the circuit of a tower, the original name of which has been lost in the lapse of ages, and that of Ponidola, or Mumdola, substituted for it by the ancient inhabitants of the country. It was in this city, ages before the era from which men now date the various events of ever-changing time, that Clitus, a prince whose father had been one of the original invaders of Italy, reigned in peace and affluence. The vanquished Etrusci had long ceased to struggle with their conquerors, and the yoke became ameliorated by the improved degree of civilization introduced by the Tyrrhenian victors. Indeed, so apt had the pupils become, that they bid fair to rival their instructors in every art save one—the royal art of architecture; the science on which it was based was a secret known only to the initiated of the conquerors themselves, and was by them guarded with such zealous care, that no one could be admitted to the mysteries in which it was taught, who could not give proof of pure Thessalian descent, a precaution not unnatural, when it is remembered that the Tyrrheni depended for the security of their empire upon the fortresses which their superior knowledge enabled them to erect.

A general meeting of the people had been convened, to decide on the plan of a citadel, that should serve as the Ark of their dominion over the surrounding country; and the solemnities of the day were commenced by a solemn sacrifice to Pelasgic Minerva, the titular goddess of the city. First marched the inhabitants, in their bleached robes, singing hymns, in honor of their patron; these were followed by the priests, and augurs, who directed the solemn rites; immediately after, a triumphal car, in which was a silver urn, containing the various plans that had been presented, each traced upon linen, and sealed with a device, to be made public by its author only in case of success, followed Clitus, and his council, which was composed of men selected for their wisdom and virtue. These were habited in garments something like the priests, but made of a finer fleece, and embroidered upon the hem with those singular characters which are, to this day, the puzzle of the antiquary, and which may be traced upon the figure found upon the spot we have endeavoured to describe, and still preserved in the cabinet of bronzes in the Royal Gallery at Florence. The monarch was distinguished by a circle of gold upon his head; and the staff, or sceptre, with which he guided his steps. As the procession passed the forum, towards the temple of the goddess, where Clitus and his council were to decide upon the merits of the plans, and make their desires known, the various characters were loudly cheered and commented upon by the people.

"Aye!" exclaimed one of the spectators, whose military habit precluded him from taking part of the rites, "yonder is Lenos, who built the eastern gate;—it will go hard with those who seek the honour of building the citadel, if he has sent in a plan."

"Thy tongue lacketh the oil of discretion," replied an aged citizen; "seest thou not Tyrrius with him—Tyrrius, second to none in the divine art?"

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"Thou forgettest, father," said the soldier, "that Lenos is favoured by the king, whose life he once saved, and whose gratitude is as lively as though the service had been never repaid; it is even said, that he placed upon his hand a gem, and, with an oath, promised to grant him any favour he should ask. Nay," continued the speaker, "thou need'st not smile incredulously; I have seen the ring upon his finger—a head of the Thessalian Jove—his father brought it from our native Greece;—but of the prince's oath I cannot speak with certainty."

"How the Etrusci muster," said the old man, mortified at the superior information of the soldier, and willing to change the conversation; "they assume the airs of freemen. I doubt the policy which placed them on a level with our race; it is even said, they are to be eligible to the magistracy."

"And why not?" demanded a listener, whose habit proclaimed him to be one of the vanquished race. "Can none but a Tyrrhenian give justice, or decide upon a point of right between man and man? Perhaps," he added, meeting the surprised glance of the speakers with a glance equally haughty as their own, "you would have us exist merely to cultivate the earth, and carry burthens for our conquerors?"

"What would you?" demanded the speakers.

"Equality of Rights—the boon promised to our race. Why should the Etrusci be held in scorn?—are we less brave! less honest than the Tyrrheni?"

"Cease this useless clamour!" exclaimed another aged citizen, who had been an observant spectator of the dispute; "the king and elders are returning from the temple, and the successful architect will soon be known."

Clitus and the elders were seen to quit the porch of the temple as the speaker concluded, and, preceded by the guards, made their way to the seats prepared for them in the forum. As soon as silence had been proclaimed by the heralds, the monarch arose, and thus addressed the assembly:—

"Citizens and subjects,—Our deliberations have been short. Among the plans submitted to our view is one of excellence so superior, that no choice was left us; then let the architect, whose seal is a head of the horned Isis, approach, and receive the honors that he merits."

As Clitus finished his address, all eyes were turned towards Lenos and Tyrrius, the two most celebrated artists of the Tyrrheni; but, to the surprise of the multitude, they moved not.

"Why hesitates the successful candidate to approach?" demanded the king.

Scarcely had he spoke, when the speaker, who had so warmly espoused the equality of his countrymen with the race of the conquerors, modestly advanced towards the throne. All were astonished, for his habit proclaimed him an Etruscan; and the majority of the people, who were of that nation, rent the air at the unusual sight, with long and continued shouts of joy. Whatever were the opinions of Clitus, policy, and, perhaps, a sense of justice, kept him silent.

The Etrusci were more united now than at any former period of their existence. Of a quick and lively disposition, they had imbibed a considerable portion of the skill in arms, for which their conquerors were distinguished, and might, if excited by injustice to rebellion, disturb the Tyrrheni in their possession of the country, if not expel them altogether.

Kneeling before the throne, the Etruscan, whose name was Orbanes,

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presented to the monarch's view the signet upon his finger, the possession of which was the proof of his just claim to the honor decreed.

"Accept," said the king, "the wreath thy skill hath merited. The council will confer with thee upon the expenditure and necessary labour of the work, which shall be rewarded in proportion to the excellence of the design." Clitus was about to place the wreath upon his brow, when Tyrrius, flushed with anger and disappointment, advanced from the crowd of citizens.

"Pardon, oh, king!" he cried; "but pause ere you proceed to honor thus an unknown man. What proof have we of his capability to complete the design he hath produced?—nay, what proof have we that it is his? It may have been stolen. Thou knowest," he added, "that, as an Etruscan, he is not of our order."

"Question me!" answered Orbanes, "thou wilt find, proud man, my knowledge not inferior unto thine. The restrictive jealousy of thine order, so opposed to the pure principles on which it was founded, are o'erleaped. In Egypt, the land of wonders and of science, in her caverned pyramids and stately temples, I have sought and gained the wisdom vainly denied me here. Assemble, then, your chiefs—from the *banded seven* to the *sacred three*,—Orbanes can prove his title, and maintain his place."

As he finished, a shout of triumph from the Etruscans rent the air, the hitherto impregnable barrier between the two nations was past, the long sought secret won. The Tyrrheni, on their part, were silent; whether the speaker had convinced them by his eloquence, or whether some occult sign had escaped him, which justified his words, certain it is that all opposition ended, and the wreath was placed upon his brow amid the acclamations of his countrymen, and the silence of the hitherto superior Tyrrheni. As the throng were dispersing, Lenos, who had hitherto been the most successful architect of the people, and to whom the opinion of the public had pre-assigned the prize, advanced towards his successful competitor, and publicly embraced him, an act which again rent the air with the shouts of applause that followed it—the assembled citizens crying with one voice—"Success to the Etruscan Orbanes! honour to the Tyrrhenian Lenos!" Shortly afterwards the crowd dispersed.

That night Clitus and the elders were seated in council, in which it was debated whether for the future the last distinction which existed between the two nations should not be abolished, and the Etrusci admitted to a participation of those secret arts and sciences which had hitherto been confined solely to the conquerors. The question was warmly disputed on either side; the politic were for still continuing the restriction, as the means of perpetuating an unjust and mortifying superiority. The more philosophic of the party were for admitting them to an immediate and full equality. How long the dispute might have lasted cannot now be said, as it was suddenly interrupted by the arrival of a messenger with the alarming intelligence that Orbanes had been found assassinated in a wood leading from the city,—that Tyrrius had been arrested near the spot, with his garments stained with blood, that the Etrusci had assembled in arms, and infuriated to madness by the death of their countryman, demanded instant justice on the assassin. Intelligence of such a character quickly put an end to the debate, and the king, attended by the elders, proceeded to the forum, where the insurgents were assembled. It was night—the light of a thousand torches displayed the enraged countenances of the Etruscans, who, armed with every variety of weapon, surrounded the bier on which was laid the body of the unfortunate Orbanes.

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A strong guard of the Tyrrheni surrounded the person of Tyrrius, and with difficulty protected him from the fury of the populace; such was the state of things when the monarch and his senators arrived.

The accusation was soon heard, and the defence of the prisoner listened to with that incredulity which marks a mind already decided; indeed, it was scarcely possible for the most prejudiced to believe his tale —that walking in the wood, he had been horrified at finding the dead body of the Etruscan, and that in attempting to succour him, his robe had been defiled with blood; his flight he accounted for, saying that conscious of the evil construction that might be put upon his being found there after the rancour he had so recently displayed, he thought it most prudent to retire. He was heard with impatience by the multitude, who clamoured for his immediate execution. A people in arms, demanding justice, are not to be trifled with, and Clitus reluctantly pronounced sentence of death accompanied by the infamy of the torture. Vain were the protestations of innocence on the part of the condemned—vain his entreaties to be spared the infamy of the scourge. The guards were on the point of leading him to execution, when Lenos was seen hurriedly to approach the tribunal. The Etrusci, remembering the generous manner in which he had congratulated Orbanes upon his triumph, made way for him with respectful cheers, which he, however, regarded not, but proceeded direct to the throne of Clitus; casting himself before him, he presented the ring given him by that monarch, and demanded the life of his friend Tyrrius.

"Impossible!" answered Clitus, "the evidence is too clear; my oath to my people, my sense of justice, forbid it."

"Is then thy oath to me forgot?" replied Lenos reproachfully. "Tyrrius is my friend, my brother. When left an orphan by the death of my parents in the war which placed thee, O Clitus! on the throne, his parents became mine, the same breasts gave suck to both; he must not, shall not die!"

"Shall not!" exclaimed the king, in a tone between surprise and anger.

"Pardon my distraction," said Lenos, "I know not what I say; but by thy oath, by thy life preserved, I demand the reward of Tyrrius' pardon."

"Impossible," again calmly answered the sovereign; "my oath was second to my duty; ere I had taken it, I had already sworn to maintain the laws, to render justice. Speak, elders, am I bound to such a pledge to release this murderer?"

"No!" burst from the lips of all around.

"Thou hear'st," said the king; "'tis sealed, the murderer dies. Ask aught the law permits, and again I swear to grant it."

"'Tis well," mournfully sighed Lenos, a severe struggle agitating his frame. "Swear then to remit the infamy of the scourge, and I am content to let the guilty suffer."

"Would'st thou had'st chosen otherwise," said the king, "even to the half of my treasure; but the law permits it, and I record it. Guards," he continued, "I remit the infamy of the lash; conduct Tyrrius to the block, and unshamed by the scourge, let him die."

"Hold!" exclaimed Lenos; "release him, he is innocent!"

"How," said the astonished monarch; "innocent! where then is the culprit?"

"At your feet!" replied Lenos, kneeling before the throne; "I alone am the murderer of Orbanes!"—And thus the "Oath of the Builder-king" to his people was faithfully kept.

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SOMETHING REALLY CURIOUS.

We have received many communications, that have required both delicacy and tact in their treatment; but the following travels a *leetle* out of the usual course of practice, and we shall, therefore, give it "freely and at length; reserving the honours until the last."

Milford, October 24th, 1839.

To the Editor.—Dear Sir and Brother,—The following paragraph having appeared in "The Freemason's Quarterly Review" for September—

"Pembrokeshire.—The fresh impetus given to Masonry is progressing with evident advantage. The New Lodge will shortly be opened at Haverfordwest, under the Mastership of Colonel Scourfield, late M. P. for that town. The existing Lodges are in excellent working; and the Brethren generally, but more especially Brother Thomas, and his pupil, Brother Edwards, with his friend, Brother Byers, give, at each meeting, their valuable assistance."

and conceiving the omission of the name of our highly talented and zealous Master (whose able working of his Lodge, elicits from the Brethren, and visitors, an universal admiration), that, from some cause or other, to us inexplicable, that omission has been intentional; we, the undersigned Officers, and Members, of the St. David's Lodge, No. 474, request you will be pleased, at your earliest convenience, to furnish us with the name of the writer of the paragraph in question, in order, that at our next regular Lodge, Proceedings may be taken thereon.

We are, dear Sir and Brother, yours fraternally,

Signed by R. H. Byers, and 19 other Brethren*.

The charge against us (for, be it understood that our responsibility cannot be questioned, however our motives may,) is—

That the name *of a highly talented and zealous Master has been omitted by* intention *in the paragraph.*

Now this, surely, is rather a stretch of the imagination. What may be very clear to Brethren at Milford, may be somewhat obscure to us in London. Had a charge been brought for any offensive allusion towards a Brother, or any hastily expressed report of what a Brother might have said; we should have been abashed at our thoughtlessness, and have hastened to repair the offence by explanation, and by our contrition, if needful; but for the simple reason of not carrying out the unexpressed, if implied, wishes of all, to receive a manifesto from all, is a proceeding as unexpected as it is irregular. The Horatian maxim, "*In vitium ducit culpæ fuga,*" appears to have been forgotten by our friends in Wales, who, having committed a slight irregularity themselves, would fain that we should violate all rule of delicacy and honor, by giving up the author of what appears to us, an unexceptionable, nay, a courteous paragraph.

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* The Editor is humbly requested to apologise to the gentlemen who signed the letter to him, for the omission of 19 names; but, as some were difficult to make out, the Compositors throw themselves upon the Editor's mercy not to give up their names, for having been puzzled at case. Their devil waits.—Ans. "*Cavendo tutus.*" "Thank'ee," said the P. D., and vanished.

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Now, suppose we were to say that the author's name is *not* in the list submitted—might not the *honor,* for we do not consider the authorship a stigma, be fixed upon some one innocent of the transaction? If we should say that any particular individual is *not* the author, should we not be subject to the querulous demands from all the rest, who would insist upon a similar disclaimer? "*Suum cuique,*" say we; he who wrote the paragraph feels satisfied that no such worthless motive as is thus conceived, actuated his *intention*;—and let those who have thus unconsciously given rise to such an idea, make a mental reservation for the future—to pause before they shall lead any one to a dangerous and dishonorable position.

An editor's position is as difficult as it is honorable. He is ever *super abissum ambulans*; the knowledge of this tempers very frequently the expression of his opinion, lest he should precipitate others into the gulph he can himself scarcely avoid. In the case before us, we shall NOT give up our author; but shall insert any temperate report of "proceedings" that may be taken thereon; and the more cheerfully, if we shall accidentally have caused the slightest mortification to any Brother, whose name we, at the present moment, are unacquainted with.

The paragraph was condensed from a somewhat lengthy report, that could not conveniently be inserted; but being unwilling to appear inattentive, we gave, as we thought, the substance, and, alas! unconsciously omitted a name!

The Brethren of St. David's being rather impatient, addressed us again on the 15th Nov., repeating their request, and desiring an *immediate* answer. We could not issue our "ukase" until the period by law prescribed, which will account for our delay in reply, a delay which has arisen from no *intentional* neglect upon our part.

MASONIC ANECDOTES.

[The following, although not so Masonically anecdotal as we usually give, will interest our readers, from the fact, that Nelson, and Tom Allen his valet, were both Masons, and that Brother P. N. Scott, the sailor's friend, is a distinguished member of a Norwich Lodge.]

THE FATE OF NELSON'S HUMBLE FRIEND.

Tom Allen was born at Burnham Thorpe, in the county of Norfolk, in the year 1764, and from his earliest years was in the service of Lord Nelson's family. His attachment to the person of the immortal hero, and no very great desire of naval fame, induced him to consent to go to sea with Captain Nelson, when he commissioned the Agamemnon. Tom, who was then 19 years of age, could be considered only as a raw country lad; this, added to his strong Norfolk dialect, which he never lost, did not tend to make him be considered a very important personage in his master's retinue. The salt water, however, soon gave him a polish, and his faithful services did not long remain unnoticed or unrewarded. In the course of time, he became more and more useful to his master, and, at length, was considered his very trusty servant; in fact, he was for a time looked upon as a part and parcel of his master, and, on shore or on board, was a constant appendage. As a matter of course, Tom followed his master into the Captain, Minerve, (in which ship Nelson tem-

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porarily hoisted his broad pendant) and Theseus successively, until the sad affair at Teneriffe. Tom was not on shore on that occasion, but was present at the amputation of the arm, which he often very feelingly described. He came to England with his master in the Sea horse, and after a few months returned with him to the Mediterranean. Nelson's command, persevering chase, and consequent destruction of the French fleet at Aboukir, in which he participated, formed the period of Tom's greatest elevation; but he was also with Lord Nelson, in the Elephant, at Copenhagen. In action he was generally stationed at one of the upper-deck guns, and, in course of time, became as well used to fighting as it was necessary Nelson's follower should be. Although, from certain little expressions which occasionally dropped from him, it is evident that the proverb, "no man is a hero to his valet," was, in a great measure, exemplified in this instance; yet it was impossible that any one could be about Nelson without being inspired with esteem and reverence, as was really the case with Tom. Speaking of the action of the 14th of February, Tom delighted to tell of the deeds of his master; nor would he, when closely pushed, deny that he fought at his side when boarding the San Nicolas. At the battle of the Nile, he stated that it was his master's intention to have dressed himself in full uniform, previously to his going into action; but that, with the freedom, and by the influence possessed by an old servant, he induced his master to forego his intention. As this was a night action, it would not have so much signified, but it was an impression on the old man's mind, that it was in consequence of the dress worn by Nelson, at Trafalgar, he was killed; and he often said, that had he been his servant at that time, he would have prevented his master from putting on the coat he wore. It is pretty clearly known now, that it was a chance bullet, and not one especially aimed at Nelson, which gave him his death-wound. The smoke, which obscured every object at the distance of fifteen or sixteen yards, it is generally supposed, precluded the possibility of any man's selecting Nelson in particular; and, therefore, we may fairly conjecture that poor Tom's best intention, even had he succeeded in it, would have been frustrated by the hand of Providence, who ordained the most glorious death for his master, and the one which, if he had been allowed a choice, he would to a certainty have chosen. He fell in the arms of victory, the greatest in its consequences, and most decisive in itself, upon record. It is supposed that Tom, like most other fallible mortals, became *too useful* to his master; certain it is, that his master and he quarrelled, and, in consequence, ceased to sail together;* but on his Lordship's obtaining the command of the Mediterranean fleet, the last he ever held, Tom Allen said that his Lordship wrote to him to go with him again. He complied with the requisition, and hurried to London, where he arrived four-and-twenty hours after his Lordship had left. As desired, he went to the Admiralty Office, and was informed that he might be in

* The following anecdote may be depended upon as genuine:—As has been hinted, this simple-hearted being, uneducated in the very strict school of discipline, would sometimes presume upon his standing with his good-natured master, and consequently be threatened with dismissal—a threat so often used that it was at length disregarded. On one of these occasions, Tom was repeating to an officer high in command (from whom we heard the anecdote), who took a pleasure in listening to his shipmate's troubles, and not unfrequently got him through them—the substance of his quarrel; and he added, in his Norfolk dialect—"He ma' talk about turning me awa', if he likes, but you knaw he awes me thirty pounds and more, (for his Lordship took care of his servant's money), and you knaw he'll have to pay me that when he sends me awa'." It is probable that Tom knew that his master's exchequer was not inexhaustible.

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time, if he went directly to Portsmouth, which he did, but the Victory had sailed. He said further, that a passage was ordered for him in a frigate, if he wished to go out to join Lord Nelson; but he did not accept the offer, choosing rather to return to his native place, where he had left a wife. Had he been with Nelson at his death, it is more than probable that he would have been well rewarded; but his tide was lost, and during many years he was left, without a pension, to his own resources. These at length were failing, and the old man would have been doomed, perhaps, to a parish poor-house, had his case not been represented to Sir Thomas Hardy, then a Lord of the Admiralty, by a very benevolent gentleman, P. N. Scott, Esq., of Norwich, and Tom Allen was received as a pensioner of Greenwich Hospital, in 1831. Here, by the help of a small situation, and occasional lifts from his old shipmates, he managed to rub along, and keep his wife tolerably comfortable; but on the 18th of June, 1837, Tom was appointed by his good friend, Sir Thomas Hardy, (who in the mean time had been appointed Governor of the Hospital,) to the situation of sculleryman, with a salary of sixty-five pounds per annum, and apartments, &c. This he continued to hold till his death, which took place on the 24th of November, 1838. His death was supposed to have been caused by ossification of the heart, and he died after only two or three hours' illness, without pain. Though we may regret the departure of the good-natured honest Tom Allen, as men, as Christians we cannot but rejoice that his battles are all fought, and like poor Tom Bowline's—

"Although his body's under hatches,
His soul is gone aloft."

The Governor has not suffered his kind remembrance of his old shipmate to pass away unrecorded; for in the hospital cemetery, where poor Tom lies, he has ordered a neat tablet to be placed.—*From the United Service Journal. October.*

To the Editor.—Sir,—Having on one occasion received very considerable benefit from having been a Member of Free and Accepted Masons, I think it right to make it known to the world, if you think it worthy of insertion in your valuable publication; but, as an old soldier, I must tell the story my own way.

I was some years in the foot-guards, from which I was discharged in consequence of ill health, and was induced in 1831 to enter the service of the Queen of Portugal, and in 1833 returned to England, and joined a ship just fitted out for the Portuguese service, as a non-commissioned officer of marines. We had on board a complement of 120 seamen, and 14 marines. When passing Dover, in consequence of some little misunderstanding between the captain and crew, the latter attempted to run the ship aground upon the sands, and, but for the prompt and determined spirit of the marines, the ship would have been lost. They, however, succeeded (with the most determined assistance of the officers of the ship) in driving the whole crew below, with the exception of one very young man, who was at the helm at the time, and who remained there for *twelve hours*, aiding the captain in the most praiseworthy manner, the officers and marines working the ship all night; and in the morning, after a proper concession from the crew, all was amicably arranged, and we sailed direct for Oporto, to join the fleet of Admiral Carlos de Ponza (Napier), where we arrived on the 19th of June, 1833, but he had sailed twelve hours previous. We, however, spent that night

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in Oporto Roads, where we had an opportunity of seeing the constant firing of shell, shot, and small arms, carried on the whole night between the armies of Pedro and Miguel. We sailed next morning for the south, but were most unfortunately wrecked on the following morning at *Peneche*, a strongly fortified place belonging to the enemy, Don Miguel, and lost every thing we had, except our clothes that we had on at the moment. We had amongst us a petty officer, who spoke very good Portuguese, and who had an opportunity of making *himself known* to the *Provost Marshal*, who, it appeared, was *enlightened* as well as ourselves. From that moment, he devoted all in his power to our interest and comfort, always giving us the lightest work to do, and sometimes a little wine, a great luxury at times, and sometimes a little extra food, our allowance being a pound of coarse black bread per day, with some boiled beans, that an English pig would not eat, and were worked very hard, from five in the morning until seven at night, resting about three hours in the middle of the day, our employment burying those who died of the cholera (about fifty or sixty a day). We had to carry the naked dead bodies about two miles in the broiling sun, and lost four of our own men by the same dreadful disease. I had an attack myself slightly, and attribute my recovery to the indulgence received as above alluded to. In a country like Portugal, torn by contending armies, where father was divided against son, and brother against brother, I consider it as an un looked-for mercy, that a man should, from principle, protect and shelter a *foreigner* fighting against him on his own native shore; and shows, at once, the full advantage, as well as sound principle, of Freemasonry.

I am, Sir, yours respectfully, AN OLD SOLDIER.

TO THE EDITOR.

SIR,—Your opinion is requested on a point of discipline and practice, to settle, if possible, some doubts as to the custom of assuming the Chairs in the Grand Chapter. On a recent occasion the second Chair was assumed by an officer whose *rank* certainly would appear to have entitled him to precedence; but as, in consequence of his assuming such position, his own office became vacant, you will oblige many of your readers by stating whether the duties of an Office-bearer be not confined to his appointed station, whereby confusion would be saved. I will add, that I heard it stated that some Companions of higher rank did not enter the Grand Chapter from diffidence, and that several Companions of much older standing, and of the highest attainments as Royal Arch Masons, were present, who could and would have conferred honour on the office, by infusing dignity into the ceremony. It was also noticed that both scribes were present, but did not vacate their seats: should it be inferred from this circumstance that their duties compelled them to sit officially, I reply that the business was unusually limited, and that on several former occasions the scribe E. has assumed the higher Chair. While on this subject you will, perhaps, extend your kindness by stating how and when the appointments for the evening are made. Having derived much information from your recorded opinions, I anxiously await your sentiments, and am, very fraternally,

NON-EDAX.

Non-Edax has infused into a small space much room for comment; we will endeavour to meet his wishes.

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On the 2nd of May, 1826, the Grand Chapter resolved "that if the Principal Sojourner, his assistants, the Sword Bearer, or Standard Bearer, should fail to attend during two consecutive convocations without sufficient excuse, they shall forfeit their rank and appointment."

This order would seem to imply that those companions were under a penalty to perform their *allotted* task, or why the stringent penalty?

But in page 12 of the Laws, the second paragraph provides that the Chair shall be filled by seniority, and is silent as to whether Office-Bearers, if present, should remain stationary; certes, the Office-Bearer ceased to be such for the time by vacating it, yet the penalty does not apply, he being present to gaze on the vacancy he created.

The matter of "diffidence" is probably purely imaginative. It is felt that the really qualified in Arch Masonry are more numerous below than on the dais, and here anomaly almost reigns supreme, for while all below the seat of honour must be qualified to open the Grand Lodge, it by no means follows that any of the "promoted" need be, the Grand Principals alone excepted. Indeed, many Grand Officers have been, and some are still, obliged to retire from the Temple during the commencement of service,—qualified, it is true, to wear the decoration, but unqualified to assist; yet such companions can, and do, afterwards enter the Grand Chapter, and take part in the executive—by speaking and voting!

The case of the scribes being present, and not assuming the Chairs, may be thus explained. Had E. felt desirous, he would, as he has done before—have taken such place; he declined in favour of another companion. Scribe N. not being yet a Z., could not vacate his seat! Propriety in their case was preserved—they kept *their* stations.

The appointments, as they generally are, were made on the moment. Accidental promotion in the Royal Arch over the heads of others, of any one who in Craft Masonry is not of equal rank, is really inconvenient in practice and discipline. The cases generally arise from the promotion of a Craft Brother to the purple, who is not a R. A., and the post in the superior grade is *accidentally* filled up. We do not hesitate to say, that no Brother should be promoted unless he be a R. A., and for obvious reasons:—superior moral worth, public service, or exalted rank, may be pleaded in extenuation, but such exceptions prove the rule.

We shall probably have more to say hereafter, at present, our business is to reply to Non-Edax, and we conclude with one significant hint—

REFORM IT ALTOGETHER.

TO THE EDITOR.

AGED FREEMASONS' ASYLUM.

SIR,—I have observed, with a great deal of pain, the apathy so conspicuously exhibited by many Grand Officers towards the promotion of the success of this Asylum, which has induced me to trouble you with a few lines.

Our Society, in doctrine, is in perfect accordance with the doctrines of Christianity, as promulgated in the New Testament, in fulfilment of the second great Commandment,—"Love your neighbour as yourself." Our doctrines teach us that all mankind are by nature upon an equality;

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to which I add, that all worldly wealth, honours, and titles, are the gifts, on sufferance, of the Great Conductor of all worldly distinctions; and that the fulfilment of the grand principles of Masonry can alone shed lustre on the princely diadem. I venture, fearlessly, to observe, that those elevated in worldly station, who hesitate to forward an acknowledged *great charitable object*, let the source of good be ever so humble, are guilty of a high moral offence, and tarnish the lustre of their worldly rank. I blush for the pride and vanity of a society professing the doctrines of "natural equality and mutual dependence."

I am, Sir, yours Fraternally,

VIATOR.

We have received such an abundance of correspondence in favour of the Asylum, that we seriously contemplated a supplementary number, to be devoted to the concerns of that noble, but much calumniated Institution. We, however, postpone this almost necessary duty for the present, and give a letter from a very distinguished, honourable, and highly-respected Brother,—not selected for its unqualified, but for its temperate, support of a great public principle.

COLLECTANEA.

TESTIMONY OF GEOLOGY TO A DIVINE PROVIDENCE.—If we reflect upon any of the successive changes that have taken place upon our planet, we cannot but be struck with the beneficial results MAN has experienced from them all. All the commotions and convulsions of material nature have issued in final advantage to MAN; the volcano, with its liquid streams of fiery lava—the ocean, with the clangour of its rushing torrents—and the earth, with its fields of coal, its rocks of stone, and mineral treasures, all lend their supplies to meet his necessities, and promote his comfort and enjoyment. It has resulted most beneficially to MAN that, through convulsive physical agency, the various strata are so disposed, in an irregular and undulating manner, as to render all those materials important in the promotion of industry and civilization, accessible to his laborious efforts to procure them. It was for his advantage that the granite rocks were uplifted into many a mountain range, that from their accumulated detritus the various series of slate were formed—that waving forests were torn from their roots, and submerged in the recesses of the deep, there to remain during the lapse of ages—till hardened by time and pressure, and chemical agency, they became converted into coal. It was in prospective provision for him, that the rocks of the secondary series, in many cases made up of organic remains, were gradually deposited and transmuted into stone—that those of the tertiary series were aggregated, to become fitted by their continual decomposition for the purposes of vegetation, tillage, and agriculture. And, indeed, so indispensably necessary are the substances of these various strata to further and progress the refinement and civilization of mankind—so mighty an impetus do they give to its advancement, that were man permitted no longer to invade the bosom of the earth, and avail himself of the riches it contains—were there an interdict laid on the procuring of slate, coal,

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the varieties of stone, and the several metals, civilization would receive its death-blow, commerce would be destroyed, the arts of industry stopped, and man, without any of those materials with which he rears his now enduring habitations, or which he constructs into the various instruments for manufactures, science, and art, would relapse into a state of almost primitive barbarism; and in the pitiable state to which such a calamity would reduce him, would there be afforded the strongest demonstration of the absolute necessity which there was, that the physical constitution of the world should be in nice adaptation to the wants of the various organic beings which inhabit it, and especially to those of the human family. Now this adaptation, this suitableness, this nice and exquisite adjustment, does most *incontrovertibly* exist; and therefore, when we contemplate the present order of things as the results of former epochs, and ponder over the harmonious adaptation between the world and its tenants, of which we have spoken, or reflect upon the hypothetical cases we have alluded to, in both can be derived most availing considerations and satisfactory proofs of the benevolence and foresight of our GOD.—*From Francis's Lectures on Geology.*

Influence of the Moon.—In considering the climate of tropical countries, the influence of the moon seems to be entirely overlooked; and surely, if the tides of the vast ocean are raised from their fathomless bed by lunar power, it is not too much to assert that the tides of the atmosphere are liable to a similar influence; this much is certain, that, in the low lands of tropical countries, no attentive observer of nature will fail to witness the power exercised by the moon over the seasons, and also over animal and vegetable nature. As regards the latter, it may be stated that there are certainly thirteen springs and thirteen autumns in Demerara, in the year; for so many times does the sap of trees ascend to the branches and descend to the roots. For example, the *wallaba* (a resinous tree, common in the Demerara woods, somewhat resembling mahogany), if cut down in the dark, a few days before the *new moon*, it is one of the most durable woods in the world for house-building, posts, &c.; in that state, attempt to split it, and, with the utmost difficulty, it would be riven in the most jagged unequal manner that can be imagined; cut down another wallaba (that grew within a few yards of the former) at *full moon*, and the tree can be easily split into the finest smooth shingles of any desired thickness, or into staves for making casks; but, in this state, applied to house-building purposes, it speedily decays. Again—bamboos, as thick as a man's arm, are sometimes used for paling, &c.: if cut at the dark moon, they will endure for ten or twelve years; if at full moon, they will be rotten in two or three years; thus it is with most, if not all, the forest trees. Of the effects of the moon on animal life, very many instances could be cited. I have seen in Africa, the newly-littered young perish in a few hours, at the mother's side, if exposed to the rays of the full moon; fish become rapidly putrid, and meat, if left exposed, incurable or unpreservable by salt;—the mariner, heedlessly sleeping on the deck, becoming afflicted with nyctolopia or night blindness, at times the face hideously swollen if exposed during sleep to the moon's rays, the maniac's paroxysms renewed with fearful vigour at the full and change, and the cold damp chill of the ague supervening on the ascendency of this apparently mild yet powerful luminary. Let her influence over this earth be studied; it is more powerful than is generally known.—*Martin's History of the British Colonies.*

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FRIENDSHIP.—Friendship, next to a religious course of life, is one of the greatest pleasures that can attend on man. Without this, no one could dare speak the sentiments of his heart, nor relate the anguish he endured in affliction's trying hour. No refinement of ingenuity, no ardour of enthusiasm, or perfection of literature, could delineate the happiness arising from this moral excellency. No love for our relatives, or affection for the world at large, could be maintained without this. It would require the pen of an immortal being to illustrate the radiant virtues of friendship. How could the holy apostles have declared their sentiments to one another, without fear of discovery, unless they were actuated by friendship? What social intercourse could exist between man and man, unless friendship presided over all? What gratitude to God, or regard for holiness, could be maintained, unless love and affection were our ruling guides? It is the gift of Heaven, and comes from where it reigns in full perfection. All confidence in our fellow-creatures would be totally subverted; and we should ever be jealous and mistrustful, and observe the strictest taciturnity. The ties of friendship ought to be lasting and sincere, and not taken away for every trivial offence. Real friendship does not consist in external civility, and proffered kindness: this is only to deceive. It is not merely professing to be so, it is not caressing us while in affluence, that denominates a friend; but it is an uniform conduct, not overturned by the misfortunes of the other, but maintains its ground as long so they exist.—*From a Magazine in the Reign of Queen Anne.*

THE JEWS' LOVE OF JUDÆA.—The most interesting circumstance which presents itself to my mind, in recalling what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love of the Jews for their own Judæa, the Canaan of their fathers. Who could see without emotion, thousands of poor Israelites, who, from the remotest parts of Europe, have made their way—by long and weary pilgrimage—through privations incalculable, and sufferings without end—often shoeless, and almost clotheless—friendless, pennyless—that they might see the city of David, and lay their bones in the bosom of Jerusalem! What multitudes are there among them, who have sold their last possession, having gathered together their little, their insufficient all, and have started, marching towards the rising sun from the Vistula, the Dnieper, and the Danube, on a journey as long as perilous! How many have perished, exhausted on the way! How many that have landed at Joppa, or crossed the Taurus at Antioch, have been unable, from over-exhaustion, to reach their longed-for gaol! How many have sunk in sight of the Mount of Olives! And how many have closed their eyes in peace and blessedness, when the privilege has been vouchsafed to them of treading within the walls of Salem!—*Dr. Bowring, in the Christian Reformer.*

FEMALES OF NEW ZEALAND.—Many of the females of the superior class would grace a page in the "Book of Beauty." Of course, these are "nature's ladies;" and, despite of the abominable education, and the unpleasing scenes with which they are impressed from their tenderest years, yet, even in these wilds, we find a refinement solely appertaining to the sex, as simple as New Zealand society can admit of, in the absence, it must be admitted, of any thing like decent training; and it is remarked by those Europeans who have intermarried with the females of the land, through the mediums of the forms of the church, how

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agreeably surprised they have been at the quick perception exhibited by their native wives, who have doffed the customs of their ancestors with the same ease as they had cast away their native garments, and had conformed to the habits and manners of the respectable English families in their vicinity, whose conduct the native women admire, and at a humble distance follow—studying cleanliness and neatness in dress, after the English style, and rendering their persons pleasing in the eyes of their husbands. The females who reside far south possess not the delicacy that may often be observed in those who live in the north island. The voices of all are feminine, and, like the sex in every part of the globe, they are distinguished from the men by a greater flow of animal spirits, cheerfulness of temper, enduring fortitude and privations that often totally prostrate the stronger sex in physical conformation.—*Polack's New Zealand.*

Malta, *October* 31.—The remains of an ancient temple, supposed to be of Phœnician origin, has very lately been discovered at about two hours' walk from Valetta, near Casal Crondy, which promises to afford much room for curious speculations among the scientific, as there are tombs and hieroglyphics amusingly troublesome to decipher, being defaced by time and decay. A small portion only of these remains are yet cleared, but the governor has ordered the place to be excavated, and the work is going on as rapidly as fifteen or sixteen persons can effect it. On the other hand, our government has listened to the representations of a Sicilian, who maintains that from the appearance of a certain herb found growing in the island of Gozo, indicative of the presence of sulphur, there must be considerable veins of that substance to be found there, and in consequence some excavations and boring are going on in that direction, also under authority. These, with the progress making in the erection of a Protestant church (thanks to the generosity of our dowager queen), our island is in a fair way of offering a *séjour* to the eastern traveller and those making grand tours, of which some hundreds arrive now monthly on their way to the Levant by the various steamers plying to Malta.

Nil Desperandum.—Genius and great talents, nature's pure gift, are the lot of a few only, and those who possess them are not unfrequently idle and wayward by habit. Such would do well to remember the lines of Burns—

> "O, would some power, the giftie gie them
> To see themselves as others see them,
> It would from many a blunder free them,
> And foolish notion."

It betrays a great want of prudence and discernment not to pursue some plan on every occasion that requires method; and yet

> "Look round the habitable world, how few
> Know their own good, or knowing it, pursue."

Perseverance often supplies the want of ability, and diligence may be considered the rival of genius. The first step towards improvement in any art or science, or, indeed, in an object in which the mind and hand participate, is the knowledge of our faults. This proves our taste to be advancing, if not refined, and that our judgement is becoming more correct. The bare routine, or manual parts of art are only to be gained by practice and industry, constant and unwearied application will perform the rest. With such avails, and a stout heart in the cause, a man

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may look with confidence on our text as to a motto—"Let no one despair."

Unkindness.—"More hearts pine away in secret anguish, for unkindness from those who should be their comforters, than for any other calamity in life."

Happiness.—"There is nothing more difficult than to lay down any fixed and certain rules for happiness, or, indeed, to judge with any precision of the happiness of others from the knowledge of external circumstances. There is sometimes a little speck of black in the brightest and gayest colours and fortune, which contaminates and deadens the whole. On the contrary, when all without looks dark and dismal, there is often a secret ray of light within the mind, which turns every thing to real joy and gladness."

Domestic Affections.—They little know, who talk of a poor man's bereavements coldly, as a happy release from pain to the departed, and a merciful relief from expense to the survivor—they little know what the agony of those bereavements is. A silent look of affection and regard, when all other eyes are turned coldly away—the consciousness that we possess the sympathy and affection of one being, when all others have deserted us—is a hold, a stay, a comfort in the deepest affliction, which no wealth could purchase, no honour bestow.—*Dickens.*

Advice not Charity.—Voltaire, in his "Philosophical Dictionary," tells us of a beggar asking alms in the suburbs of Madrid, when a passer-by said to him, "Are you not ashamed to follow that infamous employment, as you are able to work?" To which the beggar smartly replied, "Sir, I ask your charity, not your advice."

A Pursuit.—"No human being, however exalted his rank and fortune, however enlarged and cultivated his understanding, can long be happy without a pursuit. Life is a ladder on which we cling from hope to hope, and, by expectation, strive to ascend to enjoyments; but he who fancies he has reached his highest hope, or who enjoys the utmost of his wishes, is miserable indeed; for many who have been most successful in their respective undertakings, have given the gloomiest description of the emptiness of human pleasures. The pursuit alone can yield true happiness; and the most trifling object that has power to fascinate the hopes of man, is worthy his attention."

The Emperor Trajan.—"You teach," said the Emperor Trajan to the Rabbi Joshua, "that your God is everywhere, and boast that he resides amongst your nation; I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The emperor consented. The rabbi took him in the open air at noonday, and bid him look at the sun in its meridian splendour. "I cannot, the light dazzles me." "Thou art unable," said Joshua, "to endure the light of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate you?"—*Goodhugh's Lectures on Bibliographical Literature.*

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QUEEN'S ANTHEM.

BY ROBERT GILFILLAN, ESQ.,

BARD TO THE GRAND LODGE OF SCOTLAND.

" God save our Gracious Queen,
Long may Victoria Reign—God save the Queen!
Send her Victorious—Happy and Glorious,
Long to Reign over Us—God save the Queen!

" O Lord our God arise,
Scatter her Enemies,—And make them fall.
Confound their politics,—Frustrate their knavish tricks,
On Her our hopes we fix,—God save us all!

" Thy choicest gifts in store,
On Her be pleased to pour,—Long may She reign!
May She defend our laws—And ever give us cause
To sing with heart and voice—God save the Queen."

Hail! to the Mystic Band,
Join'd here with heart and hand,—In love to all.
Long may their Watchword be,—Freedom and Charity,
Fond Links of Masonry—That ne'er shall fall.

Not temples tow'ring high,
Nor domes that touch the sky,—Alone they prize.
Theirs is a nobler sphere—To love, to virtue dear,—
To chase the falling tear—From weeping eyes.

Proud domes shall fade away,
And temples shall decay;—But this shall stand.
TRUTH,—badge of Liberty—And glorious CHARITY,—
High bond of Masonry—O'er every land!

Hail! LIGHT from highest Heaven,
Darkness from earth is driven,—When thou dost shine,
Many shall mark thy ray—Dawn of a brighter day,—
That lights the ORPHAN'S way—To Virtue's shrine.

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HISTORIC SONNETS.

No. II.—Raleigh in the Tower.

A prison'd bird* they should not make of thee,
Whose wings are now in fancy soaring free,
Floating amid those dreamy golden scenes,
In the far land known as thy Virgin Queen's ! †
What daring impulse lights so brightly now
The broad expanse of thy unclouded brow,
The thought enkindling, that whate'er befall
Thee in this dungeon dark, the time shall be
When honoured,—loved by great, and wise, and all
Whose praise gives life, thy praised memory
Shall be a refuge and a beacon-light,
Directing, as from sea-tow'r's shining height,
Thousands to come, and telling that how e'er
This life be woe, the long-sought haven's there.

No. III.—Napoleon at Arcola.

It was a glorious and a stirring sight,
When hearts, less pregnant with ambition's soul,
Would have shrunk backward from the deathly fight,
Nor faced that awful cannon's thunder roll ;—
But he, the youthful warrior, saw not then
The struggle, where fell round him thousand men,
His eyes were fixed on honour's further goal,
Which to attain is glorious, grand, and all
The heart can hope for in its daringness.
He would be foremost of the world ! for less—
To others much—to him was nought. And now
He feels already round his glowing brow
The conqueror's wreath, which, let him live or fall,
He knows will decorate to-night his crown or pall.

September 28, 1839.

Edward Raleigh Moran,
P.M. No. 49.

* "My father should not keep such a bird in a cage."—*The Prince of Wales, of Raleigh.*
† Virginia ; so called by Raleigh, in compliment to his royal mistress, Elizabeth.

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THE DISTRESSED.

BY BRO. J. LEE STEVENS, P.G.S., &c.

Air—"The Fairy Boy."

FRATERNALLY INSCRIBED TO BRO. R. T. CRUCEFIX, *M.D.* P.G.D.

While delight is thus revealing
Social joys at our behest,
Let not merely selfish feeling
Fill the highly favoured breast;—
Let not pleasure banish wholly
Those whom grief and care enslave,
But th' afflicted and the lowly
Still our kind remembrance have!

Fortune smiling now upon us,
Soon may meet us with a frown;
And distresses thickening on us,
Bear our buoyant spirits down.
Ah! how sweet, when seethed in sorrow,
Friendship's cheering voice to hear,
Telling that a bright to-morrow
Will suppress the starting tear!

Be a bumper then devoted
To the *absent* and the *sad;*
Who in other days were noted
With the *present* and the *glad;*
May the youthful be befriended—
Be the mournful happy made—
And may ev'ry good be blended
For the Aged and Decayed!

THE TRUTHS OF MASONRY.

BY BROTHER J. E. CARPENTER, OF LODGE NO. 356.

Air—"*Gramacree my Molly Oh!*"

When first I hail'd the sacred Craft,
I knew no cheering ray,
To guide me through life's mazy path,
Or warn me on my way.
A pilgrim, through the realms of gloom,
With careless steps I pass'd.
And little cared I for my doom,
Till Light was o'er me cast.

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I stood alone and friendless there,
And helpless as a child,
Or wanderer on a foreign shore,
Forsaken and reviled.
A lonely lot I often knew,
But lonelier felt I then;
Yet found I Masons—Brothers, too,
And found those Brothers—men.

The mystic veil was drawn aside,
And to my view display'd
The symbols that true Masons guide—
That precepts wise pervade;
And never since that blessed dawn
Of sacred Light to me,
Did e'er I seek to slight or scorn
The truths of Masonry.

TRICKS ON TIME.

THE AIR TO BE SELECTED BY BRO. F. CREW, GRAND STEWARD, &c.

TO WHOM THIS SONG IS FRATERNALLY INSCRIBED,

BY BRO. J. LEE STEVENS.

Though Old Time doth mend his pace,
Driving us a downward race,
Now that we descend the hill,—
We should struggle with him still!

If so swift the tyrant's speed,
Have we not the greater need,
Where delights before were few,
To increase them, or renew?

Grow we old?—why Time is old;
So if we be blythe and bold,
And with frolic bound about,
We may chance to wear him out!

Or if, while the wine we pass,
Time should fail to turn his glass,
We th' accusing sand may spill,
And with wine the chrystal fill!

Drink we, then, a merry round,
Whilst Time topples to the ground,
Rolling onward to the plain—
And we climb life's hill again!

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SONG

COMPOSED FOR THE OCCASION BY BROTHER H. W. T., AND SUNG BY HIMSELF, AT SIMLAH, JUNE 24, 1839.

In the hills of the far East, 'mid tempest and snow,
I wander'd in darkness, no kindly ray near me,
Unfriended and wearily, sadly and slow;
No Craftsman to teach, and no Brother to cheer me.
When lo! on my sight broke a mansion of light,
So fair was the structure, its lustre so bright,
That I cried on the instant, "a Mason alone
Could have raised the high pillar, and levell'd the stone."

Yes; here in the desert a temple arose,
By Wisdom constructed, in strength and in beauty;
Wide open her portals – for these never close
On the searcher for truth, who would learn man's first duty.
'Mid forest and wild, as the edifice smiled,
My heart was elated, my care was beguiled,
For I said, "'twas the hand of a Mason alone,
Who could raise the fair structure, and level the stone."

All hail to thee, Masonry! fairest and best!
Thou spirit that set'st man's best feeling in motion!
Thou truest of bonds, that stand'st firm to the test,
Through the perils of war, and the dangers of ocean!
On far Africa's sand, thy pedestals stand,
In the snow of the Andes, on Zembla's bleak strand!
And now, tall Himâla, thy presence has known,
Where thou'st set up thy pillar, and levell'd the stone.

And who was the Master, whose provident care
Call'd the Brotherhood round him, and taught them their duty?
Who trimm'd the rough ashler, with plum-line and square,
Till his Lodge rose around him in grandeur and beauty?—
Macdonald! 'twas you, thou good Mason and true.—
Come, give we thee honour, where honour is due;
His skill and his patience, combining alone,
Could have raised the high pillar, and polish'd the stone.

And, now 'tis erected, let Brethren combine,
To deck by their labour the building around them—
Let fair Charity's blossoms its pillars entwine,
And the flowers of true friendship, full blooming, surround them.
Who works on the square, must be honest and fair;
Who keeps within compass, no error can share;
And such, the true Mason, whose Crafts-skill alone,
Makes him even his life, as he evens the stone.

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MASONIC SONG,

WRITTEN FOR ST. ANDREW'S DAY, BY ROBERT GILFILLAN, BARD TO THE GRAND LODGE OF SCOTLAND.

Again let us welcome this blythe happy day,
That true Scottish Masons will honour for aye;
And though from their country our Brothers may roam,
This day will awaken up kindred and home!
Oh, this day will awaken up kindred and home!

And where is the desert or surf-beaten shore,
Not traversed by Brothers we fondly adore;
Though absent afar, yet their heart we may claim,
For absent or present, they're ever the same!
For absent or present, they're ever the same!

As far as St. Lawrence rolls mighty and deep,
To where the blue waves of the bright Ganges sleep,
'Mong the fair groves of Italy, or bleak Zembla's snow,
"St. Andrew" and "Scotland" in bumpers shall flow!
"St. Andrew" and "Scotland" in bumpers shall flow!

Hail! Land of our fathers—of mountain and glen—
Of soft-blooming maidens, and true-hearted men,
Oh! long may thy thistle a dear emblem be,
Of Liberty's birth-place, the home of the free!
Of Liberty's birth-place, the home of the free!

And ne'er did the Thistle—fond type of the brave,
More flourish in splendour—or more proudly wave,
With bosom of purple, and leaves ever green,
Than now when it blossoms for Scotland's Fair Queen!
Than now when it blossoms for Scotland's Fair Queen!

Victoria! high princess! oh, where is the band,
Through all thy dominions—the length of the land—
In devotion more deep, or in service more free,
Than the Masons of Scotland are, loved Queen, to thee?
Than the Masons of Scotland are, loved Queen, to thee!

DECEMBER.

White-browed DECEMBER! hoary-headed month,
Thou ling'ring servant of the waning Year!
'Mid piercing storms, and ice, and shiv'ring snows—
Pale with thine age—cold emblem of old Time
—Thou comest with lessons of high truth to Man,
Of glorious promise to his fallen race!
Though cold thy advent, though thy days are short,
Though Misery aye must follow in thy train;
Yet many a festive, happy hour is thine,
Shared by the sire, and son, and lisping babe.
Long-severed friends—and old familiar ties—
By thee renewed, shall flourish yet again,
And bloom in joyous foliage day by day—
Through long-succeeding years of peaceful joy!

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In many an antique homestead, far from where
O'erpeopled cities smoke, and toil and fume
In ceaseless labour ; neighbour man to man
Unknown in Mammon's or Ambition's race ;
Still may thy gambols, CHRISTMAS ! bring to mind
The high-enduring thoughts which mark thy time.
Nor all forgotten the hilarious games
With which our Fathers loved to pass thine hours—
George and the Dragon—fair Ægypta's Queen—
The Giant Soldan—and the Morris Dance—
The mirth of age, the wonder of young eyes—
Still keep their sway in many a rustic scene,
Of our fair merry England's happy land !

Nor let the MASON, who, by Fortune blest,
Has friends and comforts—elegance and peace—
To bless his home and warm his happy heart,
In thy dark hours neglect to aid THE POOR !
Who claim as Brethren succour at his hands,
And in mute hope look up to him for aid.
Sister of Mercy !—kindly Charity !—
Twice-blessed gift, whose twofold influence sheds
Alike on giver and receiver—joy,
In this dread season, may'st thou shed thy rays,
Or to alleviate or remove distress—
To aid the struggling—to raise up the fall'n,
And fill with comfort many a humble home !

Nor shall the love of Heaven to fallen Man
Be e'er forgotten, till appointed Time
Hath run his race, and Earth's completed doom,
Shall, in the fulness of salvation, bring
Mercy to millions—mercy through their God !
From village Church—from high Cathedral fane,
Praise and thanksgiving rise in choral strain.

Soon shalt thou pass, December ! soon again
The new-born Year shall bring reviving spring ;
The new-decked earth with flowers rejoice once more,
And the glad world with loud Hosannas ring !
Learn patience hence, thou ! whom untoward Fate
Appears to press with stern adversity !
If guilt is stranger to thy faithful breast,
Not always thus thine hours unblest will fly ;
The rolling Time shall give thee Joy again—
Faith, Truth and Justice bring her in their train !

EDWARD BREWSTER,
S. D. MOIRA LODGE.

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MASONIC INTELLIGENCE.

The following Circular has been addressed to the Masters of the London Lodges:—

UNITED GRAND LODGE

OF

FREE AND ACCEPTED MASONS OF ENGLAND.

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX, K.G., &c. &c. &c., M.W., GRAND MASTER.

W. MASTER,—I am commanded by the M.W. Grand Master to require that you will, on or before Tuesday, the 26th day of November next, make out and forward to me, according to the annexed form, a return of the names of the Master and Wardens, and also of all other subscribing Members of your Lodge, who are of the rank of Past Master, and who, as such, claim a right to sit and vote in the Grand Lodge, specifying, against each Past Master's name, whether the Brother served the office of Master in your Lodge, or in some other, and if in another, the name and number of the Lodge, and the year in which he filled the chair.

By command of the M.W. Grand Master,
W. H. WHITE, G.S.

Freemasons' Hall, Sept. 20, 1839.

A Return of Subscribing Members to the No. , being the Master, Wardens, and Past Masters, who claim a right to sit and vote in the United Grand Lodge, made out pursuant to the Order of the M.W. Grand Master.

Names of Brethren claiming to Sit in the Grand Lodge.	Rank.	Name and Number of the Lodges in which they served as Master.	Date when in the Chair.
	W.M.		
	S.W.		
	J.W.		
	P.M.		
	P.M.		
	P.M.		
	P.M.		

I hereby certify that the above is a correct return,
(Signed) W.M.

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The above circular is most important: it compasses the effectual mode of defining who are the qualified parties to sit and vote in Grand Lodge; and if it could be but promptly and honestly acted on, would prevent any repetition of the scene that occurred on the 4th of December last.

We understand that the scrutineers construed this circular into a direction to exclude members, because returns were not made; if so, their handiwork was offensive, for the circular has no such penalty attached to it.

We presume the circular is to extend to the provinces,—indeed, to confine its utility to London, would be to create (what, we feel assured, the Grand Master does not intend) a very different feeling; for, if confined to London, it would appear to bear some other construction. The provinces (we speak advisedly), require very strict examination into the qualification of their muster-roll; and, by this course, we shall not only obtain the general information, but bring the provinces into closer approximation with head-quarters.

SUPREME GRAND CHAPTER.

Oct. 30.—Committee of General Purposes.

Present—Comps. Ramsbottom, Henderson, Burckhardt, Crucefix, Philipe, R. L. Wilson, L. Thompson.

It was recommended that a Chapter be granted to 334, Oldham, and that 300*l.* consols be purchased in the names of H.R.H. the Duke of Sussex, the Earl of Zetland, J. Ramsbottom, *M.P.*, and R. Percival, jun., Esq.

The accounts were audited, and a report agreed on.

QUARTERLY CONVOCATION.—Nov. 6, 1839.

The Report of the Committee of General Purposes was approved.—No other business.

Nov. 12.—Committee of the Laws.

Present—Comps. Henderson, Burckhardt, Crucefix, Philipe.

The subject matter was entered upon, and advanced a stage.

Adjourned until December 17, and then again until the 20th.

QUARTERLY COMMUNICATION.*—Dec. 4, 1839.

PRESENT.

The Rt. Hon. and M.W. the Earl of Durham, Pro-G.M., on the Throne.
The Rt. Hon. and R.W. Lord Monson, Prov. G.M. for Surrey.
R.W. John Ramsbottom, *M.P.*, P.G.M. for Berks.
" S. M'Gillivray, P.G.M. for Upper Canada.
" D. Pollock, B. B. Cabbell, as Grand Wardens.†

* The proceedings of the Quarterly Communication of September, if printed, have not yet been circulated.

† There was no explanation offered for the absence of the Grand Wardens.

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R.W. J. Easthope, *M.P.*, S. Majoribanks, — Hebeler, — Burmester, Past Grand Wardens.
V.W. Rev. J. Fallofield, Grand Chaplain.
" John Henderson, Past Grand Registrar.
" W. H. White, Grand Secretary.
W. S. C. Norris, Grand Deacon.
" J. C. Burckhardt, F. W. Bossy, W. Cuthbert, R. T. Crucefix, *M.D.*, A. Dobie, J. S. Gascoign, A. B. Granville, *M.D.*, J. R. Hayward, B. Lawrence, R. F. Mestayer, W. Shadbolt, T. F. Savory, W. Silvester, Past Grand Deacons.
" P. Hardwick, Grand Superintendent of Works.
" R. W. Jennings, Assistant Director of Ceremonies.
" J. C. M'Mullen, Grand Sword Bearer.
" W. Simpson, J. Lawrie, G. P. Philipe, Past Grand Sword Bearers.
" Sir George Smart, Grand Organist.

The Grand Lodge was opened in ample form, and with solemn prayer.

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

The minutes of an Especial Grand Lodge, held at Sunderland, were then read.

A motion was made by Brother H. Udall, on the gracious message of H.R.H. the Grand Master, that the rank of Past Senior Grand Warden be conferred upon Sir Cuthbert Sharpe, Bart., the Dep. Prov. G.M. for the province of Durham, in testimony of his important services. The motion was seconded and carried unanimously.

H.R.H. the Duke of Sussex was then put in nomination as Grand Master for the ensuing year. After some observations from Brother Crucefix, in which he claimed, equally for others as for himself, a participation in the firmest loyalty and purest veneration for the Grand Master, the motion was carried by acclamation.

The report of the Board of General Purposes was satisfactory, and was ordered to be entered on the minutes.

A resolution, that an annuity of twenty pounds be granted from the fund of General Purposes to Ann Miller, widow of the late Grand Tyler, was carried unanimously.

The notices of motion given in at the Committee of Masters could not be proceeded with, in consequence of the remainder of the time of the Grand Lodge having been taken up in discussion upon the informal admission of a person within its precincts.

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

Board of General Purposes, *Sept.*—Business generally important.

Oct. 22.—Present, Bro. B. B. Cabbell, and other Members. Case for investigation. Some time elapsed before the quorum* was formed;—business then proceeded, and the Board adjourned at a quarter before four.

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* Then, after all, it is *possible* that quorums are not certain matters—but vacancies *ought not* to be filled up! What say ye now, my Masters?

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Nov. 26.—Present, Bro. B. B. Cabbell, P.; Bro. Henderson, V. P.; and a very considerable number of Members.

The business was very important; embracing the Finance Proceedings —a Review of the Quarter—General Report for Grand Lodge, &c.

GRAND OFFICERS' DINNER MESS, *Dec.* 4.—Present—Bro. M'Gillivray in the chair, Bro. J. Easthope, *M.P.*, and many other members. The attendance was more than usually numerous. The business of Grand Lodge was discussed with more animation than prudence. A Member made some judicious remarks upon the forthcoming motions; and had he but divested his address of some allusions that disfigured it, those remarks would have been unexceptionable. We refer to the manner in which he treated a scandalous libel on a Masonic meeting, and drew an inference that—"Disloyalty" was the prevailing sentiment of that meeting. Dr. Crucefix repudiated the charge, and stated, as chairman at that meeting, that the libel in question was false and scandalous.

MASTERS' AND PAST MASTERS' CLUB.—Present—Bro. H. Udall in the chair; and many other Members. The Secretary, Bro. R. L. Wilson, read the notices of motion before the Grand Lodge, and the general business. The Brethren discussed the several topics with considerate attention, and expressed their determination to support the nomination of H.R.H. the Duke of Sussex for re-election as Grand Master. Loyalty, in its true Masonic sense, was the prevailing theme, and perfect harmony was observed.

THE CHARITIES.

BOARD OF BENEVOLENCE, *Sept.*—J. C. Burckhardt, as Master; S. C. Norris, J. C. M'Mullen.

Oct.—S. C. Norris, as Master; J. C. M'Mullen; C. Simpson.

Nov.—B. Lawrence, as Master; S. C. Norris; R. T. Crucefix; J. C. M'Mullen.

COMMITTEE OF MASTERS.

The Report of Board of General Purposes, among other matters, contained a recommendation for a pecuniary grant to Ann Miller (relict of the late Grand Tyler); to whose excellent character the Board bore ample testimony. It was the wish of the Board to recommend her appointment as housekeeper, but for that there was not only no precedent, but in case the future Grand Tyler should become resident, her appointment as housekeeper must in such case be annulled.

The Treasurer of a Lodge was recommended to be suspended, for gross misconduct.

The Financial Report was satisfactory. The trifling balance against the Board arising from a very heavy payment on account of repairs.

There were several notices of motion on some alteration in the Laws, and one to the following effect:—

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"*To alter the existing mode of distributing the 'Fund of Masonic Benevolence,' and to propose, instead thereof, a resolution affirming*—'THAT IT IS JUST AND EXPEDIENT THAT THREE-FOURTHS OF THE AVAILABLE FUNDS OF THE GRAND LODGE BE DISTRIBUTED ON THE ANNUITY PRINCIPLE TO POOR AND DESERVING MASONS, AND THEIR WIDOWS; AND THE REMAINDER APPLIED TO SUCH INDIVIDUAL CASES OF EMERGENCY AS MAY REQUIRE PARTICULAR RELIEF.'

"*If the Grand Lodge should affirm the foregoing resolution, the M.W.G. Master will be respectfully solicited to point out the best mode of carrying into effect the practical operation of the principle adopted.*"

GIRLS' SCHOOL, *Oct.* 10.—The Minutes of the various Committees were read, and confirmed.

Brother W. Harvey was appointed one of the medical attendants; and Mr. Alexander, jun., oculist to the institution.

A legacy was announced from the late Brother Woodyer, butler to the Earl of Clare.

Bro. Baumer moved to alter back the hour of meeting in General Committee, from the hour of three to one o'clock. Carried by a majority of one.

Seven children were elected into the School, without ballot—viz. Matilda M. C. Robinson, T. R. Rackstraw, Olivia M. C. Thomas, Emma Piper, S. Walton, M. Smeatham, A. Stephens. The last four are children from the provinces.

BOYS' SCHOOL.—No news is good news.

A ballot will take place on the 13th Jan. 1840, for the admission of five children. There are ten candidates.

ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

It may be doubtful whether we ought, in the slightest manner, to advert to the circulation, at the General Meeting of the 13th November, of a slanderous libel, signed * * * *inasmuch as* cowardice and malice *are among the crimes known as* DETESTABLE. *We shall avoid publishing the wretched libel itself. The Lodge, the name and number of which is appended to the libel, will no doubt assert its honor, as a public duty. Being among those who practice loyalty, arising from a conviction that good principles alone can support any society that is based upon honor and honesty, we feel disgust at the hardihood which has thus attempted to degrade the high character of His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master; and, had not the Meeting attested its character, and passed judgment—certainly, far too leniently—measures would have been taken to prevent the libeller from ever again disgracing the Order. The Brethren whom* en masse *he has calumniated, can take their own part, and the libeller may be safely left to their mode of treatment; but we sincerely express our deep regret, that the first, and the noblest of the Craft, must endure so unmerited an infliction, and from a quarter so wretchedly ignoble.*

At a Quarterly General Meeting of the Governors and Subscribers to this Institution, held at Radley's Hotel, Bridge Street, Blackfriars, (specially summoned) on Wednesday, the 9th of October, 1839,

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Present: Bro. R. T. Crucefix, *M.D.*, (the Treasurer), in the Chair, and about forty five other Subscribers.

The following Letter from His Royal Highness the Duke of Sussex, the Most Worshipful Grand Master, dated the 26th of August, 1839, and addressed to Brothers Crucefix, M'Mullen, Bell, and Watkins, the Committee appointed by the last General Meeting of this Institution, was read:—

AUGUSTUS F., Grand Master.

"Gentlemen and Brothers,

Having received from Brother Crucefix, a note communicating to me various resolutions which had been passed at different Meetings, by several Brethren who have at heart the establishment of some Institution calculated to relieve Decayed and Aged Masons, I feel it incumbent upon me to repeat the statement which I first made upon that subject, at the Grand Festival in the present year. On that occasion I stated, that as to an Asylum or a building, I could not, and never would lend either the sanction of my name, or any pecuniary assistance, inasmuch as I was convinced that it would be a useless expenditure—a waste of money, without the slightest chance of any profitable or beneficial result therefrom; but that if such project were given up, and then the Brethren were disposed to form a plan for granting Annuities, which were to be taken solely from the interest of monies collected, and not break in upon the capital, that to such a proposition I would listen.

Since that time, a proposition was made to me to receive a Deputation on the subject, which I left unanswered, in consequence of seeing a circular which the Committee had in the interim circulated, and which had misrepresented the statement I have here made, without any communication to me.

In the paper now communicated to me, it is stated "the sum of 2,000*l.* shall be the nucleus of a Fund, for the erection of the Asylum."

This, I have no hesitation in saying, is completely at variance with my statement.

From the whole tenor of the paper, it is clear the same disposition and inclination on the part of some individuals, as to the erection of an Asylum, still remains. Now, without imputing motives to any one, there can be no doubt the Craft will be misled in supposing that I have given a silent consent to such a plan, which I am equally determined as before to resist; therefore, unless it is clearly understood that the intention of erecting an Asylum is totally abandoned, I feel myself under the necessity of declining any communication upon the subject.

I hope this will be deemed a fair answer to the application made to me, and as such, I wish it to be communicated to those Brethren who framed the Resolutions upon which the request of an interview with me has been grounded, and which I consequently decline; but to shew that this determination has been taken in conformity with those opinions which have actuated the whole of my conduct in this transaction, I will further add, that until next April, if it please God to spare my life, I will take no further step; but should the Brethren, at that time, have made no advance in the matter, I shall think myself at liberty to state my own plan, when I have no doubt the Brethren will see which is the most

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feasible, and when I shall call upon the Fraternity for that assistance which I have never found them unwilling to afford, when useful objects are proposed for their consideration.

Southwick Park, Fareham,
August 26, 1839.

To Brothers—R. T. CRUCEFIX. J. C. MCMULLEN.
J. C. BELL. Z. WATKINS."

The Letter of the Most Worshipful Grand Master, His Royal Highness the Duke of Sussex, dated the 26th of August, 1839, and addressed to Brothers Crucefix, McMullen, Bell, and Watkins, the Committee appointed by the last General Meeting of this Institution to wait on his Royal Highness, having been read to the present Meeting,—

RESOLVED :—

That the Subscribers to the Asylum for Worthy, Aged, and Decayed Freemasons feel themselves called upon respectfully to state why they are unable to adopt the course therein proposed.

That the Asylum for Worthy, Aged, and Decayed Freemasons was intended to supply a defect in the Board of Benevolence, which being constituted for the purpose of granting temporary relief only, is totally inefficient when the age and infirmity of the applicant demand continued support; and where such temporary relief may be more than sufficient for an applicant's present wants, yet far too small to be of permanent service. And that such defect should be remedied by providing shelter and support for worthy Masons, who from the exigencies of age, infirmity, or misfortune, were destitute of all resources except what charity supplied; whilst it was further and justly considered that in thus specially providing for such a class of applicants, the utility of the Board of Benevolence would be increased, by leaving the application of its funds, where peculiarly serviceable, to cases of temporary distress.

That the consideration of the plan of this Institution was brought before the Grand Lodge of England on the 6th December, 1837, on which occasion a letter was read from the Most Worshipful Grand Master, wherein His Royal Highness was graciously pleased to say that:—

"The Grand Master having learned 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 expences 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." The most Worshipful Grand Master was pleased in that communication further to remark—"that the Brethren are annually called upon to furnish a certain number of Stewards to manage dinners for those two establishments, (the Girls' and Boys' Schools,) which become very irksome and expensive; it would, therefore, be both impru-

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dent 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," having previously warned the Brethren "not to allow their good feelings to carry them away, and, by a hasty vote, peril the charitable institutions already existing."

That with these objections so placed before the Grand Lodge, the question was duly entertained; and it was then unanimously resolved, and was as unanimously confirmed at the next ensuing Grand Lodge—"That this Grand Lodge recommend the contemplated Asylum for the Worthy, Aged, and Decayed Freemason to the favourable consideration of the Craft."

That satisfied with this qualified approval of His Royal Highness, and this unanimous and unconditional recommendation of the Grand Lodge, the Committee of the Asylum for Worthy, Aged and Decayed Freemasons have continued to solicit subscriptions, until a sum of upwards of £2,000 has been subscribed upon the faith that the purposes of the institution would be carried into effect.

That the Subscribers, agreeing in opinion with His Royal Highness—that it was not advisable to commence a building until their funds were sufficient not only for such portion of the building as would be first required, but also for the proper support of its inmates; and being anxious to prove the immediate utility of the institution, passed, on the 22nd December, 1838, the following, among other resolutions—"That an amount equal at least to the interest of the sum invested, shall be applied out of the annual collection of the year, by way of annuities among destitute and deserving Brethren in London and the Provinces."

That the Committee of the Asylum for Aged and Decayed Freemasons subsequently framed certain rules and regulations, touching the qualifications of candidates and the mode of election; which, although susceptible of improvements from future experience, have met with no acknowledged objections, and are fairly presumed to be sufficient to preserve the benefits of the institution to worthy and deserving objects.

That with their vivid impression of the sentiments delivered by His Royal Highness at the last Grand Festival, which they cannot discover to have been misrepresented in any circular issued by them, the Committee of this Institution, whose members have ever been most anxious to conform to the wishes of their Most Worshipful Grand Master, called General Meetings of the Subscribers, at which Permanent Trustees were elected upon the proposition of a Grand Officer, who stated that he had no doubt such election would meet with the approbation of His Royal Highness; certain resolutions having been previously passed and settled as follows:—

"That the said sum of £2,000 already invested, shall remain intact without diminution or increase, as the nucleus of a fund for the erection and endowment of the Asylum, and until a subsequent sum of £7,000 has been raised,

"That the interest on the said sum of £2,000, with all receipts beyond that sum, be applied in making good the annuities to be granted, and in accumulating the said sum of £7,000.

"That until the said sum of £7,000, clear of the said sum of £2,000, shall have been accumulated, the erection of the Asylum shall be deferred; and that the interest only of the said sum of £7,000 shall be applied to the purposes of annuities.

"That on and from the accumulation of the said sum of £7,000, the said sum of £2,000, together with all other monies received by this Institution, and all accumulations of interest respectively, shall be applied as a fund for the erection and endowment of an Asylum."

That in passing these resolutions many of the Subscribers felt that they were postponing the erection of an Asylum to a much later date than they conceived to be desirable; but they did so in deference to the opinion and

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wishes of His Royal Highness; and in order that no misunderstanding or misconception might arise, they deputed the Brethren already mentioned to wait upon His Royal Highness for the purpose of giving such explanations as might be required, and making such modifications in the detail as His Royal Highness might suggest, consistent with the spirit of the resolutions.

That the Subscribers to this Institution, throughout the whole of their proceedings, have been most desirous of deferring to the wishes of His Royal Highness and to the opinion of the Grand Lodge; and having received the qualified approval of His Royal Highness, under date of the 6th December, 1837, and the unconditional and unanimous votes of two consecutive meetings of the Grand Lodge; and seeing also, how eagerly similar advantages are sought for in the public companies of London, as well as in the foundation of the Charter House, they conscientiously believe that the building of an Asylum, as soon as their funds will permit of its erection and endowment, will be highly advantageous to Freemasonry.

That the sum at present vested in the names of the Provisional Trustees, having been subscribed upon the faith that the Asylum should be eventually erected, this meeting conceives that there can exist no right to appropriate the money so subscribed to any other purpose; and that to attempt to do so would be to act in breach of faith towards those who made the members of this Institution guardians of their bounty for that especial purpose; and they feel a strong conviction that on this being submitted to His Royal Highness the Most Worshipful Grand Master, they will obtain his respect for the motives which actuate them, in declaring their inability to divert the application of such money from the object of the donors.

That the utility of this Institution has already been partially proved, by the granting of life-annuities to five aged and worthy Brethren; and that to establish another Charity for granting annuities or pensions only, being a part of the plan of this Institution, would be to divide the interests and resources of Freemasons, and weaken and embarrass the efforts of both; independently of its injurious tendency on the other two Masonic Charities —the Girls' and Boys' Schools. And although the fears entertained by his Royal Highness, in his letter of the 6th of December, 1837, that a third Charity and Board of Stewards would probably interfere with the prosperity of the two (then) existing Charities, have not been fulfilled in the progress of the Asylum for Worthy Aged and Decayed Freemasons, by reason of the latter Charity differing so greatly in its objects from those previously in existence, yet that a fourth Charity, for granting Annuities, being a part of the objects of this Institution, as now in operation, would not only embarrass, but in all probability would "peril the charitable institutions already existing."

And that, for these reasons, although the erection of an Asylum for Worthy Aged and Decayed Freemasons be delayed, in accordance with the recommendation of the Most Worshipful Grand Master, as expressed in the letter of His Royal Highness of the 6th of December, 1837, until a sufficient sum be collected to build the same, and to make a provision for its inmates, the future erection of the Asylum be not abandoned.—(*Minority against*—FIVE.)

It was resolved—

That the Letter of His Royal Highness the Most Worshipful Grand Master, under date the 26th of August last, and the above Resolution this day passed, be printed and circulated among the Subscribers, and that the said Resolution be put for confirmation at a General Meeting to be held on Wednesday, the 13th of November.—(*Minority against*—FIVE.)

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The following notice of motion was then given:—

That it is desirable that there be two elections of Candidates, namely, on the second Wednesday in January, and on the second Wednesday in July.

And it was resolved—

That this Notice of Motion be also printed in the notice for the Meeting to be held on the 13th of November.

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

Nov. 13.—A Special General Meeting of the Governors and Subscribers was held this evening, at seven o'clock precisely, in compliance with the purport of the foregoing resolutions, and for general business. Present: Bro. R. T. Crucefix, *M.D* (Treasurer), in the chair; Bro. Alderman Thos. Wood, and about eighty other subscribers.

The CHAIRMAN drew the attention of the meeting to an anonymous circular, which had been circulated in the room.

BRO. ALD. THOS. WOOD inquired who was the author. The waiter was called, who stated, that he had been requested by some gentleman, whom he could not recognize, to distribute them; which he had done, but was ignorant of the contents.—The worthy Alderman commented severely upon the abominable nature of the circular; and was proceeding to move that the landlord be called in—when a person named * * rose, and avowed himself the author of the circular, and requested permission to read it, which was granted;—but as he took opportunities in so 'doing, to *vary* the expressions, it was unanimously resolved that the Chairman should read the paper.—At the Chairman's having done so,

It was resolved, with only TWO dissentients,

"THAT BROTHER * * HAVING CIRCULATED IN THIS MEETING AN ANONYMOUS PAPER, RELATIVE TO THE AGED MASONS' ASYLUM —THIS MEETING IS OF OPINION, THAT SUCH PAPER IS FALSE AND SCURRILOUS, AND DESERVING THE SEVERE CENSURE OF THIS MEETING."

The Minutes of the last General Meeting were then put for confirmation, and were opposed by two Brothers; the one using as an argument, that we were bound to defer at all times to authority,—and the other, that he had supported the Institution under an impression, that it was to be converted into an annuity scheme.

The confirmation of the Minutes was most ably supported by Brother Alderman Wood, Brothers Udall, Bell, Watkins, Stevens, and others.

THE CHAIRMAN offered a few remarks, and the Minutes were confirmed by a large majority; only ten hands being held up against the confirmation.

BRO. FARNFIELD, the Secretary, stated, that it being now beyond a doubt that a difference of opinion existed between the M.W. Grand Master and the promoters of this Institution, and fearing, from the situation he held in the Grand Secretary's office, it might operate to his injury were he to continue in the office it had pleased the subscribers to elect him to, since the commencement of the Institution—he, therefore, after

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thanking them for past favors, begged to tender his resignation of that office.

Resolved unanimously,—That this meeting regret that Brother Farnfield should feel himself called upon to resign the office of Secretary. That the subscribers are deeply grateful to the Brother, for the industry and ability with which he has filled the office from the time of his appointment; and that the consideration of the resignation be referred to the next meeting of the Committee.

It was also resolved,—That this meeting having complied with the directions they consider to be contained in the letter of His Royal Highness the M.W.G. Master, to be laid before the framers of the several resolutions, deem it respectful to place before His Royal Highness the result of two consecutive meetings; and that a copy of the foregoing resolutions be transmitted to the Grand Secretary, requesting he will take an opportunity of placing them before the Grand Master.

The thanks of the meeting were unanimously voted to the Chairman, and the meeting separated.

COMMITTEE, 11 *Dec.*—The Minutes of the General Meeting of 13th November were read for information, by Brother Farnfield; after which, having delivered up his papers, he retired, at the request of the Committee.

The reference from the General Meeting, in respect to Brother Farnfield, was then entertained—upon which, it was resolved unanimously,

"That this Committee accept the resignation of Brother Farnfield with great regret, and lament, in common with the subscribers, the necessity under which he feels himself placed, of resigning the situation of Secretary to this Institution; and beg to add their cordial testimony to Brother Farnfield's zeal, ability, and exertion, and the services he has rendered to the charity thereby, and to assure him, that in retiring from the office, he carries with him the well-earned and cordial good wishes of the Committee, and the well wishers of the Institution."

That the Chairman be requested to communicate the foregoing resolution to Bro. Farnfield.

Bro. Robert Field, P.M. was unanimously appointed Secretary, *pro. tem.*

The petition of Bro. Clark, formerly of Lodge 49, was approved, subject to the production of certificates.

The Committee for conducting the regulations at St. James's Church, on the 27th instant, when a sermon is to be preached in aid of this Institution, attended to solicit assistance and co-operation; which was most faithfully promised.

THE PAPER CIRCULATED BY * * A MEMBER OF THE * * LODGE, NO. * WITHIN THE WALLS OF THE TEMPLE, AT THE ASSEMBLY OF THE BRETHREN AT THE LAST QUARTERLY COMMUNICATION, HAVING BEEN PRODUCED TO THIS COMMITTEE BY THE CHAIRMAN—

RESOLVED UNANIMOUSLY—"THAT THE STATEMENT IN THE FORMER PART OF THIS PAPER, DISTRIBUTED AT THE LAST GENERAL MEETING OF THIS INSTITUTION, HAS BEEN ALREADY DECLARED TO BE FALSE AND SCURRILOUS, IN WHICH THE COMMITTEE FULLY CONCURS; AND THAT THE PRETENDED REPORT OF THE PROCEEDINGS AT THAT MEETING IS A WICKEDLY DISTORTED, FALSE, ILLIBERAL, AND SCURRILOUS STATEMENT."

The Meeting then adjourned.

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A SERMON, in aid of the Asylum, is to be preached on the 27th December, in the Parish Church of St. James, Clerkenwell, by the Reverend Brother H. R. Slade, *LL.B.*, by permission of the Rev. Mr. Faulkener, and the churchwardens. We shall not be able to give a report in our present number; but hope to gratify our readers in our next. The following Brethren have associated as Committee to conduct the arrangements:—

Joseph Hogan, 169, *Chairman.*	H. W. Johnson, 198	John Durnford, 53
	Thos. Nesbit, 228	Geo. Wm. Turner, 53
Jno. Purdy, 53	H. B. Wakeling, 53	Joseph C. Bell, 108

A Masonic Charity Ball will take place at Freemasons' Hall, on Tuesday, the 14th January, 1840, under the direction of the following

BOARD OF STEWARDS:

Bro. Z. Watkins	President.
Bro. Richard Lea Wilson	Vice-President.
Bro. S. Staples	Treasurer.
Bro. J. Lee Stevens	Hon. Secretary;

AND BROTHERS

J. C. Bell	T. Lamb	W. Shaw
E. Brewster	J. Lane	W. T. Smith
J. Broadhurst	P. Mountain	John Stevens
E. W. Cooper	S. Muggeridge	T. S. Toller
R. T. Crucefix, *M.D.*	J. B. Newcombe	G. W. Turner
J. Dubourg	J. Pike	J. Udall
W. Eccles	W. Rule	J. Weichbrocht
R. Field	E. Sawyer	J. Whitmore
J. Houseman	J. Searle	W. H. Willeter
	W. L. Wright.	

From any of whom Tickets can be obtained—for the admission of Ladies, at 7*s.* 6*d.*, and of Gentlemen at 12*s.* 6*d.*, Refreshments included; or at Bro. Acklam's, 138, Strand; Bro. Jones's, Jun. 78, Cheapside; Bro. Spencer's, 314, High Holborn.

Musard's Band is engaged, and expectation is on tip-toe.

The Profit will be applied to the Fund of the ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

Is it not delightful to witness the moral aid thus pressing forward?—a sermon, to give sanction to the cause—and the amusements of a throng of the gentler sex made the honorable means of approbation.

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THE REPORTER.

We have received several communications from Lodges, but too late for insertion,—among others from the Ionic, Moira, (Patrons' festival), &c., we shall commence with the

LODGES OF INSTRUCTION.

As far as our information permits, the several Lodges are in a good state of work. The Joppa has opened a Lodge of Instruction at the Angel, John Street, Minories. Brothers Benjamin, Lazarus, Harris, and Henry, assisted by their friends, are punctual in their attendance. The Members of the Lodge of Israel support them. Opening and closing in the Three Degrees with one ceremony, is generally the business of the evening.

Brother Thomson and his pupils are all in excellent spirits at their head-quarters.

THE EMULATION LODGE OF IMPROVEMENT, (318). — *October* 4.— The anniversary of this most excellent Lodge, was observed with all customary honour and propriety,—Brother Key presided.

REMOVAL OF THE LODGE TO

THE FREEMASONS' TAVERN.

At length this Lodge of Instruction,—formerly, *par excellence*, termed "Peter Gilkes' Master Masons Lodge",—has made a stout march to *the* Tavern, and there is much promise in the removal. On the first night, as was expected, the Meeting was crowded, and the Brethren were compelled to adjourn to the "Crown" Room, where the first Lecture was most ably worked, and the business conducted in the very first style,—among those present were several provincial Brethren. Brother Key sat as Master; Brothers Graham and Warriner, as Wardens. Brothers S. B. Wilson, — Savage, and many other "operatives" were among the throng.

Having now reached a topmast height as regards locality, we must admit that the next removal of this Lodge, should be to some quarters of its own; and then, indeed, it would set an example, and what a progress it would make in good order, and excellent propriety! Think upon this hint, good friends.

THE GRAND STEWARDS' LODGE.—*December* 18.—*Public Night.*— The second and third Lectures were ably delivered to a delighted assembly of the Craft.

The attendance was unusually thin; the lecturers were, for the second lecture—Bros. Acklam, Hope, Savage, R. L. Wilson, Baumer; for the third lecture—Bros. Key, W. T. Smith, and Lawrence. Bro. Norris presided as W.M.; Bro. Moss, of the Lodge of Israel, officiated as the Organist; and Bro. J. L. Stevens returned the thanks of the visitors to the Lodge.

GIHON LODGE, (No. 57), *October* 17.—The portrait of Brother SATTERLEY. One of the more pleasing duties of our reporter is to record a meeting like the present, which was convened for the purpose of dedicating a compliment to one of the worthies of the Craft, Brother Satterley, whose Masonic zeal and highly prized reputation, have won him the gratitude and the esteem of his Brethren generally, but more especially of the members of the Gihon Lodge, which has been the scene of his useful labours for upwards of twenty years. We will not sully the brightness of this well intended compliment by further remark. The character of the Mason, whose portrait was on this day duly received as part of the

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decorative materials of the Gihon Lodge, is fully appreciated; and this mode of handing down to future Masons, the features of those who have distinguished a by-gone time, is perhaps among the very best that can be conceived—let us fancy a gallery of Masonic portraits, (but all of MASONIC WORTHIES), painted under similar circumstances, by subscription from the members of a Lodge, with the name of the Brother, the title of the Lodge, and the especial record of time, &c.; and then let us suppose a book of reference to be printed, wherein the *actual services* of the individual Worthies (we like the term), should be briefly recorded—would any subject be more prized in itself, or tend to create a more honourable course of emulation?—None. Imperishable, beyond all purple and gold,—it would open to all Masons, without the alloy of tinsel or favour, the bright page of Masonic history, wherein one recorded line would dissolve into thin air all the evanescent expression of unmeaning words and the glare of empty show. Do we wish to see the realization of this hope—WE DO!

The portrait of Brother Satterley, which is a good likeness, but not happily expressed, being duly received, accompanied by some very pertinent observations from the Master, Brother Lyall—the Lodge was closed, and the Brethren retired to refreshment. The social board was graced by several addresses, and some excellent singing. Among the former, the Master gave the health of Brother Satterley, with a retrospect of his services, which was replied to by that Brother, with equal judgment and feeling. Bros. Keddel, Peter Thomson and Chapman, severally addressed the company as visitors; and Dr. Crucefix, on the part of the present and past Grand Officers, acknowledged the usual compliment, and also proposed the "Fair Sex," evidently to the delight of all, who welcomed the toast with acclamation. Brother Watkins, the S. W., sang with much taste; and Brother Ransford with all his accustomed power.

The practice of this Lodge varies from all others; the first business is the banquet, which perhaps few disregard; then the Brethren retire for operative business, and the Lodge closed, they pass an hour in social pleasure. We confess the change did not strike us as an improvement; but when at Rome, we act as Rome does, and we left with regret, ready to be summoned whenever it shall please the W. M. to invite us.

MOIRA.—*October* 22.—The opening of this excellent Lodge has dawned most auspiciously. Two initiations were ably conducted by Brother Bigg, who also delivered the charge, in a very impressive manner. Brother H. Phillips presided at the banquet, in the absence of the Master, Brother Parbury, and gratified a very numerous company by his social deportment and judicious remarks. The address of Brother Bigg, in relation to the initiated Brethren, was especially effective; he took a diffusive range of his subject, then collected his several points with a masterly precision, and concluded his remarks with some pertinent allusions to the pleasure all felt in the society of the new aspirants for Masonic honours. Brother Foord, one of the apprentices, replied to the compliment, in a very neat speech. On the part of the visitors, Brother Gregory, of No. 324, addressed the meeting in very forcible terms, in which he advocated the necessity of such discipline as he had observed in the Moira, and wished it could be transplanted into certain Lodges, which, from other circumstances, were considered to hold a higher rank, but with far less claim to distinction. Brother Crucefix also spoke on the usual mark of respect to the Grand Officers. We must not pass over the peculiarly decorous manner in which the Brethren, upwards of forty, attended to every address; but recruits well and kindly drilled make

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excellent soldiers; neither ought we to omit recording the very judicious and elegant manner in which Brother Brewster presented to the Lodge, a framed portrait of the late Earl of Moira, formerly Patron of this distinguished Lodge. We hope to be favoured by some of its excellent members with such of its "annals" as may be interesting to our readers.

CENTENARY OF GRENADIERS' LODGE, No. 79, OCT. 25.

The warrant was granted by Lord Raymond in 1739, on a petition from several Masons, and constituted by the Deputy Grand Master, Wm. Grœme, *M.D.*, in person.

Among those Lodges whose consistency in usage, and regularity in arrangement, are deserving of record, this Lodge is conspicuous; its minute books have been carefully preserved from its commencement. It has not to fall back upon "time immemorial," for an uncertain date, but its "foundation stone" is preserved in reality, and courts the inspection of the curious critic. The books of the Lodge have been re-bound, for preservation, and will stand the test of another hundred years.

The centenary of Lodges has, within our time, been several times celebrated;—it forms an era of the time; and we had great pleasure at witnessing a scene even more gratifying than the constitution of a New Lodge. In the case in question, one unusual feature was displayed, in the zealous and untiring exertions of a family of Masons, who, for upwards of fifty years, have either been Treasurer or Secretary of this, their Mother Lodge. Those important offices are now united, in the person of their estimable member Brother Neate, P.M.

Brother White, the Grand Secretary, bore honourable testimony to the regularity with which the Lodge affairs had been unremittingly transacted with the Grand Lodge.

Bro. Lawrence Thompson, formerly the Master, and now the honoured guest, was eloquent in his praise of its general propriety. He had initiated Brother Neate into Masonry, and bore thankful remembrance of his great zeal;—himself a member at the Union, and at the Lodge of Reconciliation, was acquainted with all the transactions of the Craft. Others had left this mortal stage for a longer journey. His intercourse with Brother Neate had convinced him of his value, and he only left the Lodge from necessity;—in his earlier life it was up-hill work—then the wine, punch, beer, and pipes, were all introduced; at length came the Grand Master's orders, that all should work alike, and clothe alike; and then poor pillgarlick had to bear much responsibility, for the change caused much confusion. There were then many active Masons; among them, Dr. Pope. However, they have all passed away, and he (the speaker) then one of the Lodge—and now its guest—is almost alone.

Among the guests were Bro. B. Lawrence, and Dr. Crucefix, who addressed the meeting. Br. R. L. Wilson, of the G.S.L. also, on the part of Bro. G. R. Rowe, Bro. Barham, and the other visitors, expressed high gratification on the occasion, and hinted that the Lodge of Unity 82, would hold its centenary in two years, when they would hope to emulate the discipline and the hospitality of their present entertainers.

The health of the Master was neatly replied to by Bro. Robert Graham, who spoke of the Past Masters as Brethren deserving all praise. Brother Kincaid, the immediate Past Master, returned thanks, on behalf of himself and friends.

Bro. Neate's health was most warmly welcomed; as was Br. Lawrence Thompson's, proposed by Bro. Neate, in a very appropriate address. In

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the course of which, he observed, "my father once told me that he had but one duty left—to have his son initiated into Masonry; whereby the principles of honesty and integrity would be expounded to my observation;—and to exhibit their great influence, my own son has asked me to introduce him into the Order." He hoped his son would follow in his steps; and he could not give a better earnest of the future, than by a reference to the past,—his predecessor, Brother Newman, was, for forty years, Treasurer and Member. As Treasurer and Secretary himself,—offices which could not be coveted, unless from a general suffrage—he was happy to say, that his son, although not twenty-one years of age, was full six feet in height, and, therefore, able to bear the burthen of the day; in fact, he was already active in his assistance as his clerk. Brother Neate made many interesting remarks upon the past fifty years, during which his grandfather, father, and himself, had kept the Lodge books and accounts.

"Dr. Crucefix, and the Masonic Charities," with some pertinent allusions to the "Old Mason's Home,"—gave that Brother an excellent opportunity to advert to the past and the present, with some pointed remarks on the Asylum, and its prospects; during which, he implored them to rally round in defence of the "temple," and to stamp the value of their work by the impress of their high moral power.

Br. Sangster, the Senior Warden, returned thanks for the officers of the Lodge; as did Bro. Nutt, on his initiation.

The vocal department was admirably conducted by Bros. Jolly, Atkins, and Robinson. The "*Poculum elevatum*," and "The Entered Apprentice," were executed in brilliant style.

As usual, "The Queen, and the Grand Master," preceded all other toasts, accompanied by demonstrations of loyalty and affection;—and, as a day worthy of happy remembrance, we congratulate the Master and his Lodge upon their high claims to well-merited approbation.

Lodge of Amity, (No. 200).—*Dec.* 17.—The Lodge assembled at the Crown and Sceptre, Greenwich:—amongst the visitors were, Bro. Kincaid, P.G.W. for Surrey; Bro. James Burra, P.M., No. 8, and P.G. Steward; Bro. Hope, W.M., No. 680; Bro. Winsor, P.M, No. 76; Bro. Wm. Thodey Smith, W.M., No. 113; Bro. Hugh Fuller, P.M., Lodge of Honour and Generosity; Bro. Ledger, W.M. Lodge, No. 195; Bro. Richard Lea Wilson, G.S.L. and W.M., No. 661; Bro. the Rev. Lawrence George Newman, Chaplain, Grove Lodge, Ewell; Brothers Gardner, Barlie, Carttar, Brown and Benwell. Bro. Chrees, the W.M. and P.G.D., Surrey, presided for the last time previously to the installation of Bro. Davis, who was unanimously elected Master for the year ensuing. Bro. Leeson, *M.D.*, P.M., was unanimously re-elected Treasurer; Bro. Brown and Bro. Harry Pegg, were by request of Lodge No. 661, duly passed to the Second Degree. The thanks of the Brethren were voted to Bro. Chrees, in the presentation of a handsome Past Master's Jewel; and also for the able and courteous manner in which he had presided over the Lodge. The Brethren adjourned to an elegant and *recherché* banquet.

The musical department, under the direction of Bro. Hobbs, was ably supported, and contributed much to the harmony and conviviality of the evening.

The Lodge of Amity stands prominent in Masonic reputation, for unanimity of opinion, mutual kindness, and general courtesy.

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MASONIC KNIGHTS TEMPLARS.—*Dec.* 9.—A second conference of the Commanders of London Encampments was held this day. An important communication from Dublin was read to the meeting, and ordered to be entered on the Minutes. It was agreed that a reply should be forwarded, expressive of the desire of this meeting to co-operate, as far as in their power, with the very proper views contained in the communication. Other subject matters were considered, but which, at this early stage, it may not be correct to publish.

The Cross of Christ—Faith and Fidelity—and St. John of Jerusalem, have commenced their sessional meetings.

MASONIC CHIT CHAT.

THE GRAND MASTER.—His Royal Highness the Duke of Sussex has been paying a round of visits: in the north his presence has been hailed as an ovation. The Duke of Leeds, the Earls of Durham, Zetland, and Scarborough have shone as princely hosts to their honoured guest, whom they have entertained as became the "first gentleman of England." Masonic meetings have been held, at which the Brethren have acclaimed the Grand Master, and testified their loyalty to their Queen, and their veneration for her illustrious uncle. The Duke of Cleveland had invited His Royal Highness, but, from severe indisposition, could not receive him. Lord Dinorben, Col. Wildman, the Earl of Leicester, and others, will, it is expected, be honoured by the presence of the royal visitor.

His Royal Highness the Duke of Sussex has received, during his sojourn in the north, several addresses from public bodies; among them, those from Durham and Newcastle claim especial attention, for the sentiments they breathe, and for the excellent language in which those sentiments were conveyed. We regret that want of space prevents our giving the addresses at length, as well as the several answers of His Royal Highness.

PRINCE GEORGE OF CAMBRIDGE.—It has been very currently reported, that this distinguished scion of the House of Brunswick is about to be initiated into Freemasonry, and that the Prince of Wales' Lodge (324), has been selected for the honour of receiving His Royal Highness. It is also believed that the Lodge of Antiquity will obtain the distinguished honour of initiating the young Prince.

LORD DURHAM.—This distinguished and excellent nobleman attended a meeting of the Natural History Society of Newcastle-on-Tyne last week, when his health was proposed by the Bishop of Durham. "For the best reasons," the Right Rev. Prelate observed, among other passages of an admirable speech, "certain subjects were excluded as topics of discussion at social meetings, and therefore he dared not allude to many parts which stood pre-eminent in his noble friend's conduct and character; but there was one point connected with his public capacity to which he might allude, because he believed his good conduct in it was acknowledged by all men of all parties; and because, also, the situation which he had filled enabled him to render a most important service to

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this society, for which he deserved their special thanks. He alluded to his delicate and difficult situation as ambassador at the Court of Russia, in which, by the acknowledgment of all men, he demeaned himself in a way which was never exceeded, if it ever were equalled, by any one in the diplomatic character that ever proceeded from this kingdom. They were all aware how much the commercial residents of Russia were indebted to him in elevating them in the scale of society. His noble friend had conducted himself in such a way as to conciliate the favour of the mighty prince whom he was visiting, without compromising the independence of an English nobleman, or tarnishing the honour, the character, or the interests of his country." The health of the noble Earl was subsequently drunk with three times three and great applause.

The Earl of Durham then rose, and begged to express his best thanks for the honour which had been conferred upon him, more especially to his right reverend friend, for the very flattering and complimentary terms in which he had introduced the toast to their notice, as well as to the company for the cordial manner in which they had responded to it. He had felt most strongly—and he trusted that in the course of his life he had felt and acted up to the principle—that there were many situations, fortunately and happily, many neutral grounds in which it would be unbecoming and wrong to introduce any subjects on which the company assembled were not in harmony and in unison; and he trusted he would also receive credit from them, when he stated that it was now, nearly to a day, he thought, twenty-six years ago, when he first addressed a meeting of his neighbours in that very room, but that, in the course of a stormy political life, he never refused, whilst vindicating the sincerity and truth of his own opinions, to give full credence to the assertion that others entertained their views with no less sincerity, however much they might differ from himself. He also felt it to be most agreeable to his nature to seek out neutral ground, which might be occupied by all parties in the support of such glorious objects as that society had in view. He had further deemed it to be his duty, ever since he had had the management of his own property, to endeavour so to manage it, that he might not merely make it subservient to his own pleasure, but also to increase the happiness and the prosperity of his fellow-creatures; and he felt convinced that those who were anxious for the intellectual advancement, and consequent tranquillity and security of the people, must seek those useful objects by placing before mankind the great works of nature, and raising them in the scale of intellectual being, far rather than by leaving them to the prey of ignorant and corrupt agitators, who only acted upon their prejudices and their feelings, for the purpose of some paltry, petty, and pecuniary interests. He implored the company, therefore, *if his residence in this country should not be long—if the state of his health should oblige him to seek for health and repose in other climates*—never to forget, that if these classes were led away to break in upon the peace, tranquillity, and good order of the community, it would be not merely because a few reckless individuals had started to their head, but because their natural leaders and protectors did not take the proper mode to teach them better things—(applause)—by diverting their attention from indulgence, vice, and drunkenness, and leading them to the contemplation of objects such as those embraced by this society. These were his motives for intruding himself upon their notice that day; not merely to advance philosophy

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and science, but to ameliorate the condition of the great masses of the people, who, if they were not attended to, might be made the means of destroying all happiness and respect for, and all peace and security under, the constituted order of things."—(Applause.)

We sincerely trust that the lines we have marked above do not imply any contemplated departure from England by the noble lord.—*Taunton Courier, Oct.* 23, 1839.

THE EARL OF DURHAM.—A deputation, consisting of Dr. Brown, Bernard Ogden, E. Muschamp, William Bell, and A. J. Moore, Esqrs., waited on the Earl of Durham, at Lambton Castle, to invite his lordship to a public dinner, in Sunderland. His lordship received the deputation in a most courteous manner. His reply was as follows:—

"Lambton Castle, Oct. 25, 1839.

"GENTLEMEN,—I beg to express to my friends at Sunderland my warmest thanks for this fresh proof of their regard and esteem. I regret extremely that the engagements I have made, during the limited period I have to stay in this county, will prevent me from accepting their flattering invitation: but I feel equally sensible of the kindness of their intentions, and of the value of this manifestation of their esteem.

"I am, Gentlemen, your obliged humble servant,

"DURHAM."

The following is a correct list of the guests at Lambton Castle, during the stay of H.R.H. the Duke of Sussex:—The American Minister and Mrs. Stevenson, Marchioness of Normanby, Earl and Countess Grey, Earl and Countess of Zetland, the Bishop of Durham, Duke and Duchess of Cleveland, Lady Georgiana Grey, Sir H. and Lady Williamson, Mr. and Mrs. William Lambton, Colonel and Mrs. Grey, Colonel and Mrs. Tower, Dr. and Mrs. Headlam, Mr. Ord, *M.P.*, and Mrs. Ord; Honourables F. Grey, W. Grey, E. Bouverie, and J. Dundas; Messrs. Ellice, *M.P.*, C. Buller, *M.P.*, Easthope, *M.P.*, Hawes, *M.P.*, White, *M.P.*, Blackett, *M.P.*, the Mayors of Durham, Newcastle, and Sunderland; Sir C. Sharp, Sir J. Doratt; Revs. J. Shipperdson, G. Townsend, Blane, and Midgeley; Messrs. J. Cookson, Fawcett, Spearman, H. Witham, C. J. Bigge, Ilderton, W. Williamson, T. Fenwick, Morton, Buddle, A. Donkin, Losh, Charnley, Armstrong, J. Brockett, W. Brockett, Greenhow, W. Loraine, Willis, G. Hawks, Cowan, Dale, Morrison, Kell, Laycock, Hutton, Haile, Ramsay, Crawfurd, W. Bell, Ogden, Chaytor, Dr. Brown, Spoor, Featherstonhaugh, Robinson, Moore, R. Brown, J. C. Carr, W. Carr, Muschamp, Kidson, Kirkaldy, Shields, Bonomi, Hobart, Bignal, Storey, Ward, Crondace, Hutchinson, Allan, Mather, Shortridge, J. Wawn, E. Wawn, T. Young, Oyston, Hargrave, Anderson.

FREEMASONS' LODGES.—The late Act for the prevention of unlawful oaths—or, more properly the Act for the entire suppression of Orange and Ribbon Lodges—renders it necessary that two Members from each Lodge of Freemasons shall go before a magistrate, and make oath that the Lodge was in existence previous to the passing of the Act, and that it is the same society. Lodge 271, in this city, was registered on Thursday, conformably to orders from the Grand Lodge.—*Limerick Paper.*

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ANTIQUITY.—Brother H. A. Hoare has presented a very chaste and handsome organ to this Lodge. It is also to be used in the St. James's Chapter, which is attached. The old organ has been repaired, and placed in the upper chamber, which has been beautifully re-decorated.

HINTS TO PARTIES LAYING FOUNDATION STONES.—How much valuable and useful information of the actual existing state of arts and knowledge at any period might be transmitted to posterity in a distinct, tangible and imperishable form, if, instead of the absurd and useless deposition of a few coins and medals under the foundations of buildings, specimens of ingenious implements, or condensed statements of scientific truths or processes in arts and manufactures, were substituted! Will books infallibly preserve to a remote posterity all that we may desire should be hereafter known of ourselves and our discoveries, or all that posterity would wish to know? And may not a useless ceremony be thus transformed into an act of enrolment in a perpetual archive, of what we most prize, and acknowledge to be most valuable?—*Herschel.*

THE TEMPLARS.—On the 12th of October, 1307, now 532 years ago, an order was issued to arrest all the Knights Templars throughout the kingdom, without even excepting the Grand Master. From that moment, the Order of the Temple, which the ambition of its adepts had rendered obnoxious to the prince, and its wealth had rendered an object of cupidity, ceased to exist. The unhappy knights, after remaining a long time confined in the dungeons of the inquisition, and undergoing all sorts of torture, were at last burnt alive, as having been convicted of immorality, sorcery, and signing a compact with the powers of hell. This order, nevertheless, is not yet extinct. Since 1830 it has been revived; and, a short time ago, M. de Montalivet, who, it is said, has succeeded the *pedicure* Palaprat in the post of Grand Master, presided at the reception of a number of knights, in a richly-ornamented apartment, situate No. 16, Rue Notre Dame des Victoires. Every year the adepts celebrate the anniversary of the death of Jacques Mole.—*Capitole.*

PRESENTATION OF PLATE TO C. J. K. TYNTE, ESQ., P.G.M. FOR MONMOUTH.—On October 29th, upwards of three hundred gentlemen sat down to a dinner at the Assembly Room, in Taunton, for the purpose of presenting a piece of plate to C. J. K. Tynte, Esq., one of the late respected representatives in parliament for the Western Division of Somerset. At three o'clock, Sir T. B. Lethbridge, Bart., took the chair, and on the removal of the cloth, proposed various loyal and constitutional toasts, with appropriate introductory remarks, which were warmly responded to by the company. Several gentlemen addressed the guests in eloquent and patriotic terms, after which the handsome service of plate was presented to Mr. Tynte, in the name of the subscribers, by the president, with an eulogy on the public meritoriousness of conduct which had led to so popular a manifestation of respect and gratitude. The plaudits attendant on this address having subsided, Mr. C. J. Tynte acknowledged the liberality of the subscribers in a manly and eloquent speech of considerable length, which at its conclusion received the most enthusiastic and long-continued cheers of the assembled guests. The plate consisted of a massive pair of wine-coolers and salver, on which was an appropriate inscription.

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WEST SOMERSET REGIMENT OF YEOMANRY CAVALRY.—The banquet given by the officers in honour of their gallant and esteemed Colonel, Brother Tynte, on the 13th, was indeed worthy the gratifying occasion. The committee most ably accomplished the duty entrusted to them, namely, to exhibit every testimony of respect and regard of the officers to the excellent man by whom they have the pleasure of being commanded. We have seldom witnessed a more splendid spectacle; and it is certain the circumstance will long exist among the most agreeable recollections of this distinguished regiment. The large room at the Castle was decorated with a profusion of flowers and evergreens, among which waved the eight superb standards of the regiment, posted in commanding positions, flanked also and immediately supported by a brilliant staff of numerous silk and embroidered banners (kindly lent by Mr. Eales White), thrown out in front as most effective skirmishes; the magnificent vase presented by the officers to Colonel Tynte ornamented the centre table, and the sideboard was graced with the massive salver, the offering of the non-commissioned officers and privates to their esteemed commander, and the elegant candelabrum presented to Captain Maher by Colonel Tynte and the officers of the regiment, in testimony of their estimation of his merits as an officer and a man. The variety of the different uniforms added considerably to the splendour of the interesting scene, while the display on the banquet table, together with the selection of viands and wines, justly proclaimed Pattison's Castle Hotel as among the best of the west. At six o'clock Captain Sandford, *M.P.*, took the chair, and Capt. Maher was called to the vice-chair, amid smart and reiterated vollies of satisfactory demonstrations. On the right of the chairman we observed Col. Tynte, Col. Sir Charles Dance, *K.H.*, Capt. Pipon (85th), Major Coles, Capt. Pinney, *M.P.*, Capt. Groves (Rifles), Capt. Graham, Ensign Tynte (85th), &c.; and on the left, General Sir John Slade, Major Tynte, Capt. Keates, Cornet Tynte, Rev. E. T. Halliday, Capt. Carew, Capt. Dickson, Capt. Marriott, &c. &c. About seventy sat down to this elegant entertainment; the regimental band was in attendance in full dress, and played many appropriate and martial airs on the announcement of each toast, with their accustomed excellence.

THE NAWAB JUBBAR KHAN, brother of Dost Mohammed, the chief of Cabool, supposed Captain (now Sir Alexander) Burnes to possess the secrets of the philosopher's stone. "I informed him," says the latter, "that I belonged to a sect called Freemasons, and gave some account of the Craft. It was an institution, I said, where, though we did not change the baser metals into gold, we sought to transform the baser and blacker passions of man into philanthropy and charity. He particularly requested that he might be admitted into the Fraternity without delay; but, as the number of the Brethren must be equal to that of the Pleiades, I put it off to a convenient opportunity. He confidently believed that he had at last got sight of magic in its purest dye; and had it been in my power, I would have willingly initiated him."—*Burnes' Travels to Bokhara.*

We hope that recent circumstances may again bring Brother Burnes into friendly contact with the worthy Nawab; and that he may be enabled duly to induct that curious inquirer into the mysteries of the Masonic alchemy. Such a convert might not be without his use to the cause of humanity.

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BIRTHS.—September, at Belleisle, Co. Tipperary, Viscountess Avonmore, of a daughter.

Lately, at Taunton, the lady of Brother Frederick May (327), of a daughter.

MARRIED.—October 31, Brother James Elton, P.M. (280), Tiverton, Past Prov. G.W., &c., to Esther, daughter of John Sheppard, Esq., Grosvenor Street.

Obituary.

EPITAPH IN HADDINGTON CHURCHYARD.

If modesty commend a wife,
And providence a mother,
Grave chastity a widow's life,
We'll not find such another
In Haddingtown, as *Marion Gray,*
Who here doth lie till the doomesday.
Monteith's Theatre of Mortality.

DEATH OF THE MARCHIONESS OF SALISBURY.—We have the melancholy duty to announce the dissolution of her ladyship, which took place after a painful illness of nearly nine months. It appears, that at four o'clock a fatal change was manifest, and the noble marquis, with Lord Cranbourne and the other youthful members of the family, were summoned to the chamber of death to take a last farewell of a devoted wife and affectionate mother. Her ladyship had to the last a deep sense of her approaching end, and displayed the resignation of a zealous Christian. It is needless to say the marquis is inconsolable at the irreparable bereavement he has sustained. Her late ladyship, who was the only daughter and heiress of the late Mr. B. Gascoigne, was married to the Marquis of Salisbury the 2d February 1821, when the family assumed the name of Gascoigne Cecil by sign manual, and has left issue five children, the eldest of whom is Viscount Cranbourne, born the 29th October, 1821. We understand the disease to which her ladyship fell a victim was dropsy.—*October* 15, 1839.

THE FUNERAL.—Tuesday morning, the 22d, the mortal remains of the Marchioness were conveyed from the mansion in Arlington street, to their final resting-place in the mausoleum at Hatfield. After a short delay the cortège proceeded to Hatfield Church, the road being lined on each side by thousands of the tenantry and trades-people of the country for miles around. At the farm, the Marquis of Salisbury, with his two eldest sons, Viscount Cranbourne and Lord Robert Cecil, who have been at Hatfield House since the death of the Marchioness, stepped into the first mourning coach, the other two being occupied by the upper servants. It was nearly five o'clock when the funeral cavalcade arrived at Hatfield Church. The interior of the sacred edifice was crowded to excess. The prayers for the repose of the dead were read in a feeling manner by the Rev. Mr. Peile. The prayers being concluded, the reverend gentleman read the solemn and deeply impressive burial service of the Church of England. The body was then placed in the ancestral vault, which contains the remains of upwards of thirty members of the illustrious family of Cecil. The noble Marquis appeared throughout deeply affected. It was nearly six o'clock

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when the church was cleared. Since the death of the Marchioness, the workmen and labourers employed at Hatfield-house in completing the recent extensive alterations, about 150 in number, were, by his lordship's orders, not allowed to go on with their work in the house, but otherwise employed, the noble marquis at the same time directing that they were to receive their full wages.

The Earl of Kingston died Oct. 18, at the family residence, Hull-place, St. John's Wood. The late Earl, who was Viscount Kingsborough in the Peerage of Ireland, and Baron Kingston in the Peerage of the United Kingdom, was born the 9th of April, 1771, and succeeded his father, the second Earl, on the 17th of April 1779. On the 5th of May, 1794, his lordship married the Lady Helena Moore, daughter of the Earl of Mountcashel, and aunt of the present Earl, Lady Jane Peel, wife of the Right Hon. W. Yates Peel, and Lady Robinson; by whom his lordship has left issue Viscount Kingsborough (now Earl of Kingston), who was born in 1795. The late Earl was elder Brother of Viscount Lorton. Several noble families are placed in mourning by the death of his lordship.

The deceased Earl was Past Grand Warden of the Craft—had served the office of Grand Steward—was, for many years, a member of the Grand Stewards' Lodge,—he was, also, Vice Patron of the schools. Some years since he was very actively engaged in some Masonic proceedings with the late Brother Daniels, during the meetings in Burr Street. A portrait of his lordship was, for several years, in the Royal Naval Lodge, its removal from which caused some inquiry.

Sept. 18.—Brother John Sweatman, *M.D.*, æt. 39;—he was initiated in the Prince of Wales's Lodge, on 20th June, 1828; and was a subscribing member, until his decease. He served as Grand Steward 1831-2; joined the St. Thomas's March 17, 1829, and withdrew in Dec. 1836;—was exalted in Prince of Wales's Chapter 1830, and joined the Chapter, No. 9, in 1833; in both of which he held office.

Brother Sweatman was son in-law to the late Mr. Chevalier, was twice married, and left a numerous family. His complaint was dropsy; he had been frequently tapped; but was cheerful and resigned to the last.

Br. Thomas Roberts, lately, at Canterbury Place, Walworth, aged 72 years, formerly clerk at the Post Office, Exeter; he afterwards resided at Burton Bradstock, and presided over the Royal George Lodge, Bridport, with the greatest ability, and is deeply regretted by all that knew him.

Lately, Brother W. Norris, upwards of 70 years of age. He was inititated 21st May, 1798, in the Lodge of Emulation, then No. 12; joined the Grand Stewards', in 1800,—and succeeded his father-in-law, Brother Stephen Clark, (who died in 1799), as Treasurer of both Lodges. In 1837, increase of years and consequent infirmity, obliged him to retire,—he was elected an Honorary Member of the Emulation Lodge. An address of condolence from the Brethren, (who put on Masonic mourning in respect to his memory), has been presented to his esteemed son, Brother S. C. Norris, one of the present Grand Deacons. The Grand Stewards' Lodge presented a handsome Cup and Cover to Brother W. Norris, on his retirement, as a mark of their respect and esteem, for one whose unassuming manners and general conduct were remarked by all who knew him.

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On the 18th of October, at his residence, Bule Street, Birmingham Brother SAMUEL ADKINS, aged 73. He attended the Annual Meeting of the Provincial Grand Lodge, held in that town on the Monday preceding his death, and seemed to be in better health and spirits on that day, than he had for a considerable time previous. He held the office of M. C. in this Lodge for a number of years, under the present Right Honourable the Earl Ferrers, by whom, and the whole of the Brethren, he was highly esteemed. He was initiated into Masonry in the St. Paul's, No. 51, at Birmingham, in the year 1793, and continued a regular subscribing Member thereto until the time of his death. The Members thereof have presented to his bereaved relatives, a suitable address, signed by the whole of the Members in open Lodge.

On the 21st of November, Brother CHARLES DOWNES, aged 85, at the residence of his son, the Rev. James Downes, at Walsal. For nearly forty years, he was a faithful, diligent, and highly approved Master of the Free Grammar School of King Edward the Sixth; greatly respected for his integrity, uprightness, and truly Christian piety, and was much endeared to his now sorrowing family, both for his affectionate regard, and truly patriarchal age. He was one of the oldest Freemasons of Birmingham, and Master of the St. Alban's Lodge, in that town, for several years. He was a strict disciplinarian in the different Ceremonies and Lectures of that beautiful Institution; and on more than one occasion, had received public testimonials from the Brethren, by whom he was most deservedly respected.

On the 29th of November, Brother JOHN GRAVES, aged 66. The deceased had for nearly forty years, exemplified the character of an upright and honorable Mason. He was greatly respected as a Member of the Nelson of the Nile Lodge, for his mild and unassuming manner. But his Brethren liberally contributed to the consolation and support of his earthly home,—and attended his remains to "the house appointed for all."

BROTHER JAMES JARDINE, Depute Master of the Canongate Kilwining Lodge, Edinburgh, expired a few weeks ago at the house of his father, Sir Henry Jardine. All Brethren will sympathise in the affliction of the respected Parent and Brother, more especially the Members of the Canongate Kilwining; who have experienced the severe loss of an active, sincere, and resolute supporter of the Constitutions; who was so candid and considerate in his judgment of the actions and opinions of others—as to make him respected by all.

BROTHER A. CUMINE, Another Officer of this Lodge (J. W.) comparatively a young Mason, but with high promise of proficiency,—met, but recently, an untimely death, by the bursting of one of the barrels of his gun, the shot entered his forehead. He had only been called to the bar about three years ago.

On the 13th of December, Brother W. COMERFORD CLARKSON, of Doctors' Commons, aged 82, P.G.T. and P.M., of the Grand Masters' Lodge. He served the Office of Grand Steward for the Globe Lodge, and was a Member of the Grand Stewards' Lodge, at his decease.

On the 13th of December, JUDITH, wife of Brother James Anderton, Esq., (P.M. St. Thomas's Lodge), Bridge Street, Blackfriars.

Lately, Brother ROSSETER, Lodge 357, Shepton Mallett. He was a sincere friend, a Brother anxious for improvement, of pleasing manners, and of an intelligent mind.

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PROVINCIAL.

GUILDFORD, *December* 6, 1839.—The Hon. G. C. Norton, Prov. S.G.W. for Surrey, was duly installed W.M. of the Royal Alfred Lodge, No. 655. Amongst the numerous assembly, we noticed the Deputy Prov. G.M. for Surrey Bro. Francis, Bro. Andrew, P.P.S.G.W., Bro. Kincaid, Prov. J.G.W., Bro. Phillpots, P.G.S.B., Bro. Mays and Bro. Chrees, Prov. Grand Deacons, Bro. Thompson, Prov. S.G.W. for Essex, Bro. Richard Lea Wilson, Grand Stewards' Lodge, and W.M. of the Croydon Lodge, and the Masters of all the other Surrey Lodges, &c.

The Right Hon. the Prov. Grand Master, Lord Monson, being engaged in some Masonic duties at Brighton, was necessarily absent. Many other Brethren were detained in town under an impression that the initiation of Prince George of Cambridge was to take place the next day, by his royal uncle, the Duke of Sussex, in the Prince of Wales's Lodge.

The Brethren were most ably presided over at the banquet by the W.M., the Hon. G. C. Norton, whose courtesy to the Brethren was the theme of admiration; his several addresses were delivered with appropriate reference to Masonic and social propriety. We wish him health to go through his office in the same inimitable manner he has commenced, and only regret that our limits prevent us from doing him better justice. The songs were good, and well arranged.

CROYDON.—The Frederick Lodge and Chapter concluded their labours on the 26th October; in the former a candidate was initiated, and in the latter two Companions were exalted. We wish we had space to enter into a review of all the circumstances connected with the revival and progress of Masonry in Surrey, and more especially of the Frederick Lodge and Chapter. The present Master of the Lodge, and first Principal of the Chapter—Brother R. L. Wilson, will shortly retire from the Chair, which he filled with the highest honour to himself, and with undoubted satisfaction to the Brethren. His Brother in a double tie of fraternity—Bro. Edward Wilson, will succeed him in the Chair of the Lodge; there is not a single point in the courteous conduct and general arrangement of his predecessor, in which he will not do well to follow out, in order that he may do justice to others and credit to himself. Bro. Kincaid will probably succeed to the supreme Chair in the Chapter; his name is a hostage that comfort and discipline will be equally regarded.

GRAVESEND.—We are progressing well here; our excellent Master—Bro. Key, is indefatigable in his office; we must do something to prove ourselves worthy of his care and attention. He has suggested that a Masonic library should be formed,—we shall commence with the Review, and Dr. Oliver's new work. A Lodge of Instruction is open, and we intend to support the Masonic Triangle of Charity.

HERTFORDSHIRE.—The serious domestic affliction which has befallen the most Honourable and Right Worshipful the Marquis of Salisbury, the P.G.M., has cast a gloom over the several Lodges which he has been so instrumental in bringing to their highest state of creditable perfection.

The Cecil Lodge set the example, which was immediately followed

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by the Salisbury, Watford, Hertford, and St. Alban's Lodges, all of which called Meetings of Emergency to offer their condolence to the Provincial Grand Master upon the demise of that universally esteemed lady—his much-beloved wife. The various addresses are expressive of the affectionate regard entertained for the person of the Marquis, and breathe a fervid hope that a merciful Providence will impart consolation under his bereavement.

Brother Harrison has been re-elected W.M. of the Salisbury Lodge, at Waltham Cross, where a R. A. Chapter was held on the 18th instant. The Cecil Lodge is progressing well, the members amounting to thirty-three, and the St. Alban's have added three to their number.

BIRMINGHAM, *Oct.* 14.—The annual meeting of the P.G.L. of Warwickshire was held at the Union Hotel, Birmingham. The Brethren assembled at one o'clock, when the D.P.G.M., Mr. N. L. Torre, (editor of the *Leamington Chronicle*), and the officers assembled, took their stations, with the usual formalities. The P.G.L. was then opened in form, and with solemn prayer. The business of the meeting was transacted, and P.G. officers for the year invested with their jewels,—a handsome new set of which has lately been presented to the Lodge by that old, respected, and consistent Mason, the Earl of Ferrers, under whose presidency, during periods of unexampled interest to the Craft, the province of Warwick has ever upheld a principle of healthful action, which has produced the happiest results. It is a fact deserving of especial notice, that never were the funds of the P.G.L. in so favourable a state; and this reminds us of the active services of the Treasurer, to whom the Brethren are under many and lasting obligations for the zeal and efficiency which he has brought to their service. At four o'clock the Brethren sat down to banquet, and the conviviality was worthy the many happy souls assembled in fraternal affection, peace, goodwill, and charity. Bro. Torre presided in the East, whilst the honours of the table in the West were discharged by Bro. Lloyd, of Handsworth, and in the South by Bro. C. Harris, of Warwick. The health of our young queen (as a "Mason's daughter") was received with great enthusiasm, and drank with suitable honours. "The beloved consort of our late Royal Patron, William the Fourth," was the next toast, and it was responded to with hearty cheers. A bumper was then filled to the Masonic Ruler, H. R. H. the Duke of Sussex, who for more than a quarter of a century has enjoyed the high privilege of officiating as Grand Master of the Order. "The health of the Earl of Ferrers, P.G.M. of Warwickshire," was accompanied with an universal wish that the day might be far distant in which the misfortune of a separation from that aged nobleman might ensue. "The healths of the D.P.G.M., and the other provincial officers," were drank with a quick and hearty Masonic fire, and acknowledged, in appropriate terms, by Bros. Torre and Atkins, D.C. Bro. Ribbans, (of St. Paul's Lodge, Birmingham) in an address marked with great fervour and eloquence, proposed "The Masonic Charities," and concluded by calling upon Bro. J. Sharp, jun. (editor of the *Leamington Courier*) to enlarge upon the interesting topic. Bro. Sharp responded to the call, in some brief remarks, which were favourably received, congratulating the Brethren upon the prosperous condition of "the Charities;" alluding to the recent handsome contribution from St. Paul's Lodge, Birmingham, to the Girls' School; and remarking upon the perseverance of many of the Craft in their advocacy of a most high and

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benevolent principle, as instanced in the cause of "The Asylum,"—that fixed resting-place for the Aged Mason, in the munificent support of which the Fraternity at large

> "Pour the wine of Charity around,
> To bless and fertilize the ground."

The healths of the Officers and Brethren of the Birmingham Lodges were acknowledged by Bros. Lloyd and Chinn; those of the Leamington Lodge by Bro. Adams, and of the Shakspeare Lodge, Warwick, by Bro. J. Sharp. Another toast—"The health of Bro. Hughes, Grand Secretary of the South Carolina Lodge," was responded to by that gentleman in an appropriate speech. Many excellent addresses were made in the course of the evening, and the hilarity of the meeting was increased by the vocal strains of many of the Brethren. The labours of the day, as they began in order, were continued in peace, and closed in harmony about nine o'clock, in expectation that as the Brethren had happily met and parted, so happily they would meet again.

October.—St. Paul's (51).—After the conclusion of the ceremonies, the Worshipful Master moved, and Brother P.M. Lloyd seconded—

"That the required sum of money be paid out of the Lodge funds to the Treasurer of the Royal Masonic School for Boys, so as to establish the Senior Warden of the St. Paul's Lodge, No. 51, for the time being, a life governor of the Boy's School," which was carried unanimously.

At the banquet, after the usual Masonic toasts had been given, the W.M., Brother Ribbans, rose and addressed the meeting as follows:—

"Brethren and Friends,—It is an observation as common as a proverb, that nothing is more to be lamented, when we are engaged in works of charity, than a *hand* without a *heart*. I would do justice to the toast I am about to propose, but I find myself unequal to the task. I am too sensible of my own insufficiency to venture with any thing like confidence upon a topic which requires no mean talent to be treated as it deserves.

"True charity must be supported by strict principles of honour and of virtue; and he who ventures in the path of charity with other sentiments, had better not pollute her sacred courts. But restraining passion within the bounds of reason, and uniformly acting in all the various relations of life upon one steady, consistent principle of approved justice and beneficence, he only can be accounted charitable who 'visits the fatherless and widow in affliction, and keeps himself unspotted from the world.'

"In tracing the laws of Freemasonry, it seems evident, I think, that, by the frame of a Mason's moral constitution, he is disposed to consider himself as standing in some degree of social relation to the whole family of mankind; and, if this be the Mason's creed, how much more must he consider himself a Brother to the Fraternity of which he is a member. There is much to be admired in genuine Masonry;—there is a courage in him who openly avows himself to be a Mason, which the popular world cannot appreciate. Initiated into mysteries of a holy and reverential character, we are bound to do exactly as we would be done by, to protect innocence, and to provide, as far as prudence dictates, for the destitute and needy. And, whilst engaged in consulting inclination, let us ever remember our 'duties to our God, our neighbour, and ourselves.'

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"I need not 'dilate upon the excellence of charity,' after referring you to the 13th chapter of the 1st Corinthians. Although I have no treasures to cast indiscriminately into the fund now progressing for the laudable object of securing a life governorship of the Asylum to our Junior Warden, for the time being, in perpetuity; and although I hope I have no boastings about my own intentions, yet I do glory, and I will continue to glory, in the full force of that feeling which now prompts me to beg of you all to remember, that the toast I am about to propose is one which we are all called upon to support with heart, and mind, and strength,—a toast which every Brother will reflect upon with remembrance of what the Great Architect has done, and still continues to do for us. Although, Brethren, I have met with a powerful opponent to the motion carried this day—'That every Brother promoted from the St. Paul's Lodge, Birmingham, to any office in the P.G.L. of Warwickshire, shall give to the Asylum fund, now raising to secure a life governorship to the office of our Junior Warden, and when that object is effected, shall pay to the Asylum fund the sum of one guinea,'—yet neither that nor any other opposition for the benefit of the charity, shall ever check my humble endeavours to render the circle of the Masonic duties of the Lodge to which I may attach myself, *complete*. I was one of the first of the few who publicly offered a mite for the Asylum—even when many arrayed themselves under the flag of opposition. Nor was it an easy matter to overcome the powerful arguments which were adduced against the measure, until TRUTH burst forth in all her brightness, and beamed her startling and convincing rays into the deepest recesses of opposing hearts.

"Doubt then steadily subsided to give place to perseverance, and the chaplet of philanthropy was placed on the brow of our honourary member, the Treasurer to the Asylum, whose zeal in the cause has secured to him the friendship of hundreds of his applauding Brethren.

"Let other Lodges of this province, in this era of Masonic prosperity, unite under our banner, even though at the expense of occasional fasting; and thus shall we secure to ourselves the silent satisfaction of 'having embraced an opportunity of practising that which we profess so much to admire.'

"You will perceive, however, Brethren, that pure charity does not consist in the merely 'visiting the fatherless and widow in affliction;' it is not merely contributing our money to relieve the wretched;—if this were all, who amongst us would not purchase *contentment* in this life, and happiness in the life to come? No, my Brethren, true charity *will* do all this; pure and undefiled charity *will* visit and relieve the forlorn and destitute, and she will teach us '*to keep ourselves unspotted from the world.*'

"As nothing could have induced me to accept the office of your Master but the zeal I entertain for the principles on which our society is established, and as long, Brethren, as I have the honour and the pleasure to preside over you, my theme shall be THE CHARITIES OF OUR ORDER; and as soon as I discover that theme to be neglected, and my endeavours for the old man unsupported, I shall conclude that the time has arrived for me to make room for one more congenial to your wishes; but, I greatly mistake, if ever I shall discover a majority of the members of this Lodge disposed to relax in this point of our profession. And while we continue to increase in useful, good, active, and generous members, and in that fund of universal charity which we profess, I shall

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feel it my duty, as a Mason (independent of the pleasure I always experience in your company), to obey your summons, and to assist in all works of usefulness and brotherly love.

"I thank you sincerely and heartily for your support on all occasions, and now beg of you to join with me, and with each other, in giving, with all due honours,—

THE GRAND TRIANGLE—THE MASONIC CHARITIES."

The next toast, "Our Visiting Brother Nathan, and Prosperity to the Lion and Lamb Lodge," was responded to by the worthy Brother in very neat and appropriate terms, in which he did not omit to mention the benefits conferred on Masonry by that indefatigable veteran, Brother Thompson, and by the unparalleled perseverance of the talented and enterprising editor of the "Freemasons' Quarterly Review."

The St. Paul's Lodge is making gigantic efforts to promote true Masonic objects. Brother Ribbans leads his patriotic band with moral courage and exemplary fidelity. He has initiated no less than twenty-two candidates, and there are several names still on the books. This is something like work.

LINCOLN, *Nov.* 5.—TESTIMONIAL TO DR. OLIVER.—The Master, Wardens, Officers, and Brethren of the Witham Lodge of Free and Accepted Masons in Lincoln, after having attended the regular monthly meeting of the Craft, in their Masonic Hall, met together at the City Arms Hotel, where a very elegant entertainment was provided by Sir Edward E. F. Bromhead, Bart., Senior Warden, and to which some few gentlemen, not of the Craft, were also invited. After the cloth was withdrawn, the salver, which was Masonically replenished with the corn, wine, and oil, was placed before the W.M., Brother Nicholson, who occupied the chair, and gave the following toasts, which he prefaced with such taste and judgment, as frequently elicited bursts of applause.

"The Queen." Song—"England's Queen."

"The Duke of Sussex." Glee—"Hail to the Craft."

"The Rt. Hon. C. T. D'Eyncourt." Song—"Let Masonry."

The salver being then placed before the W.M., he spoke as follows, amidst the deepest attention:—

"The next toast which in the order of precedence claims your attention, is one which has always been received with the warmest acclamations of the Craft, but which, on this occasion, demands far more than usual attention, inasmuch as it is to express our affectionate regard for his worth, and our admiration of his talent, that we are thus assembled. I propose to you the health of Brother Dr. Oliver, the D.P.G.M.

"Incidents of this kind are of very unfrequent occurrence amongst Masons. It may be that the happy exemption that Freemasonry enjoys from the contentions and vanities of the world, has taught us to seek the reward of our actions in the self-approval of our own hearts, rather than in ostentatious display or adulatory acknowledgments. But when a devoted service of forty years to the interests of the Craft have fixed the attention of all upon one individual, and when that individual has brought to the task industry that has never wearied, ardour that has never cooled or abated, and talent such as God has blessed but few men with, it becomes a matter of duty, and not merely one of choice, that we should by some tangible token display our admiration of such merit,

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and prove that we have wisdom to appreciate, and justice to applaud such excellence.

"The son of a Freemason himself, the learned Brother was early initiated into our mysteries; the laborious studies of his youth were lightened and cheered by his determined acquisition of Masonic learning; and his riper years have given to the world a long series of works, redundant with instruction calculated to excite every honourable sentiment of the human heart; and breathing throughout that exalted spirit of philanthropy which it is the main design of our institution to cultivate. These works have formed the text-books of the Craft, not only in England, but throughout Europe; and the Brethren in America have with unanimous voice re-echoed the opinion.

"But, Brethren, we do not esteem Masonic knowledge as the only test of Masonic merit; but it is by the influence of this knowledge upon the heart and the actions of the individual that we judge of him. The study of our mysteries would, indeed, be a vain and profitless pursuit, had they not a direct tendency to repress our evil feelings, and elicit and excite the good. We should, indeed, be open to the too frequent imputation that our studies were frivolous and trifling, if the result of them were to be thus inoperative. But, Brethren, such an aspersion receives a negative, at once direct and practical, in the character of our learned Brother. However much we might venerate his learning, however highly we might estimate his talent, our feelings would be cold indeed compared with what they really are, had he not, in every relation of life, under all vicissitudes, and under every circumstance, shown himself not only influenced, but controlled by the purest principles of Masonry. This is the brightest gem in his character;—this it is that has gained our affectionate esteem, and that has given additional lustre to that most dignified of all human characters—a Christian pastor.

"Reverend sir, I am commissioned by the Brethren of the Witham Lodge, to beg your acceptance of this piece of plate, as some testimony, though a very humble and inadequate one, of their veneration for your learning, and their affectionate regard for you as a man and Mason. For myself, I have to ask of you, that you will not do them the injustice to estimate the intensity of their feelings by the weakness of the individual they have selected to express them."

The Rev. Dr. Oliver then rose, evidently much affected. "I should," said he, "be totally insensible to every good and virtuous feeling, if the distinction with which I have this day been honoured did not vibrate through every chord of my heart. To say merely that I am highly gratified, and very grateful, is too tame to express my sensations, excited as they are by the very kind and flattering language in which the compliment has been conveyed. I have enjoyed many proud and happy days in company with my Brother Masons, but none has equalled the present. To be made conscious of having deserved your approbation is a reward for years of toil and labour; and, by the testimony of this day, my services to the Craft, such as they are, have been overpaid. You have made a public expression of your approval of my exertions in the cause of Masonry, and I am amply remunerated. The acknowledgment—and such an acknowledgment as will animate me with joy and gratitude while I have life—exceeds the service. I have, indeed, used the leisure of many years in the arduous task of investigating the hidden secrets of Primitive Freemasonry; in tracing the resemblance it bears to other institutions,

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and in wandering through the darkness of distant and unrecorded ages, in search of a ray of light to guide my progress, in anxious inquiries after the original of those rites and practices which in this age have excited the curiosity of mankind; and whether my researches have been successful or not, I have still the satisfaction of having received a testimony of your approbation. Do you ask what induced me to enter on these unusual studies?—I will tell you. When I was first initiated into Freemasonry, I found an opinion prevalent that its origin must be ascribed to the heathen mysteries, because their internal construction, their external ceremonies, and their legend of invitation, resembled each other in so many particulars, that it was impossible for any candid inquirer to call in question their identity."

The Rev. Doctor then went at large into this interesting question, attributing the origin of this opinion to Professor Robison, Volney, and others; and he gave a series of strong and satisfactory reasons for rejecting it, concluding, that "speculative Masonry was an institution totally distinct from, and never connected with, the idolatrous mysteries. Nor could it be; because they embrace two objects which could never assimilate; speculative Masonry being founded on the knowledge and acknowledgment of one true God, while the mysteries were established to perpetuate the worship of many false gods; for, though the heathen nations generally esteemed one of their deities as superior to the rest, yet it cannot be denied but they practised the grossest polytheism.

"Speculative Masonry was derived from a source of much greater purity, and existed before these mysteries were invented. Besides, an admission of the above principle would lead to the most alarming consequences; for Volney actually uses it to substantiate his position that the entire system of Christianity was derived from the Mithratic and Eleusinian mysteries. And," he added, emphatically, "under these circumstances, how is it possible to prove that pure and speculative Masonry, as it is now practised, was derived from the corruptions of heathen mythology?—the former being a system of spotless morality; while the latter gave an open sanction to obscenity, and every uncleanness; and even enthroned vice upon its altars, and offered solemn sacrifices to the polluted idol. Can such a stem produce wholesome fruit?—Doth a fountain send forth at the same place sweet water and bitter?—Can the fig-tree bear olive-berries?—Either a vine figs? So can no fountain both yield salt water and fresh. This is morally and physically impossible. And if I could entertain the idea for a single moment, that our holy science derived its existence from this unworthy source, I would at once have it reduced to its primitive elements, and scattered to the four winds of heaven."

The speech was received throughout with loud and repeated cheering.

Sir E. F. Bromhead, Bart., rose, and in a speech replete with sound information on the subject of Masonry, which we regret our limits will not allow us to insert, as it was extended to a considerable length, proving that the true principles of the Craft were engraven on his mind, along with the stores of knowledge which have distinguished the worthy baronet as a profound scholar and antiquary, proposed the health of the W.M., a toast that was responded to with loud acclamations.

Glee—"Glorious Apollo."

Toast—"The S.W. Sir E. F. Bromhead, Bart., with thanks to him for the entertainment." Song—"Hark, I hear the Warden call."

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Toast—"Absent Brethren." Song—"Adieu, a Heart-warm fond Adieu."

Toast—"Visiting Brethren." Song—"A System more Pure."

Toast—"Visitors, not being Brethren." Song—"Farewell; but whenever you welcome the Hour."

Toast—"The newly-initiated Candidate." Song—"When First a Mason I was made."

Brother G. Oliver said, that as he had only been initiated that evening, it was impossible for him to give an opinion of the Order. His feelings had been exceedingly interested by the ceremony, and he should always endeavour to imitate the example, and walk in the steps of his father, to whom such honours had that evening been paid.

Sir E. F. Bromhead then gave the concluding toast—"The Ladies," in a brilliant and gallant speech, which would have converted the most inveterate female opponent, if she had been present to have heard it.

The meeting, which had delighted every body, then broke up.

The following is a copy of the inscription on the salver:—

To
The Rev. GEORGE OLIVER, D.D.,
Deputy Provincial Grand Master,
For the Province of Lincoln,
THIS SALVER
Is most respectfully presented
By the
Master, Wardens, Officers, and Brethren
Of the
WITHAM LODGE
Of Ancient, Free, and Accepted Masons,
In Testimony
Of their warm regard towards him,
As a Man and a Mason,
And of their veneration
For the learning and talent with which he has adorned
The Craft.
Lincoln, November 5, A.L. 5839.

GRANTHAM, *Nov.* 21.—A Provincial Grand Lodge, for the Province of Lincolnshire, was held this day, in the Doric Lodge, at Grantham,—present the Rev. G. Oliver, *D.D.*, D. Prov. G.M.—when the following Provincial Grand Officers were appointed:—Sir E. F. Bromhead, Bart. S.G.W.; Bro. J. Wood, J.G.W.; Bro. W. Walker (Spilsby) re-elected G. Treasurer. Bro. Goddard, G. Secretary. Bro. Tuxford, S. Deacon, Bro. Lansdale, J. Deacon. Bros. Moore, Wilkinson, Malim, Button, Evans and Woodward, P.G. Stewards. Bro. Langwith, P.G. Sup.W. Bro. Howell, P.G. Tyler. Bro. Williamson re-appointed P.G. Director of Ceremonies.

Arrangements had been made for a procession to church, in full Masonic costume, but the very unfavourable state of the weather prevented the fulfilment of that intention, to the evident disappointment of thousands of persons, (some of whom had come from considerable distances), who had assembled for the occasion. The Brethren, however, proceeded to church, where a truly beautiful and impressive sermon was

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delivered by the Rev. G. Oliver, D.P.G.M., from Solomon's Songs, 4th chapter, 13th, 14th, 15th verses, who eloquently enlarged on the antiquity and excellence of the Order, the faithful practice of the precepts of which is calculated to advance and improve Masons in every moral and social virtue. We have much pleasure in adding that the Rev. Doctor's excellent and interesting sermon will, at the earnest desire of the Brethren, be printed. The following Anthems, composed expressly for the occasion, by Brother Dixon, the talented Organist of Grantham, were admirably sung by the choir:—

ANTHEM I.

AFTER THE SECOND LESSON.

"Behold how good and joyful a thing it is, Brethren, to dwell in Unity; it is like the precious Ointment upon the Head, that ran down unto the Beard, even unto Aaron's Beard, and went down unto the skirts of his clothing: like as the dew of Herman which fell upon the Hill of Zion; for there the Lord promised his blessing, and life for evermore."

ANTHEM II.

BEFORE THE SERMON.

Recitative.

"Let there be light!" the Almighty spoke,—
Refulgent streams from chaos broke,
To illume the rising earth!
Well pleased the Great Jehovah stood—
The Power Supreme pronounc'd it good,
And gave the planets birth!

CHORUS.

In choral numbers Masons join,
To bless and praise this light divine.

TRIO.

Parent of light! accept our praise!
Who shedd'st on us—thy brightest rays,
The light that fills the mind—
By choice selected, lo! we stand,
By friendship join'd—a social band!
That love—that aid mankind!
In choral numbers, &c.

SEMI-CHORUS.

The Widow's tear—the orphan's cry—
All wants—our ready hands supply,
As far as power is given!
The naked clothe—the pris'ner free—
These are thy works, sweet Charity!
Reveal'd to us from Heaven!
In choral numbers, &c.

Divine Service concluded, the Brethren returned to the Lodge.

The Lodge being resumed; after the installation of the new P.G. Officers, the D.P.G.M. delivered a charge, in which several points of discipline were noticed; and he strongly recommended to the Brethren of the Province, the practical use of the Lectures, the three Degrees in their Lodges.

The P.G.M. also adverted, in very expressive terms, to the necessity of attending in Lodge at the precise hour named in the summonses, that

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a disregard to this important point had been the principal reason why one Lodge in the Province had ceased to exist.

Thanks were then proposed to the Mayor and Town Council, for the use of the Guildhall; to the Vicar for the use of the Church; and to the Curate for reading prayers; to Brother Crucefix, *M.D.*, P.G.D., for the honour of his attendance; to the W.M. Officers and Brethren of the Doric Lodge; and to the Rev. Dr. Oliver, for the sermon, which he was requested to print. We understand he has declined doing so; but intends to embody the substance of it in the last Lecture of his forthcoming work on the "Theocratic Philosophy of Freemasonry."

The subject of the Asylum for Worthy Aged and Decayed Freemasons, was then brought forward by the D.P.G.M., who stated that the Witham Lodge, at Lincoln; the Doric Lodge, at Grantham; and the Shakspeare Lodge, at Spilsby; had each placed *5l.*, at his disposal for this Benevolent Institution; and that by private subscription amongst the Brethren, he had made up *20l.*, which he paid into the hands of Dr. Crucefix, the Treasurer, as a donation from the Province of Lincolnshire. Dr. Crucefix then entered upon a copious explanation of the objects and designs of the Society, &c.; and several questions proposed by Sir E. F. Bromhead, were promptly, and satisfactorily answered.

Sir E. Bromhead then proposed, that as soon as the Provincial Funds should permit, "THAT THE DONATION FOR THE ASYLUM SHOULD BE INCREASED TO FIFTY GUINEAS,—IN ORDER THAT THE PROVINCE SHOULD BE ENTITLED TO VOTE IN PERPETUITY."

The Lodge being duly closed, the Brethren proceeded in Masonic costume to the Town Hall, where a sumptuous dinner was provided: the Chair was taken by the D.P.G.M., supported on his right by Dr. Crucefix, and on his left by Sir E. F. Bromhead, Bart.; the S.W.'s Chair was filled by Brother Turner, whose researches into the ancient history of the Craft are well known to and highly appreciated by every worthy Mason. The cloth being drawn, the W.M. gave the health of the Queen, who was the daughter of a Mason, and who, as Sovereign of this kingdom, was entitled to the respect and support of all good Masons.—(Loud applause.)

Brother Sir E. F. Bromhead, being anxious that the health of the Queen should be drunk with Masonic honours, begged to give, as a toast, "The Queen and the Craft," which was drunk with full Masonic honours.

The next toast was "His Royal Highness the Duke of Sussex, Grand Master of the Order, who, it was for some time hoped, would have been enabled to attend this festival." It is almost unnecessary to add that this toast was received with applause and drunk with the honours.

The W.M. then gave the health of the Right Hon. C. T. D'Eyncourt, D.P G.M., who had expressed much regret at being unavoidably absent on that occasion.—(Drunk with the usual honours.)

Brother Sir E. F. Bromhead next proposed the health of Brother Oliver, the D.P.G.M., of whom he spoke in terms of well-deserved eulogy, the justice of which was proved by the enthusiastic applause with which the toast was received, and the energy with which the honours were given. Although his own Masonic experience hardly justified him in proposing so important a subject, yet he would plead his zeal as a passport to the attention of the meeting,—every one of whom must have profited by the example—and have been improved by the mental labours of their venerated friend and Brother, Dr. Oliver, who had done that for

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Masonry, which no precedence had accomplished, and indeed had almost rendered it unnecessary for any future Mason to attempt; as the learned Mason's works would exist for ever.

Sir EDWARD then concluded his well-timed remarks, by a fervent hope that, while Masonry should prevail in the judgment, that domestic felicity should be the paramount consideration of every Brother who was desirous to carry out, to their fullest extent, the objects of his faith.

Dr. OLIVER, in reply to this toast, entered on some explanations respecting the spiritual reference of certain of our ceremonies, which were listened to with great attention. An appropriate quotation from Milton was beautifully delivered. He fully concurred in the sentiments of Sir Edward Bromhead, and was delighted to find that the Province would derive so much practical advantage from one of its chief Officers; he had always endeavoured to bestow Masonic honours where they were due,—and he felt on this day's occasion, that he had acted with justice and impartiality;—the fatigue consequent upon the absence of his principal,—the Chaplain, the Treasurer, and the Secretary, had almost overpowered him, by the great increase of public duty, but there was one duty that he should attempt to perform to the best of his exhausted strength. And in conclusion addressed the Brethren in the following words:—"I now proceed with a high degree of pleasure and satisfaction to propose the health of a distinguished visitor on the present occasion. One whose name is confined by no limit, but is known and venerated by Masons in every quarter of the habitable globe;—who has devoted his valuable time and shining talents to the propagation of Freemasonry, and what is still more estimable, to the practical illustration of its most beautiful characteristic—Benevolence. I need not add, that I allude to our much esteemed Brother, Dr. Crucefix,— a Past Grand Deacon of the Grand Lodge; a member of many of the London Masonic Boards, where his services are (as they cannot fail to be) highly appreciated. He is further, the talented Editor of the *Freemasons' Quarterly Review;* a periodical, whose usefulness is evidenced by its fruits; it has been of the utmost service to Freemasonry, by placing its genuine principles before the world—for Masonry only wants to be better known, in order to be more highly esteemed. Amidst the duties of an arduous and honourable profession, he not only contrives to fulfil all these Offices with credit to himself, and utility to the Craft, but he has also added to the obligations which the Craft owe to his talent and perseverance, by projecting, and bringing to maturity, an institution of extraordinary benevolence, the 'Asylum for Worthy, Aged, and Decayed Freemasons.' This humane establishment will not only descend to posterity in connection with his name, but will bring down the blessings of the poor and destitute,—but good and worthy Masons, in all coming ages,—in a rich shower of thanksgivings and honours to his memory. I have much pleasure in congratulating this province on the assisting hand which it has lent to this good work, by a donation of 20*l.*, collected from the Lodges and individuals, and paid this day into the hands of our worthy Brother, as Treasurer of the Institution, Dr. Crucefix, our honourable visitor; and I hope he will allow me to unite with his name,—'Success to the Asylum for Worthy, Aged, and Decayed Freemasons.'"—(Great cheering).

BROTHER CRUCEFIX, in returning thanks, first commenced by a very impressive allusion to the peculiar intimacy that existed between himself and their respected friend in the chair; it commenced with the *Free-*

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masons' Quarterly Review, and had continued in an uninterrupted state of mental pleasure. "Often," said Dr. C. "have I panted for the moment when I should proudly take my friend by the hand, as I now do for the first time—(great cheering)—and sanction the good faith of a six years' correspondence by this, the first, and, perhaps, the only time I may be able to say I can look in his face, and take him by the hand. At this instant, there is that passing in my heart, and in my mind, which is felt in deep emotion, but cannot be expressed; our relative position is such, that we may never meet again; and it is here, and now, that I hope to ratify for my life, a treaty of support and defence under all emergency. The talents of Dr. Oliver are a public property; and he has, in his life-time, given to an admiring world those emanations from a powerful mind, which will be as imperishable as the pyramids, or the records of a foundation-stone. The literature of Dr. Oliver—for it is a literature of itself—is most unexceptionable; its grandeur and its simplicity are so sweetly contrasted—the learning of the philosopher, and the piety of the divine are so happily blended, that while man admires, woman can approve." Dr. C. then acknowledged very gratefully, the compliments of the thanks recorded to himself, in Grand Lodge; he implored them to continue in unity, and to forbear with one another, and, above all things, to declare their loyalty to the Craft, and to its honored and illustrious Chief; than whom there did not exist a Mason to whom the Craft was more indebted. He next adverted to the Asylum for Aged and Decayed Freemasons, and explained, not only the great benefits derivable therefrom, but the excellent rules laid down for the management of the Institution. He earnestly appealed to those who had the means to practice the Masonic virtue of Charity, and thus to cheer the declining days of those Brothers who were suffering from adversity. The eloquent address of Brother Crucefix was listened to throughout with the utmost interest; and at its conclusion the Brethren testified their approbation by warm applause. Before sitting down, he proposed the health of Sir E. F. Bromhead; and drew a very vivid sketch of the great advantages derivable from the co-operation of those Brethren, whose social rank enabled them to dispense the great moral advantages of Masonry, by sharing them with the other classes; for in no other community could the blessings of grades in society be so happily evidenced.—(The toast was drank with all the honors.)

Br. Sir Edward Bromhead returned thanks in a very energetic address; and concluded by proposing the health of the rest of the Provincial Grand Officers.

Brother Tuxford, P.G.S.D., for himself and the rest of the Provincial Grand Officers, acknowledged the compliment paid to them.

Brother Nicholson proposed the health of Brother Turner, who briefly returned thanks, and, in conclusion, gave as a toast, "Masonry in general, and the Masons of Lincolnshire in particular."

The Worshipful Masters, Wardens, Officers, and Brethren of each of the Provincial Lodges, were then proposed in succession, according to seniority; in the course of which, W. A. Nicholson, Esq., the W.M. of the Witham Lodge, in the city of Lincoln, was alluded to by Sir E. F. Bromhead, as an efficient officer, of whom the Brethren were justly proud; for he reduced the benign principles of Masonry to practice, and thus became an ornament of the society amongst which he lived, by discharging the moral and social duties of life in a most exemplary manner; and giving a practical lesson to the world, of the utility of that science

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which his virtues adorned, in improving the morals, and humanizing the heart.

The W.M., after some complimentary remarks, gave "the W.M. and Brothers of the Witham Lodge," for which Brother Goddard returned thanks.

The W.M. next gave "the W.M. and Brothers of the Lodge of Harmony," and expressed his gratification at the improvement which had taken place in their Lodge.

Brother ADAMS returned thanks.

The healths of the W.M. and Brothers of the Doric Lodge followed, and thanks were returned in a neat and appropriate speech by Brother Wood.

A similar compliment was paid (and duly responded to) to the Trent Lodge, and also to the Shakspeare Lodge.

Brother CRUCEFIX then gave a toast which was always drunk by Masons with the utmost enthusiasm. The worthy Brother adverted, in eloquent and affecting terms, to the important duties of woman, in the successive characters of maid, wife, and mother, and on the imperative duty of man to repay, by unremitting kindness and protection, the obligations conferred in infancy, in manhood, and in old age.

Our limits prevent us from giving any more extracts from our notes; nor, indeed, could we do justice to the sentiments the toast conveyed,—the moral was heightened by the deliverance of an address under that impress of emotion, which, as the words were uttered, they fell upon the hearts of men—whose throbbing, but silent approbation, gave token that these words would not pass unremembered. The toast was, "The Ladies of Lincolnshire, and particularly those of Dr. Oliver's family."—(Loud and long continued cheering.)

The Dep. P.G.M. shortly replied, and then, accompanied by Sir E. Bromhead and Dr. Crucefix, left the room, amid a burst of enthusiastic applause.

It is due to the Brothers of the Doric Lodge to say, that they exerted themselves to the utmost to promote the comfort and enjoyment of the visiting Brothers, who were much gratified by the accommodations provided for them.

The ceremonial arrangements were exceedingly well conducted by Brother Williamson, the P. G. Director of Ceremonies.

A Masonic *conversazione* was afterwards held at the Red Lion; it lasted for two hours, and, during that time, many subjects of local and general interest were discussed. It was most gratifying to observe with what attention the younger Masons listened to the opinions which could be gleaned from practical experience. There was something Spartan in the respect which was paid to their elders, who felt the responsibility which was incurred by the avidity with which their opinions were received. We would that some of our London friends would imbibe the impulse; at any rate, we would advise, that, after every Provincial Grand Lodge, some such deliverance of the spirit-thought should be encouraged. Grantham will live in our recollection; nor will the intellectual banquet which was furnished from the stores of Brother Turner's ample granary, be forgotten. We have garnered up some crumbs, which, small as they are, we shall be choice of.

Furthermore—to us the 21st of November is an epoch. We have met

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the Masonic philosopher—grasped his hand—and felt the certainty that he lived. What the Craft at large owes to him, they may, as a body, be hardly sensible of. Masses of men are acted upon more frequently by great public acts of display, and public trophies are their reward; while the secluded philosopher, who not only is daily in the habit of advancing knowledge, and thereby instructing a world by instilling into it principles of boundless good—remains unremembered but by the few, to whom his value is of priceless estimation, but who may not have the means to carry out their conviction of his high claims to the gratitude of the world he has adorned. We hope and trust, that Lincolnshire will set an example, and record to future ages some act whereby the honored name, the deathless reputation of Dr. Oliver, may be perpetuated as a mark of their love, and of his devotion to a system of morals, unapproachable, it is true, to the sordid, the slanderous, and the faithless; but a system abounding in all comfort to the generous, the liberal, and the believer in God!

Batley, *November* 18.—The Brethren of the Nelson of the Nile Lodge, No. 330, elected their Worshipful Master for the ensuing year, when Bro. the Rev. Dr. Senior, head master of Batley Free Grammar School, P.G. Sup. of Works of W. Yorkshire, and W.M. and C. of Lodges 251 and 330, was unanimously re-appointed to the Chair, and also, at the same time, elected Treasurer; the Brother most kindly consented to continue his valuable services as Secretary. Uniting, therefore, in his own person the responsible offices of W. Master, Treasurer, and Secretary, we hope our worthy and reverend Brother will have the pleasure of seeing his labours of love crowned with success; and that, under his guidance, this Lodge, which has been for some time in a languishing state, will again resume its ancient celebrity in the Craft.

Dewsbury, *November* 21.—Lodge of the Three Grand Principles, 251. The Brethren of this ancient Lodge, which, amid "the changes and chances of this chequered scene," has now been held in divers places and under various appellations for upwards of three quarters of a century, met for ceremonies and other interesting matters. The attention of the Brethren was then called to the more prominent and important duty of electing a fit and proper person as W.M. for the ensuing year. Being anxiously desirous of making such an appointment as would most effectually contribute to the improvement and prosperity of their now flourishing Lodge, and fully aware how much depended upon the character, experience, and devotedness of the Brother "honoured with supreme command," they unanimously re-elected to that office the Rev. Dr. Senior, the Brother whose name is most honourably associated with the Craft. This being, however, "the third successive election" of Bro. Senior as W.M., a dispensation became necessary to render the present appointment strictly conformable to the Book of Constitutions; a memorial, therefore, couched in the most respectful and affectionate terms, and addressed to that highly distinguished man and Mason—Charles Lee, Esq., the R.W.D.P.G. Master of West Yorkshire, was immediately drawn up, signed by the P.M. Wardens, Officers, and all the Brethren present; and from the well-known zeal, courtesy, and benevolence of that "Master-mind" which now rules this vast and flourishing province, we feel assured that the unanimous appeal and petition of the Brethren of the Three Grand Principles, in reference to these most interesting

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proceedings, will be responded to with every feeling of pleasure and gratification.

Ripon, *October* 18.—Brother Charles Lee, Deputy Provincial Grand Master of West Yorkshire, supported by the Rev. Bro. Charles Clapham, *M.A.*, Provincial Grand Chaplain, and other Provincial Grand Officers, attended at Ripon, for the purpose of performing the solemn and imposing ceremony, known only to the Sons of Light, of consecrating the Masonic Lodge, recently formed in that city, denominated the Lodge of Verity, held at the house of Bro. —— Clark, the Victoria Tavern; and thus Freemasonry resumes its seat in Ripon, and to virtue, and to charity, there a Lodge is dedicated. After the solemnities of the day, the Brethren sat down to a sumptuous entertainment, and peace, goodwill, and joy prevailed, and "stamped upon each Mason's mind were holy friendship, love, and truth."

Richmond, Yorkshire.—The following address was presented to His Royal Highness the Duke of Sussex, the Grand Master of the ancient and honourable society of Free and Accepted Masons, by the Worshipful Master and the Secretary of the Lenox Lodge, No. 144, Richmond, Yorkshire, when on a visit to the Earl of Zetland, at Aske Hall, on Friday, the 22nd of November last:—

"After an interval of so many years, the Free and Accepted Masons of the Lenox Lodge of Richmond, are grateful to a kind providence, that the Grand Architect of the Universe and beneficent bestower of health, again permits them to approach your Royal Highness in terms of brotherly congratulation.

"How much and how deeply the Masonic Institutions of this country, in times of peril and proscription, were indebted to the liberal protection of the illustrious House of Brunswick, is now matter of history, the benign patronage and superintending care of your Royal Highness, is on the records of every Lodge in the United Kingdom, and the Brethren will ever bear in grateful remembrance that condescension and urbanity of manners which so practically illustrate our great bond of Masonic Union—"Peace on earth, and goodwill to man."

"That you, our illustrious Grand Master, may long live to see Masonry flourish, and that under your fostering and liberal auspices, our Brethren may be encouraged to reduce to practice those principles of our Craft, which, by making them good Masons, will, at the same time, make them good men and loyal subjects, is our sincere and earnest prayer; its fulfilment, we are sure, will be your Highness's sufficient reward."

His Royal Highness's answer:—"Worshipful Master, Officers, and Brethren of the Lenox Lodge of Richmond, I thank you for your kind and fraternal congratulations upon my arrival in your neighbourhood.

"The grateful recollection which you entertain of the past services of many individual members of my family, in critical times, will always encourage me to follow and emulate their example.

"During a period of twenty-six years that I have presided over the Fraternity, it has always been my anxious desire to deserve that confidence and goodwill of the Craft; and while I am well aware that it is impossible to satisfy the wishes of every Brother, still I have the consolation to think that whenever it has been my misfortune to differ with any one, I have always stated my objections tamely; I have argued the case calmly, and have taken my determinations disinterestedly, upon the firm conviction that the welfare of the body at large required such a

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decision, which prescribes to us the golden rule of peace on earth, and goodwill towards man! That such a principle may ever direct the proceedings of your Lodge I most strongly recommend, being assured that under the blessing of the Great Architect of the Universe, it will ensure us prosperity, which I have equally at heart, as that of every Lodge under my superintendence.

"*Aske, Nov.* 25, 1839." "AUGUSTUS F."

CHESTER-LE-STREET, *Nov.* 5.—A Provincial Lodge was held at Chester-le-Street, by the Earl of Durham, Pro-Grand Master, and Provincial Grand Master of Durham and Northumberland, for the appointment of officers, and on other business connected with the province. The Lodge was numerously attended by Masons from all parts of the province. The following is a list of the officers appointed for the ensuing year:—Br. Sir H. Williamson, S.G.W.; Br. H. Lambton, J.G.W.; Br. T. R. Shipperdson, G.C.; Br. J. C. Carr, G.T.; Br. J. P. Kidson, P.G.S.; Br. Jonassohn, S.G.D.; Br. A. W. Hutchinson, J.G.D.; Br. Richard Spoor, G.R; Br. B. White, G.S.W.; Br. Smart, G.O.; Br. Parkinson, G.S.B.; Br. R. Robson, P.G.S.B.; Br. G. Walker, G.P.; and Br. Hutchinson, G.T.

His Royal Highness the Grand Master arrived about two o'clock, and was received with every mark of respect, and all the honours of Masonry. On the arrival of H. R. H., the Earl of Durham presented the following address, which had been carried by acclamation:—

"To His Royal Highness, Prince Augustus Frederick, Duke of Sussex, *K. G.*, Grand Master of England:—

"We, the grand officers, Masters of Lodges, and Brethren of the County of Durham, in Provincial Lodge assembled, beg leave most respectfully to approach your Royal Highness, to express our heartfelt joy and gratitude for the honour you have conferred upon us, by visiting this Lodge to-day.

"We are sensibly alive to, and truly grateful for, the manifold advantages and benefits which you have conferred upon the Craft during the period of your paternal sway; and it was a source of pure satisfaction to this province, on a recent occasion, to be permitted to join the Fraternity all over the globe, in expressing our opinion of the anxious solicitude and unwearied zeal which you have ever manifested, to elevate and improve the condition of our ancient Order.

"When your Royal Highness visited this county in the year 1822, you were then pleased to express your approbation of the state of Masonry in this province; and we venture to assure your Royal Highness, that your commendation has acted as a constant stimulus to our exertions, that we might merit a continuance of your good will; and we can with confidence declare, that with our increasing numbers we have not degenerated in our love of the Craft, nor in our affectionate regard to the person of our Grand Master.

"We humbly offer up our prayers to the Great Architect of the Universe, that your Royal Highness may long be permitted to direct the councils, and preside over the interests of Masonry; and that you may continue to enjoy the blessings of health and happiness, the confidence of the Craft, and the affection of the people."

His Royal Highness expressed himself sensibly affected with this address, as well as with the state of Masonry in this province.—He delivered his sentiments on many subjects relating to the Craft, with

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great clearness and energy; and after remaining in the Lodge nearly an hour, took leave of the Brethren, who were highly gratified with his condescension, and the warm interest he ever takes in the concerns of the Fraternity.

SUNDERLAND.—PALATINE LODGE, *Nov.* 4.—Charles Buller, Esq. *M.P.*, Benjamin Hawes, Esq. *M.P.*, Prince Achmet Nadir Shahzade, and Joseph Simpson, Esq., Mayor of Sunderland, were "made" Members of the Palatine Lodge of Free and Accepted Masons, at Kay's Hotel, on Monday evening last, when there was an unusual assemblage of the Brethren to witness the ceremonial.

THE DUKE OF SUSSEX AT SUNDERLAND, LAYING THE FOUNDATION-STONE OF THE ATHENÆUM.

(From the Morning Chronicle.)

TUESDAY, 12th *Nov.*—All that the industry of yesterday had left unfinished in the way of preparation, was this morning completed betimes. The cares of business were completely thrown aside—the shops were closed—banners were flung forth from the windows, and the ships in the river were dressed in their gay and various colours. Strangers flocked into the town from every quarter; the streets were thronged with a good-humoured, laughing, curious crowd; the bells from the different steeples proclaimed, in loud and merry peals, the general holiday; and never did a multitude so mixed and so vast enter upon the enjoyment of a few hours snatched from toil with greater zest, with a greater determination to be happy, with a stronger desire to do honour to the occasion; nor, withal, with a higher sense of decorum and of the courtesy (best manifested by orderly behaviour) which was due to their illustrious visitor. It seems that the veterans of the town retained a very favourable impression from his Royal Highness's last visit, which took place about seventeen years ago; and, although, upon the present occasion, it was understood that the proceedings of the day were to partake, in a considerable degree, of a Masonic character, that circumstance tended in no respect to diminish the interest which reigned supreme in the public bosom, and was as warmly shared by the "uninitiated profane" as by the humblest or highest Brother of the Craft. One common sentiment appeared to possess the mind and govern the conduct of the whole of the immense mass—a desire to give his Royal Highness a hearty but respectful welcome; and to convince him that the people of this part of the kingdom properly appreciated the endeavours which, throughout a long life, he has unceasingly made to improve the condition, expand the mind, and raise the moral standard of his fellow-men. This must be taken as the first and most immediate cause for the earnest but controlled behaviour of all classes; but, perhaps, it would not be difficult to trace a secondary cause for this respectful demeanour in the attachment of the people of the neighbourhood to the Earl of Durham, and the desire thence arising to do honour to any guest who might be introduced to them by the hospitable and much-loved lord of Lambton.

It was expected that his Royal Highness would reach Sunderland somewhere about twelve o'clock; and by that time not only were the streets so crowded as to be almost impassable, but the windows of every house, from the basement to the roof—nay, the roofs themselves—as

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well as every dead-wall, every lamp-post, every door-step; in short, every available point of elevation was eagerly beset by the mighty living throng. Shortly after twelve o'clock, the cheers of those who had assembled in the outskirts of the town, announced that his Royal Highness was approaching, and in a few minutes he was seen slowly advancing through the multitude, in one of Lord Durham's carriages, drawn by four grey horses, and preceded by outriders. In the same carriage with the illustrious Duke, were the Earl of Durham and the Earl of Zetland. A train of other carriages followed, in which were Lady Cecilia Underwood, the Countess of Durham, Lady Williamson, Mrs. W. Lambton, the young Lord Lambton, Sir Hedworth Williamson, the Hon. John Dundas, Mr. C. Buller, M.P., Mr. Hawes, M.P., Mr. Easthope, M.P., Sir John Doratt, and several other persons of distinction. As the party approached the Exchange, where the Mayor and Corporation had assembled to present an Address to their royal visitor, the cheers became absolutely deafening, and the pressure of the crowd so great as to require the utmost exertions of a very active and very admirable body of police, to preserve a clear entrance to the building, and to prevent confusion and disturbance. His Royal Highness was received at the gate by a guard of honour, composed of the 98th Regiment, which is quartered in the town. As he alighted from his carriage, the band struck up the National Anthem; the vociferous cheering immediately ceased, and every head was at once uncovered. The arrangements that had been made in the long room at the Exchange, where the ceremony of presenting the Address was to take place, were well suited to the occasion. An ample platform was raised at one extremity; two deep galleries, devoted to the ladies, stretched thence on either side to the middle of the room, and the whole of the lower part was railed off for the accommodation of such of the towns-people as had been fortunate enough to obtain tickets of admission. Into the room thus prepared, and crowded in every part, his Royal Highness was led by the Earl of Durham; and here again his reception, if less tumultuous, was not less cordial than the welcome which had greeted him without. Having at length gained the platform, his Royal Highness, who seemed deeply touched by the warmth of his reception, turned towards the assemblage, and bowed repeatedly in acknowledgment of the hearty cheers which saluted him. He then rested himself for a few moments in a commodious chair which had been provided for the occasion, and which, I am told, was formerly the Speaker's chair of the old House of Commons, preserved from the fire which destroyed the two Houses of Parliament in 1834. This curious relic was purchased by a professional man resident at Sunderland, and afterwards presented by him to the Corporation. Silence having been obtained, the Mayor, accompanied by all the other members of the Corporation, advanced to the foot of the platform, and presented his Royal Highness with an appropriate and well-written Address, to which his Royal Highness replied in the following terms:—

"Mr. Mayor, Aldermen, and Burgesses of the City of Sunderland,—The expressions of your attachment and affection on my visit to your loyal and flourishing city, are most welcome to me. Your allusion to my person in connection with the name of our most gracious Sovereign, as one of her nearest relatives, is in complete harmony with my feelings, as it assures me of your devotion to the sacred person of her Majesty, as well as of your adherence to the principles by which my ancestors were esta-

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blished upon the throne of these realms. Placed, as my family was, by the choice of the people, to preside over the destinies of this country, it is the bounden duty of every one of its members to aid and assist her Majesty to the utmost of their abilities, in carrying out those benevolent objects which are ever uppermost in her thoughts, and which are best calculated to promote the welfare, happiness, and glory of the nation. With these obligations deeply impressed on my heart, I gladly meet you this day to lay the foundation-stone of a building intended for the advance of scientific and literary purposes. It is by the promotion of science, that arts, manufactures, and commerce flourish. I, therefore, view with great delight, that while your loyal city is advancing in prosperity, you are not unmindful of the rich and unfailing source from which alone it can be permanently derived. That such benefits may be the result of our united labours this day, and that, under the blessing of a benign Providence, you may ever reap the fruits of so noble and spirited an undertaking, is my fervent prayer."

This well-constructed and most suitable reply was loudly cheered at the close of every sentence.

The members of the Corporation were then severally introduced to his Royal Highness, and, after a short conversation with the Mayor, this part of the day's proceedings terminated.

The illustrious Duke retired from the room, attended in the same manner as upon his entrance, and re-entering his carriage, repaired to the Phœnix Masonic Lodge, where, veiled from curious eyes, he was for some time occupied in the mystic ceremonials known only to the Accepted Brotherhood. These secret rites concluded, the procession to lay the foundation-stone of the Athenæum, was formed in the following order, the Grand Officers wearing the whole of their rich and splendid paraphernalia, and all the other members of the Craft appearing in their aprons:—

Police Officers.

COMMITTEE OF THE BUILDING.

Band of Music.

Northumberland. Two Tylers. Durham.

The Masters, Past Masters, and Wardens of the several Private Lodges; the Juniors walking first.

Steward. The Architect with the Plans. A Cornucopia with Corn, borne by the Master of a Lodge. Two Ewers, with Wine and Oil, borne by Two Masters of Lodges. Steward.

Grand Organists.

Grand Superintendents of Works.

Grand Directors of Ceremonies.

Past Grand Sword Bearers.

Past Grand Deacons.

Grand Secretaries,

Bearing the plate with the inscription, to be deposited in the foundation-stone.

Grand Registrars.

Grand Treasurers,

Bearing a phial, containing the coins to be deposited.

Past Grand Wardens.

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The Corinthian light, borne by a Master of a Lodge.
The Junior Grand Warden, with the plumb-rule.
Steward. The banner of the Grand Lodge. Steward.
The Doric light, borne by a Master of a Lodge.
The column of Senior Grand Warden, borne by the Master of a Lodge.
The Senior Grand Warden, with the Level, supported by Junior Grand Deacon.
Steward. The Grand Chaplains, Steward.
bearing the Sacred Law on a cushion.
The Deputy Grand Masters, with the Square.
The banner of the Provincial Grand Master.
THE PRO-GRAND MASTER—THE EARL OF DURHAM, with the Mallet.
The Ionic light, borne by the Master of a Lodge.
Steward. { The banner of Most Worshipful Grand Master. } Steward.
The Grand Sword Bearer.
Two Stewards. { GRAND MASTER, THE DUKE OF SUSSEX. } Two Stewards.
Two Grand Stewards.
Grand Tyler.
Magistrates, two and two.
Corporation of Sunderland.
Subscribers to the Building.

Advancing in this form, the procession had a very imposing effect; and, as it slowly wended its way through the crowded streets, it was every where received with the most enthusiastic cheering. His Royal Highness, as the Grand Master, was the chief object of attraction; and, in many instances, it was difficult to restrain the more ardent amongst the throng from clambering into the carriage to shake hands with him. Good-humour and good manners, however, appeared to be the order of the day; and, to the honour of the town it may be said, that there was no breach of either throughout the whole of the proceedings.

The site of the intended building, as I told you yesterday, is at the end of Fawcett Street, where the necessary arrangements had been made upon an extensive but judicious scale. A triumphal arch, composed of evergreens, fruit, and flowers, spanned the entrance to the field in which the foundation had been dug, and an enclosure of some extent was formed by strong palisades, to protect those engaged in the ceremony from the pressure of the multitude. A flight of steps, covered with carpeting, descended to the spot where the stone was placed, and around was raised a platform of gentle ascent, for the accommodation of the ladies, the Grand Officers of the Mystic Brotherhood, and the more distinguished visitors. The whole of these arrangements were made in such a manner as not to impede the view of the thousands who were placed at a greater distance. The stone consisted of two pieces horizontally divided, with a hole chiselled in the centre of the lower division for the insertion of medals and coins.

When at length the procession reached its destination, and entered the arena I have attempted to describe, the *coup-d'œil* was striking in the extreme. The rich dresses of the Grand-Masons, the deeply-blazoned and many-coloured banners, the gay costume of the ladies who crowded

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the platform, and, above all, the merry, good-humoured faces of the countless throng assembled around, the whole warmed and lighted by as bright a sun as ever shone at Midsummer, presented a scene that will not easily be eradicated from the memory of any who witnessed it.

When his Royal Highness had descended the steps which led to the foundation, and taken a position convenient for the part he was to perform in the ceremony, the stone, the two parts of which had been temporarily clamped together, was removed from its place, and as it remained suspended in the air, the Grand Chaplain offered up a brief and suitable prayer. The builder then handed the cement to his Royal Highness, who spread and adjusted it with a silver trowel provided for the occasion. This done, the stone was lowered to its place, the temporary clamps removed, and the upper portion again raised. The Grand Secretary then read the inscription, which was as follows:—

"Hujus Ædificii, Deo bene juvante, ingenuis studiis atque artibus dicati, et complurium oppidum Sunderland juxta mare incolentium impensis exstructi, hunc primum lapidem posuit Illustrissimus Princeps, Augustus Fredericus, Dux Sussexiæ, Prid. Id. Novembris, A.D. MDCCCXXXIX."

This finished, the Grand Treasurer presented to the Grand Master the phial containing the medals and coins, and these having been deposited by his Royal Highness in the hollow formed in the stone, the cavity was covered over with the brass plate upon which the inscription was engraved. The upper portion of the stone was then covered, the band playing the National Anthem. His Royal Highness then proceeded to prove the just position and form of the stone by the plumb, level, and square, which were successively handed to him by the Junior and Senior Grand Wardens, and Deputy Grand Master. Being satisfied in these respects, his Royal Highness gave the stone three knocks with the mallet, which was handed to him by the Pro-Grand Master. He then said: "May the great Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by his Providence enable us to finish every other work which may be undertaken for the benefit and advantage of this city." The cornucopia, containing the corn, and the two ewers with the wine and oil, were then handed to his Royal Highness, who scattered the corn and poured the wine and oil upon the stone, with the accustomed ceremonies. He then again said, "May the all-bounteous Author of Nature grant an abundance of corn, wine, and oil, with all other necessaries, conveniences, and comforts, to this city; and may the same Providence preside over and preserve it from ruin and decay to the latest posterity."

The architect then exhibited the plan of the building to his Royal Highness, who, after an attentive examination of it, thus addressed him: —"Mr. Architect,--The foundation-stone of the Athenæum, planned in much wisdom by you, being now laid, and these implements having been applied to it by me, and approved of, I now return them to you, in full confidence that, as a skilful and faithful workman, you will use them in such a manner that the building may rise in order, harmony, and beauty; and, being perfected in strength, will answer every purpose for which it is intended, to your credit, and to the honour of those who have selected you."

Before his Royal Highness retired, the MAYOR (Dr. Brown), as chairman of the building committee, came forward, and presented him with the following address:—

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"May it please your Royal Highness,—We, the Committee and Subscribers to the Athenæum, approach your Royal Highness with feelings of deep gratitude, for the kindness and condescension displayed in the ready acquiescence in our request, that the foundation of the first considerable tribute paid by the town of Sunderland to literature and science, should be laid by your Royal Highness. We were encouraged to make the request by the consideration that your Royal Highness's attachment to science and literature, and individual success in their cultivation, has ever led you to be the munificent and enlightened patron of every institution in the island, within your knowledge, calculated to promote their progress and diffusion; and we hoped that our projected establishment would form no exception to this rule, but would be ushered into the world under the auspices of your august name. In this hope we have not been disappointed. As a true descendant of that illustrious and patriotic house which is hallowed in the thoughts and feelings of every Englishman, because associated with all that is most sacred in his liberties, and most valuable in his civilization, your Royal Highness has, in this instance, as in many others, shown that the prosperity of your native land is the cherished object of your heart. Commerce and the useful arts are unquestionably the basis of our national prosperity; but your Royal Highness has manifested a familiar acquaintance with the fact, that the continuance of this prosperity must, in the present state of society, depend upon our progress in the higher departments of science; that, without their aid, England will no longer be in the van of the productive industry of the world, but must be content to follow in the wake of her rivals. We conclude by praying that your Royal Highness may enjoy all the peace and happiness which this world can afford, for the remainder of your days, and, at their close, derive solace from the reflection of a life spent, as that of your Royal Highness has been, in promoting the instruction and happiness of your fellow-creatures."

The address having been read and presented in the usual manner, his Royal Highness replied as follows:—

"Gentlemen of the Committee, and Subscribers to the Athenæum,—It is with pleasure I find myself occupied with you this day, in laying the foundation-stone of a building dedicated to literature and science, being well assured that the cultivation of these will materially contribute to the advancement of arts, manufactures, and commerce. While ever anxious to assist the industrious classes in obtaining useful information, it has been equally my constant and earnest desire to impress upon those who tread in the higher walks of life, the absolute necessity for a similar exertion on their part, in order to keep pace with the general improvement, and thus secure to themselves their proper station in society. Unwise, indeed, must be the man who, in these days, flatters himself that truth can be concealed for any length of time; such an attempt would not only fail, but the consequence would be fatal, since it would tend to the disorganization of every well regulated community, while the diffusion of knowledge produces the most beneficial results, as by it the industrious classes are led to value the proficiency of their superiors in science, and esteem them for such improvement. With these sentiments, gentlemen, you will readily believe me when I assure you that I acceded with great pleasure to your request of laying the foundation-stone of this Institution, and fervently pray that the work we have so prosperously begun, may be as successfully completed, and that the loyal

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city of Sunderland may ever be hailed as affording encouragement and protection to science."

The members of the Committee were then severally presented to his Royal Highness, who again congratulated them upon their undertaking, expressing his conviction that such institutions afforded the best means of keeping society together.

The whole of this part of the day's business having been thus completed, his Royal Highness, addressing the assemblage which was about to prepare for the return of the procession, said:—"There is one duty I have still to perform. Upon such occasions as these we should never lose sight of the illustrious lady who presides over this country,—(loud and continued cheering). We have placed her effigy beneath this stone. I hope her memory will be borne down to posterity with the value it deserves. I propose, therefore, that we should say 'God bless the Queen!' with three times three."

The proposition was received with the utmost enthusiasm, and responded to with cheers that awakened many distant echoes. After this expression of loyalty, the procession returned to the Phœnix Lodge in the same order as it set out.

The duties of Masonry detained his Royal Highness at the Lodge until four o'clock, at which hour he proceeded to the Bridge Inn, to partake of a public dinner.

At this banquet, which was confined to Masons, the Earl of Durham presided, having on his right the Duke of Sussex, Sir H. Williamson, the Hon. John Dundas, and Sir Cuthbert Sharpe; and on the left the Earl of Zetland, Mr. Easthope, *M.P.*, Mr. C. Buller, *M.P.*, Mr. Hawes, *M.P.*, and Mr. Loraine. Upwards of one hundred and forty sat down to dinner, and about fifty more, who had dined in a separate apartment, were admitted after the removal of the cloth. The room was tastefully fitted up for the occasion, and there was no lack of substantial viands. When these had disappeared, and grace had been said—

The Chairman rose. The first toast he had to propose was one which was ever, or at least ought ever to be, drunk with enthusiasm in every public assembly in England. He meant "The health of the gracious Sovereign who filled the throne of these kingdoms."—(Great cheering). His Royal Highness had justly observed, in the course of the day, that if there were any portion of her Majesty's subjects who were more bound than another in duty and inclination to offer up prayers for the welfare and happiness of their illustrious Sovereign, it was the body of Freemasons of England.—(Cheers). The great principle and practice of their Order enjoined them to pay obedience to the constituted authorities of the state, to honour the laws, and, above all, to pay honour, allegiance, and respect to the illustrious personage who was at the head of all the constituted authorities of this realm.—(Loud cheers). If in ordinary times, and under ordinary circumstances, it would be their duty to avail themselves of an opportunity like the present to show their respectful attachment to the Queen, how much more did it become their duty to do so when their eyes and ears had been disgusted by the most atrocious calumnies thrown out against the august person of their Sovereign—a lady not more distinguished for her high state than for the unsullied purity of her character.—(Enthusiastic cheering.) With them no such practices would find countenance, and it was therefore with a perfect reliance upon their enthusiasm and loyal attachment to her most gracious

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Majesty, that he called upon them to fill a flowing bumper, and drink to "The Majesty of England."

The whole company rose at once, and responded to the toast with the most rapturous cheering.

The CHAIRMAN,—"If you responded to the last toast, as, I am proud to say, you did, from a feeling of loyalty to the illustrious house of Brunswick, at the head of which is Her Majesty the Queen, how much more will you welcome the toast I am about to give you, when, in addition to that loyal feeling, you entertain, as I know you do, feelings of affectionate regard and attachment to the illustrious prince I shall name to you. However distant may have been the scene of our Masonic proceedings, there is not one of you who does not know from common report that the increasing prosperity of Masons is mainly attributable to the fatherly care and protection which has been lavished upon it by our illustrious guest.—(Enthusiastic cheering). Devoting, as he does, a great portion of his time to the interests, concerns, and practices of the Order—at all times accessible to those who require advice—composing any little differences that may arise by his illustrious example, ready at all times to preside over the meetings of the Craft—affording in his own person a practical illustration of those virtues which our Order especially inculcates, am I not justified in saying, that, with reference not merely to his exalted rank, but with reference to his actions as a man and a Mason, we ought to be justly proud of being associated with such a man?—(Rapturous cheering.) So much for his general merits, which will be acknowledged throughout the kingdom, from Northumberland to Cornwall. But if I pass from these to the particular claim which His Royal Highness has upon the Masons of Durham and Northumberland, I cannot fail to recollect that this is not the first time that marks of His Royal Highness's favour have been conferred upon us.—(Cheers.) This is not the first time that His Royal Highness has paid a visit to the Masons of the North of England.—(Cheers). This is not the first time that he has expressed his satisfaction at the state and prospects of Masonry in this part of the kingdom.—(Cheers.) And it is indeed a proud reflection, that, after seventeen years' absence, he should still retain so vivid a recollection of our reception of him upon his former visit, as to induce him to come from the furthermost part of England to renew his acquaintance with us.—(Cheers.) I am sure I am speaking only your sentiments, when I say that our attachment to him is unvaried, our gratitude unbounded, and that we are delighted to have the opportunity of expressing this to him personally.—(Great cheering.) I shall detain you no longer, than to state one circumstance before I propose the health, which I am sure will be gratifying to you. His Royal Highness has expressed to me his most unqualified approval of the whole proceedings of this day, and his admiration of the manner in which the ceremonial was conducted. He tells me that there is not one single thing, even of the most trifling description, which has not given him the most entire and perfect satisfaction.—(Cheers.) I thought you would be pleased to hear this, and could not deprive myself of the pleasure of communicating it to you.—(Cheers.) I now propose to you, 'The Health of the Most Worshipful the Grand Master, His Royal Highness the Duke of Sussex.'"

The health was drunk with the most rapturous applause.

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THE DUKE OF SUSSEX, on rising, was received with a burst of cheers that was absolutely deafening. When the enthusiasm of the company subsided into silence, His Royal Highness said,—"Most Worshipful Pro-Grand Master, Deputy Grand Master, and Brethren,—In the first instance, allow me to express to you my thanks for the manner in which you have received the toast proposed by your noble Chairman; and, secondly, to express to him my thanks for the kind, handsome, and feeling manner in which he has introduced it to your notice. My noble Brother and friend has done me justice in stating that I have viewed with extreme anxiety and infinite pleasure the whole of the proceedings of this day; because I need not tell you that a gathering of this sort must have great weight in a populous district like this; and it must impress upon the minds of those who are not connected with our Fraternity, a respect for an Order which can conduct itself with such propriety and such decorum.—(Cheers.) It must afford every 'profane' individual—to use the technical term, by which, upon the present occasion, I mean those who are uninitiated in the mysteries of our art—it must, I am satisfied, afford to all such persons matter for deep reflection and consideration when they see, in a procession such as ours was to-day, persons of a variety of opinions, of different feelings, of different religions, entertaining, in fact, all the differences upon politics and religion which are the most capable of exciting the passions, and arraying man against man; it must, I say, afford matter for deep consideration, when it is seen that a body so composed can assemble together in one great cause, and, burying all minor feelings, join cordially in the great work of benefiting society at large, by contributing not only their exertions, but their example, in the promotion of every thing that is liberal, every thing calculated to heighten the character of man.—(Loud cheers.) If Brethren, when they enter into this Society, do not reflect upon the principles upon which it is founded; if they do not act upon the obligations which they have taken upon themselves to discharge, all I can say is, that the sooner any such individuals retire from the Order the better it will be for the Society, and the more creditable it would be to themselves.—(Cheers.) I am satisfied that the Brethren whom I am now addressing do not want such an exhortation on my part. However, I think it necessary to impress upon them these facts, because the individual who is now addressing them, not only from the high position which he holds in the Order (and that by the good-will of the Brethren), but likewise from the number of years which he has had the honour of belonging to that noble Institution (for my period of service in the Order of Masonry dates from the year 1798, a period of not less than forty-one years, twenty-six of which I have had the honour and satisfaction of presiding over the Craft of England), may be allowed to express his opinion as to the duties which attach to every member of the Order.—(Cheers.) When I first determined to link myself with this noble Institution, it was a matter of very serious consideration with me; and I can assure the Brethren that it was at a period when, at least, I had the power of well considering the matter, for it was not in the boyish days of my youth, but at the more mature age of twenty-five or twenty-six years. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. I worked my way diligently, passing through all the different offices of Junior and Senior Warden, Master of a Lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have now the honour to

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hold.—(Great cheering.) Therefore, having studied it, having reflected upon it, I know the value of the Institution; and, I may venture to say, that in all my transactions through life, the rules and principles laid down and prescribed by our Order have been, to the best of my faculties, strictly followed.—(Cheers.) And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry.—(Cheers.)

"As I have stated before, the Mason, when he comes into the Lodge, lays aside all matters of private feeling. He looks upon man as his fellow-creature, as his brother, springing from the same origin, claiming the same father, and therefore participating all the kind feelings which, under the protection of the Divine Architect of the universe, we are bound each of us to entertain towards one another.—(Cheers.) These are the feelings which are inspiring you now, and I am sure when we depart, it will be a signal gratification to each of you to think that an opportunity has been afforded by which whatever little differences that existed between you have been composed, enabling you now to stand upon the same corner-stone, and to erect yourselves in a temple of harmony and good will.—(Cheers.) Your noble Chairman has most properly stated his own feeling, in which, with one consent, you expressed your hearty concurrence, respecting the illustrious personage who now presides over the destinies of the kingdom.—(Loud cheers.) As his lordship said, she has a double claim upon your loyalty and affection.—(Great cheering.) I need not tell you that the wife, the sister, the daughter of every Mason ought to be guarded and defended by every individual throughout the Body.—(Cheers.) Her Majesty is the daughter of a Mason—(enthusiastic cheering)—and a great and good Mason he was.—(Renewed cheering.) It is but due to his illustrious memory to record here, that it was owing to his exertions combined with mine, each being bound by the ties of an intimate affection, and having a perfect confidence in the other's honour, that the union between the two Grand Lodges of England was effected, whose unfortunate differences had disturbed the harmony of the Craft for many previous years. (Loud cheers.) It is this Brother's daughter whom you are called upon to stand by and protect—(enthusiastic cheering)—and sure I am that no true Brother of the Craft will flinch from so sacred a duty;—(loud and long continued cheering)—and after all is said and done, who is it upon whom these attacks are made? A young and virtuous—I was going to say, but God forbid I should do so, an unprotected female.—(Here the cheering was absolutely deafening.) But as long as there exists a proper feeling in the breast of every honest, upright Mason, as long as there remains any portion of the feeling which ought to glow in the bosom of every manly, independent Briton, the sovereign lady of these realms will be defended and guarded against any attack that may be made upon her"—(here the enthusiasm of the assembly could no longer brook control; one spontaneous cheer burst from every corner of the room, the company sprung upon their feet, and for many minutes continued, by unbroken applause, to express their concurrence in the sentiment of the illustrious speaker. When at length silence was restored, his Royal Highness proceeded)—"You have kindly responded to the opinion I ventured to express, and I thank you for it. I now proceed to advert again to the business of the day. I need not state to those Brethren who study Freemasonry, that without the acquirement of the liberal arts, and the study of the higher sciences, it is impossible to arrive at that height of

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perfection which ought to be the aim of every man who enters the body. —(Cheers.) It is, therefore, with great delight that I find myself supported as I am by so numerous a body on the present occasion. A meeting such as the present is of high importance to the Craft. You have this day met a variety of Lodges from various parts of the country; you have learned to see and know each other. You will, I am sure, part hereafter with kind and friendly feelings. When such an object has been obtained, when from such a meeting as the present we find that we have improved our feelings and gladdened our souls by the interchange of friendly offices, and the establishment of mutual sentiments of good-will, I am satisfied that the day will be considered as a useful one, and as a day well spent.—(Loud cheers.) That such may be the case is my sincere wish, and that while every one of you will recollect the day with pleasure for many, many years to come, the name of the individual who had the happiness of presiding over the proceedings of the morning may be as dear to your hearts as the desire for your welfare now lives in his, and ever will do, to the end of his days.—(Great cheering.) I have the pleasure now to drink all your good healths."

The illustrious Duke resumed his seat amidst a round of applause, which continued for a long time. After a pause of some duration,

The DUKE OF SUSSEX again rose and said:—"I call upon you to fill your glasses, and to hail the toast I am about to propose. In addressing the Brethren here upon the subject of that toast, I am fully aware that the feelings I express in reference to it will find a ready echo in the breast of every man present; but it is impossible for me to give the toast without saying a few words upon it. I need not tell the Brethren that the toast I am about to propose is that of the Most Worshipful Pro-Grand Master, your Chairman upon the present occasion.—(Loud and long continued cheering.) In proposing that health, my noble friend must allow me to dilate a little upon the subject, inasmuch as that I will venture to say I am nearly—I should almost say—quite the oldest friend he possesses.—(Cheers.) When his excellent and worthy father was obliged to seek a foreign climate for the recovery of his health, I was one of the first individuals who welcomed his arrival, surrounded by his children, at Naples; and there was my noble friend, at that time a little boy, not so old or so tall as his own son at present.—(Cheers.) At that time I could only feel the affection and love for him which every one entertains for the children of those whom they esteem. The affection which I entertained for the father naturally led me to take a deep interest in the son. As my noble friend advanced in years, the character of the man was assumed—his faculties were developed, and then I saw the individual rising into what he now is.—(Enthusiastic cheering.) I was well aware of the talents he possessed. Time has shown me that he knew how to employ those talents, not only with credit and honour to himself, but with great advantage and benefit to his country.—(Continued cheering.) Those liberal principles which our noble and distinguished Brother has shown so conspicuously were working in him at a very early period, and many of the most valuable extensions of the liberty of the subject which have been effected of late years, owed their existence to his wisdom and energy.—(Cheers.) I may say this with great safety; for, without any compliment to my noble friend, it was universally admitted that when in another place he explained the plan of the Reform Bill, a plainer, clearer, or more eloquent statement had never been heard.—(Cheers.) I confess it was a great gratification to

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me to be present at the delivery of that speech. My noble friend's intelligence attracted the attention of the government at that time, and his valuable services were requested in Russia. I need not state to you that no minister or ambassador ever rendered more important service to his country than my noble friend did during the period that he represented the sovereign of these realms in Russia. It is well known that matters long pending between the two countries, and which previous ministers had strived in vain to adjust, were, by his energy and clearness of statement, finally settled to the advantage of the British nation.—(Cheers.) All this, too, was accomplished with a courteous firmness which commanded the respect, and secured the good will of the sovereign with whom he had to argue the delicate and different points in dispute. Then he proceeded to Canada; and it was gratifying to me yesterday to listen to an address from Shields, setting forth and acknowledging the services which my noble friend rendered to his country in that quarter of the globe.—(Cheers.) The same feelings which instigated him to step forward at an earlier period in support of liberal notions and liberal government, prompted him in the measures which he was anxious to carry into effect in the Canadas. That they did not succeed was not his fault. —(Loud and continued cheering.) I am not here to blame others; but this I will say, that had his plans been carried into effect, it would have been happier for that country, and more advantageous for this.—(Renewed cheering.) He has returned to his country with the satisfaction of feeling that he discharged his duty as far as it was in his power to do so, and is now dispensing that magnificent hospitality which is as congenial to his heart as it is honourable to a person of his rank and station. —(Cheers.) The whole course of his life, the liberality of his views, his patronage of the arts, his love of his country, showed that Masonry had exercised a deep influence upon his character and conduct. Under these feelings, he felt great pleasure in proposing the 'Health of the Most Worshipful the Pro-Grand Master, the Earl of Durham.'"

The toast was received with an enthusiasm which it is impossible to describe.

The Earl of DURHAM, in returning thanks, said:—"I request you to accept my warmest acknowledgments for the honour which has been conferred upon me—for the very flattering and cordial manner in which you have received the toast. I have so often received testimonies of your approbation, that I cannot say I am taken by surprise; but I can truly assure you that the repetition of them whenever I meet you is most dear to my heart, and that I most sincerely acknowledge them.—(Cheers). It is impossible for me to detain you at any length in reply to the speech which his Royal Highness has addressed to you with reference to myself, because of course I cannot allude in any but the most embarrassed terms to the compliments which he has been pleased to pay me.—(Cheers). Tendering his Royal Highness my warmest thanks for the kindness with which he has been pleased to allude to the feelings which exist between us, and to the early attachment which he was gracious enough to form towards me (and which has never been weakened or diminished, which too often interrupt the friendship of this life), I shall only say, in reference to his Royal Highness's allusion to my public acts, that I have ever had but one object in view, that of endeavouring to serve my Sovereign faithfully.—(Cheers). To do that I have spared no trouble—have never been influenced by any considerations of personal convenience, or health.—(Cheers). Having repeated his thanks for the

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compliment paid him, the Noble Earl concluded an eloquent address by proposing "The health of the Deputy Grand Master of England, the Earl of Zetland."

The toast was received with much applause.

The Earl of ZETLAND, in returning thanks, assured the company that he had always endeavoured, in every position in life in which he had been placed, to regulate his conduct by the rules and principles of Masonry. Amongst those principles he considered the first to be loyalty to the throne—(Loud cheers); secondly, obedience to the laws; and, thirdly, brotherly love and good will towards one another.—(Cheers). With these sentiments strongly impressed upon his mind, he had observed with great delight the excellent behaviour of the vast concourse of persons who had that day thronged the streets of the town, and had listened with no less delight to the excellent sentiments submitted to them by the Grand Master.—(Cheers). But, above all, he was the most highly delighted to perceive the spirit of loyalty which existed amongst the Brethren, and to hear the expression of their indignation at the unmanly and disgusting insults which had been heaped upon the Queen.—(Cheers).

The next toast was, "The Grand Lodges of Scotland and Ireland."

The Earl of ZETLAND then proposed "The health of John Easthope, Esq., Past Senior Grand Warden."

The toast was drunk with great applause.

Mr. EASTHOPE returned thanks in a brief but forcible speech.

The healths of the Hon. J. DUNDAS, of Sir H. WILLIAMSON, of Mr. C. BULLER, and Mr. B. HAWES, were subsequently proposed, and those gentlemen severally acknowledged the compliment, in very eloquent speeches, which we regret the pressure of time will not allow us to report.

NEWCASTLE, *Nov.* 7.—The address presented to his H.R.H. the Duke of Sussex, at the Provincial Grand Lodge of Northumberland, held at the Assembly Rooms, was as follows:—

"To His Royal Highness Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron of Arklow, *K.G.*, &c. &c. &c., Most Worshipful Grand Master of England.

"May it please Your Royal Highness,—We, the Grand Officers, Masters of Lodges, and Brethren of the Province of Northumberland, in Provincial Grand Lodge assembled, beg leave, with feelings of great respect, to approach your Royal Highness, to express our unfeigned delight and gratitude for the honour your Royal Highness has this day conferred upon our Lodge by your presence. We are duly impressed with gratitude for the many important advantages and benefits which Masonry has derived from your Royal Highness's kind patronage and superintendence for more than a quarter of a century, during which period your Royal Highness has, by zealous exertions and example, greatly promoted the moral and social character of the Fraternity. We felt, in common with all our Brethren, very great anxiety during the period in which your Royal Highness was suffering under a deprivation of sight, and most truly grateful were we to the Disposer of all Events for your Royal Highness's recovery, and restoration of that great blessing. We gratefully remember, when your Royal Highness honoured this town with your presence in 1822, your Royal Highness was graciously pleased to express your satisfaction at the state of Masonry in this Province. We trust your Royal Highness will now find, that if we

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have not greatly increased in numbers, we have increased in the fervour of our zeal for the Craft, and in affection for our Most Worshipful Grand Master. We can assure your Royal Highness, that our humble and fervent prayers shall be offered up to the Grand Architect of the Universe, that your Royal Highness may be permitted long to preside over and govern the interests of the Craft; and that your Royal Highness may be blessed with a long life, in the enjoyment of true health and happiness, and with a knowledge that your Royal Highness possesses the devoted attachment of the Craft, and the affectionate regard of the people.

"Signed and sealed in open Lodge, at Newcastle-upon-Tyne, this 7th day of November, 1839."

WIGTON.—We understand it is the intention of the Brethren of the Wigton St. John's Lodge of Freemasons, to hold their anniversary on the 27th December, 1839, when a Royal Arch Chapter will be opened in the afternoon. Supper will be prepared in the evening, as on former occasions.

BURNLEY, *Sept.* 19.—The annual meeting of the Provincial Grand Lodge of Freemasons, for the Eastern Division of Lancaster, was held at the Bull Inn, Burnley, on Thursday last. Before ten o'clock the large room was completely filled with the Brethren. The business of the day commenced with the opening of the Craft Lodge. The R.W. Deputy Prov. G.M., Thomas Preston, Esq., soon after entered the room, attended by all the Provincial Grand Officers, and the Provincial Grand Lodge was then opened in ample form, and with solemn prayer.

After transacting the business of the province, the D.P.G.M. delivered a charge to the Brethren, replete with most important counsel and advice, and breathing the very spirit of Masonry.

About one o'clock, the Brethren, amounting to upwards of two hundred, formed themselves in procession, and, escorted by two bands of music, proceeded to the church, where an excellent sermon was preached by the V.W. Rev. Birkett Dawson, *B.D.*, Provincial Grand Chaplain, from the third chapter of Colossians, the 1st, 2nd, and 3rd verses; and a collection made on behalf of the charities in Burnley, amounting to upwards of £13.

Soon after four o'clock, the Brethren sat down to dinner at the Bull Inn. Thomas Preston, D.P.G.M., was in the Chair. The Chairman was supported, on his right hand, by Le Gendre Nicholas Starkie, Esq., P.G.M. for the Western Division of this county, Richard Daly, Esq., &c. &c.; and, on his left, by the Rev. Birkett Dawson, *B.D.*, the Rev. W. Hartley, the Officers of the 10th, &c. &c. After the cloth was withdrawn, the Chairman, in a neat speech, gave as the first toast, "Our Young and Virtuous Queen."—"The Queen Dowager."—"The Duke of Sussex, Grand Master of England." This toast was followed by Masonic firing.

The Chairman availed himself of the absence of L. G. N. Starkie, Esq., to propose that gentleman's health. He complimented him on his attention to the duties of Provincial Grand Master for the other division of the county. His affability and kindness, the goodness of his heart, and his Masonic benevolence, were known to all the Brethren.—(Great applause.)

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On Mr. Starkie's return to the room, he rose to respond to the toast, and was received with three rounds of applause. He said he rose to thank them with feelings of heartfelt gratitude for the compliment which they had paid him. His heart was always with them. He had held the office of Provincial Grand Master for the Western Division of Lancashire for fourteen years. It was gratifying to him, as representing one of the humblest Masons present—a man who always acted as a dutiful Mason—to return thanks for him as well as for himself on that occasion. He was unambitious of the high honours which had been conferred upon him; his only ambition was the esteem of the wise and good of his fellow-countrymen. There was no situation in life but an individual would be esteemed therein, if he behaved as an industrious and honest member of society. Old English customs, he hoped, would be cherished whilst they lived, and whilst their children's children lived. —(Cheers.) His only wish was the honour of uniting hand and heart with his fellow-countrymen in promoting the happiness and welfare of mankind in general. He concluded by wishing that the sunshine or happiness might enliven our firesides, and reign in our festive halls.—(Cheers.) Before he sat down, he must not omit to perform the most pleasing part of his duty—to thank the worthy and most excellent Provincial Grand Master of this district for his Masonic feeling towards him. He thought the Brethren of this district had a most worthy and respected Provincial Grand Master, and he would be sorry to supplant him in his situation. He begged to propose "The Health of Thomas Preston, Esq., and long may he have an opportunity of presiding over the Brethren in this Division."—(Immense cheering.)

The Chairman returned thanks, and observed that his worthy Brother Le Gendre N. Starkie, Esq., had by mistake called him the Provincial Grand Master, when, in fact, he was only his Deputy, as the Duke of Sussex himself was Provincial Grand Master for this Division. During the period that he (the Chairman) had held the situation of Deputy Provincial Grand Master, all the Brethren would do him the justice to say, that nothing which lay in his power had been wanting to discharge the duties of the office honestly and faithfully. He could not but feel that the exalted situation in which it had pleased His Royal Highness to place him, was more than he was entitled to, or ought to have expected; but, at the pressing request of the Duke of Sussex, he could not refuse to perform the duties of the office, until some nobleman, or person of greater influence than himself had been fixed upon to succeed him. There was not one thing which he could call to mind as having done, which he regretted doing. There was nothing consistent with the duties of his office, which, if called upon by the Brethren, he would not do. He had been a Mason thirty years, and he should always endeavour to promote the interests of the Order. It was his fixed and resolute determination not to swerve from the duties which devolved upon him; but, without turning to the right hand or to the left, he should administer equal justice and equal advice to all. Whatever occurred in the Eastern Division which might be supposed to disturb the harmony of the Lodges, and not easily admit of adjustment; or should any untoward circumstances intervene, either personally or to Lodges in general, it would be his pride and satisfaction to give advice, whereby they might be settled. After complimenting the Provincial Grand Officers for the support he had received from them, he sat down amidst great applause.

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The Chairman, in a very complimentary speech, proposed "The Health of the V.W. the Rev. Birkett Dawson," which was drunk with every demonstration of respect. The Rev. Chaplain returned thanks in a very eloquent and humorous speech.

The next toast was "The Earl of Durham, Provincial Grand Master of England, and the Earl of Zetland, Deputy Grand Master."

"Col. Custards, and the Officers of the 10th Regiment." Capt. Good returned thanks.

"Lord Viscount Combermere, the Provincial Grand Master for Cheshire."

"The Earl of Mexborough, Provincial Grand Master for the West Riding of Yorkshire."

"John Drinkwater, Esq., of Liverpool, D.P.G.M. for the Western Division," &c. &c.

The toasts were interspersed with songs from the Brethren, and the evening was one of uninterrupted enjoyment.

We have been compelled to abridge this report, in consequence of a pressure of other matter.

ACCRINGTON, *Sept.* 20.—Thomas Preston, Esq., D.P.G.M., left Burnley for Accrington, accompanied by his officers, to open and consecrate a new Lodge, at the house of Mr. Wilding, the Hargreaves Arms Hotel. After the performance of the interesting ceremony, about seventy members of the Fraternity sat down to dinner, and the afternoon and evening was spent in a most social and agreeable manner.

BOLTON, *Sept.* 25.—TRIBUTE OF RESPECT.—On Wednesday last, a handsome silver snuff-box was presented by the Masonic Brethren in Bolton to Brother James Entwisle, plumber and glazier, of Bolton, who is about to emigrate to South Australia. The Brethren assembled at the house of Brother W. Thorp, the Legs of Man, Churchgate, at eight o'clock in the evening, Brother Entwisle being specially invited for the occasion. Brother Richard Daly, Esq., E.D.L., was called on to preside, and Brother Roger Walsh was appointed vice-president. After the usual loyal and Masonic toasts, the Chairman in an impressive address presented the box, and after expressing at some length the regret which all the Brethren felt at the prospect of Brother Entwisle's departure, he begged to remind him and the Brethren of the words of Brother Robert Burns:—

> "A last request, permit me here,
> When yearly ye assemble a',
> One round, I ask it with a tear,
> To him the bard, that's far awa'"

(Loud applause). Brother Entwisle, much affected by the kind and brotherly feeling manifested towards him, returned thanks in appropriate terms. Brother Blunt, Secretary to No. 44, then sung "Burns's farewell," in such a style as to draw tears from many who were present.

ROCHDALE, *Nov.* 28.—The members of the Lodges of Hope, No. 62, and Harmony, 375, at Rochdale, assembled at the Spread Eagle Inn, under dispensation granted by the R.W.P.G.D. Master, for the transaction of peculiar business relating to these Lodges. The Lodge was opened deg. pri. with the usual ceremonies, the routine of business was gone through, and the Lodge adjourned. A procession was then marshalled, and the Brethren, preceded by an excellent band of musicians, marched to the parish church. Bro. the Very Rev. G. H. Cotton, *B.A.*,

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Prov. Grand Chaplain for the county of Chester, read the service of the day, Brother Wilding, of Haslingden, officiating as clerk; after which the reverend Brother gave an excellent discourse, his text being the 8th verse of the 3rd chapter of the 1st Epistle to Peter—"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous!" in which discourse he very ably answered the objections and vituperations made by the ignorant, and displayed the beautiful system of Freemasonry in glowing language, concluding with a general recommendation to the Fraternity to maintain the pure principles of the Order, by "Letting their light so shine before men, that they may see our good works, and glorify the Father which is in Heaven." It was to be regretted that there was not more of the uninitiated present, who might have profited from an attentive listening to the sermon; which being concluded, a collection was made in aid of the Rochdale Dispensary; and after the beautiful national hymn of

> "Lord of life, and light, and glory,
> Guide the Church, and guard our Queen,"

had been sung, the procession returned to the house of Brother A. Tweedale, the Grapes Inn, where one hundred and forty Brethren sat down to banquet.

After the cloth was drawn, the customary loyal and Masonic toasts were given by the worthy and respected Master, Brother John Standring: P.P.G. J. W., *E. D. L.*, who was supported right and left by Brothers W. Dunlop, *M.D.*, P.M., 375; Threlfall, P.G. Sec.; Lee, Past P.G. Sec.; Joseph Perrin, P. P. J. G. D.; Tweedale, P.P.G.R.; and the W.M. and Wardens of 375; Brother T. Brown, P.P.G.S.D., sat as S.W., and Brother Lane, J.W.

"Our Gracious Queen Victoria!"

National Anthem, followed by cheers three times three, and Masonic honours as the daughter of a Mason.

"Her Majesty Adelaide, Queen Dowager, and the rest of the Royal Family."—(Cheers, and three times three).

"H. R. H. the Duke of Sussex, M.W.G. Master of England, the Prov. G.M., and the D.G. Master," were prefaced by neat speeches, (too Masonic for public eye,) which were drunk with the usual honours, and "Prosper the Art."

"The R.W.P.G.D. Master, Thomas Preston, Esq."

Brother THRELFALL responded to the toast, and stated that the absence of the D.P.G.M. was on account of the indisposition of a near relative.

"The P.G. Masters for Chester, Viscount Combermere; West York, the Earl of Mexborough; and West Lancashire, L. G. N. Starkie, Esq.," were drunk with enthusiastic feeling.—(Honours, and "Prosper the art.")

"The very Rev. G. H. Cotton, with thanks to him for the very excellent sermon preached by him," which was received with long and continued applause; and "The Vicar of Rochdale, with thanks to him for the use of the church; and the churchwardens for their kind attention," was drunk with great applause.

"Our Brother Field Marshal His Grace the Duke of Wellington, with better health to him," was drunk with loud and reiterated cheers, honours, and prosper, *a-la-militaire;* to which Bro. R. Hunt responded in glowing language.

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Brother G. H. Noton, of Manchester, in a neat speech, replete with pure Masonic feeling, then proposed the health of "the Presiding Master, Brother John Standring, with long life and prosperity," which was received with every feeling of affection and respect, with full honours, and applause that continued for a considerable time.

Brother Standring returned thanks, and said, although but small in person, he would yield to no one in labouring hard in fulfilling the duties of any Masonic situation he might be called upon to perform, and would ever lend his aid and assistance to make Freemasonry complete. He concluded by drinking "good health to all present,—their wives and families."

Brother J. Lambert proposed as the next toast, "the health of the visitors, and the members of the respective Lodges to which they belong, their wives and families, and that Masonry may flourish like the green bay tree," which was drunk with due honours, and "Prosper the art."

Brother Jesse Lee returned thanks on behalf of himself and visiting Brethren, observing, if happiness is to be found on earth, a Lodge of Freemasons is the elysium.

A number of other toasts, songs, &c. were given, which we are obliged to omit for want of room. Too much praise cannot be given to the stewards, for the ample preparations which they made for the occasion. The Brethren, after a most happy meeting, separated in "Love, Peace, Unity, and Concord."

Liverpool, *Jan.* 1839.*—Lodge of Sincerity, No. 368. Between thirty and forty of the Brethren assembled at the Royal Hotel, Dale Street, amongst whom were Brother John Drinkwater, R.W.D.P.G.M., Brother Lewis Samuel, P.G.T., Bro. Nægli, P.G.S.B., and several other members of the Prov. Grand Lodge for the W. division of Lancashire.

After the installation of Brother Molineaux, P.G.O., as W.M. for the ensuing year, appointing the other Officers, and transacting the remaining business, the Brethren partook of a sumptuous banquet, when the R.W. D.P.G.M., in the joint names of himself and the other members of Lodge 368, presented Brother Joseph Hess, their late W.M., with a splendid Past Master's Jewel, bearing the following inscription:—

"Presented by the Members of the Lodge of Sincerity, No. 368, to their late W.M., Brother Joseph Hess, as a mark of their esteem for his truly Masonic and gentlemanly conduct whilst presiding over them. January 14th, 1839. A. L. 5839."

Brother Hess returned thanks in a most fraternal speech.

The R.W. D.P.G.M. then announced the appointment of Brother James Norris, S.W. of this Lodge, as W. Provincial Grand Secretary for the Western division of Lancashire, vice Brother A. S. Woodward, who had resigned.

(*Abridged from "The Liverpool Mail."*)

Liverpool, Dec. 21.

One of those spirit-stirring festivals, reminding us at once of the days of chivalry and of oriental mythology, inviting the gallant bearing of belted and bearded knights, with all the "pride, pomp, and circumstance," not of war, but of brotherly love, and created by the most sacred ties, has just taken place in Liverpool. We scarcely know how to

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* We presume that accident has delayed the transmission of this report.

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report the proceedings. The imagination is taken captive by the senses —the ideal shadowings of antiquity, the solemn recital, the devotional offerings of all prejudices and opinions upon the altar of a temple dedicated to its own Divine Architect, and consecrated to the song of the cherubim and seraphim, "Glory to God in the highest, and on earth peace, and good will towards men,"—all this accompanied by gorgeous pageantry, by exquisite music, by reciprocated vows of fraternal affection among men of all classes, all countries, and all ranks, who have laid aside the sordid selfishness of every-day life, for the emblematical admiration and delight of the skies; surely such a scene may excuse the humble writer, who, with his readers, must admire and adore Wednesday's proceedings. At a time, too, when mankind are steeped in politics and polemics, it is sweet to find a neutral spot where all is peace, where the idealities and follies that distract mankind are banished, where meek-eyed Charity takes her place, where the Orangeman—politically so called—becomes instantly Catholic, and where the Romanist acknowledges an universal church; where the Conservative becomes a Republican, and where the Republican, if any, pays the profoundest homage to the powers that be, where the angry is soothed to gentleness, and where the gentle is excited to enthusiasm. It is, indeed—

> "All that painting can express,
> Or youthful poets fancy when they love."

By many people it is often asked—"What is Masonry?" So far as is consistent with its regulations, we will describe it. It is a most beautiful system of morality, veiled in allegory, and illustrated by symbols, every one of which conveys some important lesson of truth and soberness to our limited understandings. A Freemason is obliged, by his tenure, to obey the moral law; and, if he rightly understand the arts, he will never be a stupid atheist, or an irreligious libertine. He, in the words of an eminent member, should "best understand that God seeth not as man seeth; for man looketh at the outside appearance, but God seeth the heart." Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of mutual love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they profess. Men of all conditions, countries, and climes belong to the Order of Freemasonry; and, strange as it may appear, every one is known to each other by certain symbolical signs. But there are higher thoughts and higher principles which unite Freemasons; and these are the due acknowledgment of the supreme power and goodness of the Almighty Architect of Heaven and Earth—his ever pervading influence on their actions and views, whether as simple and humble subjects of any country or clime, or as superior rulers, armed with authority over others. The system of Freemasonry teaches us to reverence and admire every thing celestial. It imports that, in the open arch of Heaven, the finger of Divinity may be seen—that we ought to admire the glittering canopy, when every orb of light chaunts forth a song of praise, inducing the contemplative Mason to lift up his heart to his Maker, assured that, in whatever circumstances he may be placed, if he be the friend of virtue, he still enjoys the sunshine of God Almighty's protection. These things elevate the minds of Masons—these ideas accompany all their labours, and all their recreations. These principles make them contemplate in peace and brotherly love the goodness and infinite per-

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fection of the Lord Almighty, knowing well that he is in the midst of Heaven and earth, and ruleth over all things faithfully; and that one of the most essential duties of a Freemason is, with all humility and reverence, to return grateful acknowledgments to the Great Architect of the Universe, for favours already received, and to supplicate his support, by endeavours to adorn and cement his life with every moral and social virtue. Having thus described what Freemasonry is, we come now to narrate the proceedings of Wednesday.

Pursuant to summons, the Brethren met at the Adelphi hotel, at ten o'clock, and the members of the various Lodges from Preston, Lancaster, Liverpool, &c., took their respective stations, assigned by the Director of the Ceremonies. The Lodge having been duly opened by Brother Hess, W.M. of No. 35, the R.W. P.G. Master and his officers entered in order.

On entering the Lodge an exquisite slow march was performed by Bro. Thomson, P.G. Organist, after which the anthem—"Praise the Lord," by Haydn, was sung, and the Brethren proceeded to transact the Masonic business of the province, which being ended, the anthem—"To Heaven's High Architect all praise," composed by our townsman Brother John Molineux, was sung. The Lodge was then adjourned till four o'clock for

THE BANQUET.

Le Gendre N. Starkie, Esq., R.W. P.G.M., *W.D.*, took the Chair, supported on his right hand by John Drinkwater, Esq., R.W. D.P.G.M., W.D. Lancashire, and on his left by Lord Vis. Combermere, R.W. P.G.M. Cheshire. We also observed the following Brethren at the table—F. Maddock, Esq., R.W. D.P.G.M., Cheshire, T. Preston, Esq., R.W. P.G.M, E.D. Lancashire; Brothers John Formby, Penket, P.J.G.D., Rampling, P.G. Architect, Lewis Samuel, V.W. P.G., Treasurer, Norris, V.W. P.G. Secretary, Molineux, P.G. Master of the Ceremonies, A. S. Woodward, P.P.G. Secretary, John Naegeli, P.G. Standard Bearer, Brassey, P.G.S.W. Cheshire, and several other Grand Officers, including Stephen Blair, P.G.J.W., E.D. Lancashire, and Richard Daly, P.G.J.W., E.D. Lancashire. The cloth having been removed, "*Non Nobis Domine*" was performed in excellent style by the Brethren. Brother Woodward, as Provincial Grand Pursuivant, then gave

"The Queen and the Craft."—"Queen Adelaide, and other branches of the Royal Family."—"The Duke of Sussex, G.M." (with Masonic honours).—"Earl Durham, Pro-G.M."—"Earl of Zetland, D.G.M."

Lord Viscount COMBERMERE, R.W. P.G.M., then rose. He said the Right Worshipful Provincial Grand Master had had the goodness to allow him to propose the next toast, but before offering it, or mentioning the name of the individual associated with it, he must observe, that it afforded him much happiness to meet them that day—it afforded him also the highest gratification in making the acquaintance of so good a man as Le Gendre Nicholas Starkie.—(Great cheering). He (Lord Combermere) had never met him before, but his character and reputation were not unknown to him—he had heard his name mentioned with the highest eulogium, in every respect, as a gentleman, and that was a guarantee that he must be a good Mason.—(Loud cheers.) He should propose

"Le G. N. Starkie, R.W.P. G.M. W.D. Lancashire." (Great cheering).

The R.W. P.G.M. then addressed the assembly. He thanked them most sincerely for the manner in which his name had been proposed and

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received. He acknowledged it not only for the distinguished manner in which it had been received, but he felt it the more sincerely as emanating from the distinguished nobleman near him.—(Cheers). He owed all the admirable arrangements and the working of Freemasonry in the Western Division of Lancashire, to his esteemed friend, Brother John Drinkwater, R.W. D.P.G.M. To him also he was indebted for the arrangements on the present occasion. As a country gentleman, he trusted he should always be found doing his duty to his Queen and his country.

The R.W. P.G.M. rose to propose the next toast. It had given him the greatest pleasure to see a nobleman present at the meeting, whose name added a lustre to their proceedings—(cheers)—one whose services to his country were well known, and one who has added a wreath to the laurel of which Englishmen might indeed be proud.—(Great cheering.) That he might live long to wear the laurels he had so nobly won, was his earnest and most fervent prayer.—(Great cheering). He begged to thank his Lordship for his attendance at the banquet.

"Lord Viscount Combermere, R.W. P.G.M., the Cheshire hero."—(Loud and long-continued applause, with Masonic honours).

Lord COMBERMERE addressed the Meeting. He felt quite inadequate to express the gratitude he felt to his respected friend, and to the Brethren that day. It afforded him the highest gratification to appear amongst them at the banquet, and he regretted exceedingly that he was not able to attend earlier in the day. If he had been apprised that his services were wanting, he would have promptly attended to the request, by arriving at Liverpool the previous evening; and, owing to an unfortunate accident on the railway, he had been detained considerably, which must be his apology for appearing late amongst them—(cheers)—as he considered that scarcely any sacrifice would be too great to attend the Provincial Grand Meeting of the Western Division of Lancashire. The R.W. P.G.M. had associated his name in two capacities,—the first as a Mason, and the second in a military view. With regard to the first, he had only to observe, that he had merely performed his duty; and in reference to the second, he had much pride in acknowledging that he had served under his Grace the Duke of Wellington.—(The cheers which followed this observation were most enthusiastic). He (Lord Combermere), however, attributed the manifestation of good feeling that day, chiefly to the circumstance of being a Freemason.—(Great cheers). He gloried in the avowal of having been such since he was nineteen years of age.—(Cheers). He did not say what his character might have been had he not been a member of the Masonic body, but he declared that the principles of Freemasonry had inculcated the strictest ideas of honour, honesty, and good feeling.—(Cheers). In all his services as a military man, he never met with a bad soldier who was a Brother Mason.—(Great cheering). There were, it is true, good and bad men in all communities; and it would be strange indeed, if, in the society of Freemasons there would not be found some who might disgrace the Order, but he pledged himself that he had never met with such characters; he repeated it, in all his travels in foreign countries, he had never known a bad soldier who was a member of the Craft; and, with this knowledge, and in admiration of the principles which Freemasonry inculcated, he was happy to acquaint them, that his son, who would in a few days attain his majority, had determined to enter the lists on next St. John's day, and become one of the Order.—(Great cheering). It might not

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perhaps be considered out of place to state that he was an upright and honourable young man; but he (Lord Combermere) believed that by becoming a Mason, he might become a better man.—(Cheers). His Lordship then went on to state that he professed to be a zealous Freemason, but he regretted that he did not possess the knowledge of its working which he might be supposed to have. He had been abroad, in a country where Freemasonry was not tolerated, and he had not the same opportunities as those at home; but it was never too late to mend, and he hoped to be of some service yet to the Craft, in Cheshire particularly; and he believed that the Brethren of that county would be happy to cultivate a fraternal intimacy with the Brethren of Lancashire. He thought this was a subject that deserved more serious consideration, and he adverted to it because, when his Royal Highness the Duke of Sussex appointed him, nine years ago, he had pledged himself to do all in his power to effect this desirable object. He would conclude by observing that, on the occasion of his son becoming a Mason, he (the noble Lord) should be glad to receive as many of his Brethren from Lancashire as could conveniently attend, and he was quite sure they would meet a hearty welcome from the other members.—(His Lordship sat down amidst the most enthusiastic applause).

Brother Lewis Samuel, P. Grand Treasurer, rose to propose the next toast, which he would do in a very brief manner. The name he would mention was borne by as good a Freemason as any present—one whom he had known a great many years—and a more honest man in the cause never existed. He would give "The health of Thomas Preston, R.W. P.G.M., E.D. Lancashire."

Brother Preston returned thanks. He felt exceedingly obliged to his respected friend and Brother Samuel, who had introduced his name with such a flattering eulogium. He (Brother Samuel) had said justly, they had been known to each other many years. They had met when Masonry was not so prosperous as at the present period; but it was a matter of gratulation that better times had arrived. Since the division of the county, he rejoiced to say that no disunion had ever taken place, and since the period when his Royal Highness the Duke of Sussex had appointed him Provincial Grand Master of the eastern district, not only had the county experienced no loss, but very great prosperity had been the consequence.—(Cheers.)

The next toast was—"John Drinkwater, R.W. D.P.G.M., W.D. Lancashire."—(This toast was received with long-continued cheering.)

The R.W. Deputy then rose and spoke as follows:—I believe and feel I am more indebted to both my worthy friend and you, my Brethren, for this marked compliment to private friendship, than to any merit of my own. However, this much I will say, that I have endeavoured, and will continue, to fulfil the duties of the high situation I am placed in, to the utmost of my power. Brethren, let me call your attention to this chair, and the gentleman who now presides. This magnificent chair was presented to this Lodge nearly seventy years ago, by the late Lord Penrhyn, and from that time to the present it may safely be asserted that no stigma has ever been cast upon it, or the persons appointed to fill it. It has reflected honour on all its occupants, and they have contributed to the dignity and lustre of the chair.—(Loud and vehement cheering.) My Lord Combermere P.G.M. for Chester, I now address myself to you. A few years ago, it was my pleasing duty to fix the key-stone of the bridge at Warrington with Masonic honours. From some mistake, your lord-

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ship did not receive your invitation in time to enable yourself and officers to attend upon that interesting occasion. I then said, I hoped as it joined the two counties together, so it would in future cement the good feeling of the Craft towards each other, and be the means of facilitating their more frequent intercourse; and your Lordship's presence amongst us this day is a proof that my hopes and wishes will not be disappointed.—(Cheers.) W. Masters and Brethren, when I look around this festive board, and see so many individuals enjoying themselves with the good things which Providence has so abundantly poured down upon us—avoiding the folly and nonsense of total abstinence on the one hand, as well as the iniquity of abusing by excess these blessings on the other—(cheers)—and when I call to mind that our Fraternity includes all nations, kindred, and languages, professing different politics, principles, and creeds—meeting together, rationally to enjoy themselves, and to promote kindly feeling, and brotherly love and charity towards each other—(cheers)—I am ready to exclaim, this is neutral ground, where all agree to lay aside their differences, like the oasis in the desert to the wandering Arab, to refresh us after the vexations and differences we daily meet with in our intercourse with the world, I would, my Brethren, it were possible for those ignorant fanatics, with whom this town has lately been inundated, to be now present. I know I am touching upon tender ground, but it is only for the sake of comparison that I mention it. I repeat, I wish those persons could witness the present happy scene—where nothing but kindness, brotherly love, and charity are practically illustrated; instead of going about, setting neighbour in hostility against neighbour, and friend against friend, producing the very contrary effects of those which we, as Masons, are the supporters of—namely, charity—or, in other words—Freemasonry. Brethren, I feel obliged for the patience and attention you have paid to my address; but, before I sit down, let me again thank you for the handsome and substantial mark of your approbation of my Masonic conduct, by this morning presenting me with a handsome gold medal, which I shall always prize, more as a token of your kindness than for its intrinsic value. I shall now conclude with wishing you all, collectively and individually, health, happiness, and prosperity.—(Loud cheers, which continued for a long time.)

Brother DRINKWATER again rose, the Grand Master having requested him to propose the next toast; without further preface he would propose —"The Provincial Grand Wardens, W. D. Lancashire."

Brother PERRIN returned thanks.

The next toast introduced was—"The Provincial Grand Chaplain."

Le G. N. STARKIE then proposed—"The Provincial Grand Treasurer, Brother Lewis Samuel."

Brother LEWIS SAMUEL, in a very neat speech, returned thanks.

Brother DRINKWATER proposed—"The Provincial Grand Secretary," who returned thanks.

The PROVINCIAL GRAND SECRETARY rose, and said he felt highly honoured by the R.W. P.G. Master allowing him to propose the next toast. It was one to which he was confident every Brother present would respond with the greatest cordiality and delight. The subject of it was nearest and dearest to us all: to the gentler sex we are indebted for every blessing we possess; to them we owe our infant nurture and cultivation; through life we are assisted by their affectionate and endearing attentions, whether as mothers, wives, sisters, or daughters; and, at the closing

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hour of our existence, their soft and kindly offices prove our greatest solace and support on earth; in short, from first to last, from the cradle to the grave, woman is most constant and unwearied in promoting our happiness. Further preface to the toast he was about to propose would, in a Masonic Lodge particularly, be useless; he therefore gave—"The Ladies."—(Great applause.)

Song—"O, nothing in life can sadden us."

"The Prov. Grand Officers of the Western Division of Lancashire."

Brother PENKETT returned thanks.

Brother JOHN DRINKWATER, W. D., begged to offer another toast, and proposed—"The Prov. Grand Stewards."

Brother RAYMOND returned thanks in a very excellent speech.

The next toast in succession, by Brother DRINKWATER, was—"The Masters and Wardens of Lodges, W. D. Lancashire."

Brother HESS was called for, and addressed the assembly in an admirable speech.

"F. Maddock, Esq., R.W. D.P.G.M. Cheshire."

Brother MADDOCK returned thanks.

Several other toasts were given, and the meeting, perhaps the most interesting ever held in Liverpool, soon after separated.

[We have been compelled, for want of time and space, to give other than a very brief outline of the day's proceedings.]

STALYBRIDGE, *Oct.* 8.—The Provincial Grand Master, Viscount Lord Combermere, having accepted an invitation of the Brethren of the Moira Lodge, held at the Spread Eagle, to spend the evening with them, the Lodge was adjourned to the Town Hall, at eight o'clock. A considerable number of Brethren from the surrounding Lodges of Cheshire and the adjoining counties of Lancashire and Derbyshire, assembled together, in order to testify their respect for his Lordship, who arrived about half-past eight, and remained until midnight, expressing himself highly gratified with the kindness and hospitality he had always received from the Brethren. The arrangements of the evening, under the superintendence of Brother Goddard, were unexceptionable. Lady Combermere honoured the Brethren with her presence, in the gallery, to which ladies were admitted by ticket. Nothing could be more gratifying to his Lordship than the manner in which her Ladyship was received by the Brethren. Her Ladyship retired about eleven o'clock, having been much pleased with the evening's entertainment.

NORTHWICH.—On Thursday, the 17th October, the Provincial Grand Lodge of this county, was held at Northwich. At the time appointed, (ten o'clock), the Prov. G. M. Viscount Combermere, the Deputy Prov. G.M., J. F. Maddock, Esq., and deputations from the various Lodges, had assembled at the house of Brother Wheeler, the Talbot Hotel. Shortly after the business of the day commenced with the examination of the transaction books of each Lodge for the past year, and which appeared to give general satisfaction—after which the Lodge was duly opened by Bros. T. R. Barker, W.M. 620, Charles Hamilton, S.W. 615, and Bro. Moodey, J. W. In a few minutes the approach of the R.W. P.G.M., the Deputy P.G.M. and P.G. Masters were announced, and immediately entered, and proceeded to their respective stations. The R.W. P.G.M. Viscount Combermere, was then pleased to appoint the following

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Brethren his Prov. Officers for the ensuing year, and invested each with their costly Masonic badges:—

R.W. James Newton, Esq., Lodge of Unity, 403, P.G.S.W.
" Henry Coppock, Esq., Ditto., P.G.J.W.
" The Rev. James Wright, of Latchford, P.G.C.
" Thos. R. Barker, Esq., Lodge of Sincerity, 620, P.G.T.
" Peter Barker, Esq., Ditto, P.G.R.
" C. Goddard, Moira Lodge, 406, P.G.S.D.
" Thos. B. Bennett, Esq., Cestrian Lodge, 615, P.G.J.D.
" E. H. Griffith, King's Friends' Lodge, 370, P.G.S.
" Thomas Gefferies, Ditto, P.G.S. of Works.
" Walker Butterworth, Esq., Moira Lodge, 406, P.G.J.G.

Several important discussions having been disposed of, the P. G. Lodge was adjourned. At three o'clock the Brethren, to the number of one hundred and fifty, walked to the National School, which was tastefully fitted up for a Banquetting Room. At the table, in the east end, upon an elevated platform, sat the R.W. P.G.M. Viscount Combermere, on his right the R.W. D. P.G.M., J. F. Maddock, Esq., (our esteemed fellow townsman), on the left his Lordship's Chaplain, Brother the Rev. H. Cotton; the other seats being occupied by the R.W. P.G. Officers of the county, and several Provincial Officers from the neighbouring Provinces. Brother C. Hamilton, A.W.M. and Brother R.W. P.P.G.S.W. Brassey, with the deputation from the Cestrian Lodge, occupied the table at the west end, behind which was erected a spacious gallery for the Ladies, capable of seating upwards of one hundred and fifty, and which was filled long before the dinner was announced. Above the throne, in an elegant gold frame, was placed a portrait of his Lordship, on his favourite charger, in the field of battle, and on the south side an admirable likeness of the Dep. Prov. in his Masonic clothing; opposite which was a portrait of Brother J. Wilbraham; the throne was kindly furnished for the occasion by the Cestrian Lodge. On the removal of the cloth, *Benedictus* was effectively given by Brother Professor Molineux, P.G.O., for the western division of Lancashire, and other visiting Brethren, and who delighted the company during the evening with several excellent glees. The following were amongst the toasts delivered from the throne:—

"Our Most Gracious Queen."—(Three times three cheers.)—"The R. W. His Royal Highness the Duke of Sussex, Grand Master of England."—(Three times three cheers).—"R. W. Right Hon. the Earl of Durham, Pro-G.M.—(Cheers.)—"R. W. Right Hon. the Earlof Zetland, D.G.M.—(Cheers.)

"R.W. Right Hon. the Viscount Combermere, P.G.M. of the county of Chester" by the Dep. Prov., J. F. Maddock, Esq., in a most animated speech, complimented the Brethren of this county in having so zealous a nobleman in the cause of Masonry to be their P.G.M.

The toast was received with reiterated cheers, which continued for some time.

His lordship then rose to return thanks to his excellent friend and Brother Deputy, for the kind manner he had introduced, and the very flattering way the Brethren had received the toast. We are sorry our limits will not permit us to give his Lordship's speech at length. One part deserves particular attention. In alluding to the business of the day, his Lordship observed it gave him great pleasure to refer to one resolution,

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that of founding a charitable fund from the funds of the P.G. Lodge, for the purpose of placing the children of the humbler class of Masons of this province out as apprentices; such would, no doubt, be of incalculable benefit, and bear out the true principles of Masonry, and he would make a pledge that Lady Combermere would become a patroness.—(Cheers.) He should also take the first opportunity of obtaining the sanction of that illustrious friend to the charitable institutions of this country, the Dowager Queen Adelaide, to become its patroness. His Lordship sat down amidst shouts of applause.

"The Viscountess Combermere," by the D. Prov., who took occasion before he sat down, to address the fair ladies (who had honoured the banquet that day with their presence,)* by unfolding to them one of the great secrets of Masonry, which consists of charity, to give the right hand of fellowship, without distinction of colour or creed, in the habitable globe—for

"We build upon the noblest plan—
For friendship rivets man to man, and makes us all as one."

Lord Combermere acknowledged the compliment, and gave, "Brother Phillipe, R.W. P. Grand Sword Bearer."—(Cheers.)

Brother Phillipe returned thanks, and said, he would feel great pleasure in reporting to H. R. H. the Duke of Sussex, the prosperity of Masonry in Cheshire.

The R.W. D. Prov. then rose and said, he had another Sword Bearer to propose, not the Sword Bearer of England, but the Sword Bearer of Cheshire; he meant the noble Viscount, the Cheshire hero.—(Loud applause, and cheers.)

The R.W. P. G.M. with some feeling, again begged to thank them and his worthy Deputy for this kind mark of their esteem, and hoped he would live to meet them again and again. Often, said his Lordship, when in the hottest part of the battle, amidst the din of arms, has the words of the old book occurred to my mind, "Cheshire chief of men," I said to myself what will Cheshire say to me, should I be spared to return, if I do not do my duty. At these words, the whole of the Brethren instantly arose as one man, and cheered the veteran warrior for some time, the ladies waving their handkerchiefs. His Lordship sat down evidently much moved by this sudden burst of affection from his Cheshire friends.

Song, for the occasion, by Brother S. Brown. Soon after the ladies retired, the company singing the glee, "All good lasses."

About seven o'clock, his Lordship, with his Deputy and other Prov. Officers, left the room, the Brethren cheering as they proceeded to the door. Brother the R.W. P.G.T. Thos. Barker, was called to the chair, when many of the Brotherhood continued to enjoy themselves until a late period of the evening.

[We are indebted to a Brother of the Cestrian Lodge for the above account.]

CHESTER, *Nov.* 5.—The Deva Lodge, 657, held at the Hop-pole Inn, was presented by Brother Wm. Williams with four beautiful antique Masonic jugs; and also a most costly silver Jewel for the use of the I G., by Brother Wm. Boden. We congratulate our readers on the prosperity of the Lodge, as it is now forming a Masonic trust for the relief of widows

* The ladies appeared to be on the *qui vive*.

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and orphans of deceased Brethren. Its members are increasing daily, and it will, ere long, become one of the most popular Lodges in this province. The jugs were made to order by Mr. Riley, Dresden Rooms, Grosvenor Street, Chester.

DERBY.—We are requested to state that the Tyrian Lodge of Freemasons, No. 315, (George Fritche, Esq., W.M.) which for many years has been held at the Tiger Inn, in this town, has been removed to the Royal Hotel.

MILFORD.—ST. DAVID'S LODGE, No. 474.—Br. Parry has been put in nomination again for the Mastership of this Lodge, which is in a flourishing condition.

PEMBROKE DOCK.—LOYAL WELSH LODGE, No. 525.—Br. Edwards has been unanimously re-elected Master for the ensuing year. The number of Members has been considerably augmented during the last two years; indeed, prosperity seems to attend the Craft generally throughout the neighbourhood.

HAVERFORDWEST.—CAMBRIAN LODGE.—A Lodge under this title is shortly to be opened here; the following are to be the principal officers:—Br. W. H. Scourfield, Master; Br. Millar, Senior Warden; and Br. Beynon, Junior Warden. The business of the Lodge will be conducted by Br. Parry, acting Master.*

CHUDLEIGH.—The Brethren of No. 650, Union Lodge, held their last regular stated Lodge for this year at the Clifford Arms, Chudleigh; at which there was a full attendance of the Members and visiting Brethren. On the completion of the Masonic duties, a dinner was excellently served, at which Brother Captain Powney, *R.N.*, W.M. ably presided, and the Brethren were all highly gratified with the truly Masonic spirit and harmony of the meeting. With the customary toasts, the health of the D.P.G.M. of Devon, Brother the Rev. Dr. Carwithen, who was present, and to whom the Lodge is indebted for its formation and present efficient state, was drunk with much enthusiasm.

CHAPTER OF JERUSALEM.—This little town offers a rich Masonic example to any portion of the Brotherhood, whose "*light* might be hid under a bushel," from inertness or apprehension; it boasts an admirable Lodge, to which is now added a Chapter, formed from the same excellent materials. On the 9th Nov. the R.A.C. was solemnly opened by M.E.Z. Dr. Carwithen; Rev. J. Huyshe, H.; and W. D. Moore, J.; when Bros. Rev. W. H. Carwithen, T. Pinsent, J. Laidman, S. Whitway, W. Merry, and J. Pidsley, all of 650, were exalted; and the W.M. Bro. Capt. Jno. Powney, *R.N.*, *K.H.*, was promoted to the principal chair of J. The working was of the first order. With such materials within hail as Bros. Dr. Carwithen, Captains Powney and Dickson, who so abundantly mingle the worth of the man with the ability and profession of the Mason, it would be strange indeed if the fortunate *sojourners* in their locality did not become fraternized. The Brethren sat down to

* We presume this refers merely to the constitution of the Lodge, and the installation of he actual Master.

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rational refreshment at five; after which, many truly Masonic addresses were delivered by Dr. Carwithen, Bros. Huyshe, Powney, Moore, Dickson, &c.

TAUNTON.—Brother May, the agent in this town for the "Bath Post," has given notice in that paper, that he will receive Masonic communications. He has commenced well; the continuation of a well-regulated system may lead to great improvements. We sincerely thank Brother May for the very creditable manner in which the first attempt is made, and shall feel much pleasure in exchanging any Masonic civilities.

LODGE No. 327, *Nov.* 27.—Bro. Eales White presented a likeness of Bro. Dr. Crucefix, P.G.D. and Hon. Member of 327, for the acceptance of the Lodge; when it was proposed, and carried unanimously, that the thanks of the Lodge be given to Bro. Eales White, for "the likeness of so distinguished and exemplary a Mason, and that it be framed and glazed, and placed in the Lodge Room." Bro. Capt. George Pinchard, who has been re-admitted as a subscribing Member, on his return from India, is, we are happy to say, in better health. Bro. R. Herniman, S.W., has been duly elected W.M. of the Lodge; his industry and discretion, together with his appreciation of the distinction between Masonic profession and practice, augur favourably of his presidency. The installation and investments will take place on the 26th Dec., when the festival of St. John will be celebrated. The Lodge has to regret the resignation of Bro. Thos. Lake, as Secretary, after forty years' membership; twenty of which he had passed in the assiduous attention to secretarial duties. Bro. Charles Lake (his son), in communicating the resignation, assured the Lodge that his father's declining health, and increasing years, accounted for his withdrawing; and he was desired to convince the Lodge of his father's continued fraternal regard. It was then proposed by Bro. Eales White, and seconded by Bro. Leigh, and carried with acclamation—"That the cordial thanks of this Lodge be given to Bro. Thos. Lake, for his valued services in the important office of Secretary, which he has assiduously performed for twenty years; and that he now be elected an Honorary Member of the Lodge, preserving his present station in the Lodge list, as if he were still a subscribing Member."

BRIDGEWATER, *Oct* 25.—The R.W. P.G.M. Col. Tynte held his Grand Lodge for Somerset in this town. The Lodges assembled in the very pretty Lodge-room at the Lamb, and walked in procession to the Grand Lodge, which had been opened in ample form, and with solemn prayer, in the large room at the Guildhall. Only two Lodges in the whole province omitted this opportunity of offering their respectful homage to a chief whose kindness and courtesy have secured to him the affectionate respect of the province. The following Brethren were appointed Officers of the Grand Lodge for the year ensuing; the R.W. taking the opportunity of accompanying each gratifying investiture with appropriate compliments and admonitions:—

Brothers: Haseler (Taunton Lodge), S.G.W.; T. C. Robins (Wells), J. G. W.; W. Stradling (Bridgewater), G. Treas.; T. W. Inman (Bridgewater), G. Sec.; Sam. Bennett (Bath), G. Reg.; White (Bath), G.D.C.; Ashford (Shepton Mallet), G. Sup. Works; Poole (Bridgewater), G.S.D.; E. Evans (Taunton), G.J.D.; Yea (Bath), G. Stand. Bearer; Johnson (Yeovil), J.G.; Jones (Bridgewater), G. Organist; Carter (Bridgewater), G. Tyler.

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Among the Past Grand Officers present we noticed Brothers Maher, Parsons, Eales White, Rolle, Leigh, Tomkins, Etheridge, Temple, Chippett, Abraham, &c. &c. The D.P.G.M., Bro. Maddison, was also as usual at his post. The Grand Lodge was honoured by the visit of the R.W. P.G.M. of Monmouth; the visiting P.G. Lodge of Dorset was likewise represented by their P.G. Sec., Bro. Hill.

In accordance with the sublime principles of the Order, "Charity" occupied the *first* attention of the assembly. Bro. Eales White successfully appealed in behalf of the distressed widow of a deceased Brother, late of No. 327, which appeal was most ably seconded by Bro. Sam. Bennett, Grand Registrar. The tears of the widow have been dried up, and blessings invoked on the Lodge by the handsome grant which rewarded that Brother's animated address on the occasion. Bro. Francis was equally fortunate in another appeal for an afflicted Brother. Bro. Tomkins as eloquently and modestly preferred the suit of an "Aged and decayed Mason," a faithful Tyler of some thirty years' standing, and who, now in his eighty-fifth year, still struggled hard with infirmity to continue his duties. The Provincial Grand Master, whose active benevolence is always prompt and liberal, rendered it unnecessary to make a large collection.

The financial and other arrangements were then satisfactorily disposed of, and the Brethren retired to the banquet-room, where an excellent repast had been provided by Bro. May; the venison was presented by the R.W. P.G.M., with his accustomed kindness. The cloth being removed, "Non Nobis" was sung in excellent taste by Brothers Rolle, Burr, Eales White, Haseler, and Temple, to whom the Brethren were indebted for some charming glees, &c., admirably sung during the evening.

The R.W. asserted the usual loyalty of the Craft by proposing first the daughter of a Mason, and the niece of the first Mason in the world, viz., "The Queen." (With full honours). And next he expressed his conviction, that but to mention the name of the illustrious individual would be all-sufficient to elicit the warmest emotions of a Mason's heart, he therefore congratulated the Craft on their possessing so eminent a chief, and proposed the health of the M.W. G.M. His R.H. the Duke of Sussex. (All the honours).

"Visiting Grand Lodge of Dorset."—Bro. Hill acknowledged the attention, and thanked the P.G.M. for the eulogium he had been pleased to pass on the late G.M. of Dorset, Bro. Williams.

"The Lodges of Devon."—Bro. Sander returned thanks.

Col. Tynte then paid a most deserved eulogium to the merits and character of his Deputy Grand Master, who possessed the great power of bringing "rough surfaces to smooth," wherever necessary.—(Full honours).

Brother Maddison, in acknowledging the compliment, expatiated with peculiar eloquence on the beneficial tendency which the pure principles of the Science of Masonry, were so singularly calculated to produce. Masonry is the most sublime of all institutions, (continued the Worthy Brother) in drawing out the best and warmest feelings of the heart, here as associated friends of humanity, cultivating Charity in its largest exercise, and mutual help in its most extensive and generous character, we enjoy the sweets of social life with peculiar relish—some there are who wear the warmth of summer in their face, while ice is chilling the heart and the affections, but in the true Mason, deceit cannot exist,

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duplicity seeks admission in vain, and to a Brother,—"When he speaks 'tis verily;" reposing in undisturbed confidence his pleasures or his pains. Brothers, it is the singular fortune of this Province to be protected by a Chief—(cheers)—who is a rich example of all that kindliness, urbanity, and forbearance, which should adorn the Mason. I feel inspired in the contemplation of his excellence, and but for his presence, I should run the risk, (per adventure), of tiring you in employing the tongue of good report; as it is, let me ask for bumpers, and propose our beloved "R.W. P.G.M. Colonel Tynte, health and happiness to him and his."—(All the honours).

Colonel TYNTE.—It would be affectation in me not to expect that toast to have been given, but I did not expect the warmth of manner in which you have responded to a proposition which has been presented to you, clothed in so bright and glowing a character; it is most satisfactory to me, to find that the confidence which you reposed in me twenty years since, when I was honoured with this appointment, is unaltered. I have always supposed that the business of the Provincial Chair, is to make all things as smooth as possible; and delicate and embarrassing as the situation sometimes is, yet I have uniformly found, that this spirit has prevailed, in conjunction with that fair principle of "give and take," which should regulate our actions, and which appears to be broadly carried out in this Province. I attribute my success to the harmony which consequently exists between the different Lodges, and the excellence of my Officers; in accordance with my duty, I would take this opportunity of cautioning the Craft not to be led away by any desire of numbers in their Lodges, in preference to selecting such as possess *only* the requisite qualifications for a Freemason.—(Hear, hear). It is a rock on which many Lodges have foundered, and a proceeding which has occasionally produced some mischievous reproach on our profession. It would, perhaps, be wise not to initiate candidates immediately prior to the celebration of our Masonic Festivals, for the conviviality enjoyed at these festive seasons, may lead the newly elected apprentice to misunderstand the nature of our science at a first impression, the difficulty of removing which, is generally admitted.—(Hear, hear). In answer to a suggestion which has been most courteously put to me, as to the convenience of altering the time of assembling to a more congenial season of the year.—(Hear, hear). I beg to say I feel complimented by the very proper manner in which the enquiry has been put, and being equally desirous for as full an attendance as convenient, on those important occasions, I shall be glad to give the subject my best attention.—(Cheers). The R.W. thanked the Brethren for their expressed attachment and manifest satisfaction, and sat down amid much cheering.

"The Grand Officers for the year";—"Past Grand Officers of the year."

Brothers TEMPLE, HASELER, INMAN, and STRADLING, in returning thanks, severally bore testimony to the general confidence reposed in, and the gratitude felt by all to their Prov. G. M., and could conscientiously add their belief, that the flourishing aspect of the Craft, was attributable to his paternal protection.

"The Grand Chaplain."

Brother PARSONS most eloquently responded, and concluded an animated eulogium on the "House of Halswell," by proposing the R.W. P.G.M. for Monmouth, Brother C. J. K. Tynte.—(Full honours).

Colonel TYNTE expressed his gratitude for this additional mark of

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their attention, and explained that his son and Brother, the P.G.M. for Monmouth, would have experienced much pleasure in remaining to join in the present recreation, but that a prior engagement, partaking somewhat of a Masonic character,—(cheers)—namely, to attend a meeting to promote the interests of the Taunton and Somerset Hospital—(hear, hear)—prevented him.

The R.W. then appropriately prefaced the toast of "Masons' wives and Masons' bairns."—(Long continued cheers).

The R. W. again solicited bumpers, and after complimenting and thanking, "The Brethren who had delighted the assembly with such rare vocal music," proposed their health amidst much cheering.

Brother EALES WHITE said, he was requested by the musical Brethren, whom he had the pleasure of assisting, to express their satisfaction of having accomplished any means of contributing to the unmingled harmony of the meeting, at all times an ample reward; and in offering their assurances of being deeply sensible of the very gratifying yet flattering manner in which the R.W. had been pleased to describe their attempts to amuse, concluded a neat address by consigning their ready services in the hands of the P.G.M. and the Brotherhood, whenever they could be rendered useful or agreeable.—(Cheers).

"The Lodges of the Province."

Brothers FRANCIS, TOMKINS, and other W.M.'s, suitably acknowledged the attention.

"The Grand Organist."

Brother JONES assured the Brethren of his gratitude, and also of his preference to playing, rather than public speaking.

Colonel TYNTE here alluded to the monitory hour for him to offer the last toast and take his leave—this was done in his usual warm-hearted manner, and expressing his assurance of being ever happy to meet again, proposed—

"All Worthy Masons wherever dispersed, and however distressed." which was cordially responded to. The worthy Chief then left the Chair, amid the plaudits and honours of the company.

Air.—"He's gone—what a hearty good fellow."

The D.P.G.M. now presided with his accustomed ability, and addressed the Brethren, in strains of happy eloquence, and warm admiration of the beneficial operation of pure Masonry in the Province, the song beguiling the longer hours, until the longest had admonished the Brethren, that it was the note of separation, which was promptly attended to.

Our limits prevent due justice to the vocal friends, whose selection of glees was as appropriate as their execution was masterly. Bro. Jones's harp was a sweet accompaniment.

Bro. Eales White's indefatigable snuff-box we observed struggling hard to make way against the wind and tide which obstructed its usual propensity; this is accounted for by an avowed endeavour (in embryo) to raise an edifice *in the province*, which will embrace the charitable object and intention for which that box has been so usefully employed.

BRISTOL.—"I am happy to tell you that Masonry, from the highest to the lowest degree is in a flourishing state. We have several very clever and studious young Masons, who take to the Art in its true meaning, as a progressive science, and not as a mechanical meeting—where the principles scarcely known can hardly be expected to be illustrated. Of our

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young Masons, Brother Nash is a most valuable acquisition, not only to our Bristol Lodges, but to Masonry in general; and as your excellent Journal devotes its pages to real Masonic talent, I hope it will be the means of producing many learned "Olivers," and other erudite contributors, so as to render Masonry what it ought to be, enviable to non-Masons, and a spur to young Masons to enter in good earnest that field of never-ending research—FREEMASONRY. I write to you freely, and thereby obey your directions cheerfully.—Go on and prosper."

PORTSMOUTH.—The following Address was presented by the Phœnix and Royal Sussex Lodges, of Portsmouth and Portsea, to H. R. H. the Duke of Sussex, G.M. of England on his sojourn in this neighbourhood.

"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, the Masters, Past Masters, Officers, and Brethren, of the Phœnix and Royal Sussex Lodges, of Portsmouth and Portsea, most dutifully presume to approach your Royal Highness with our fraternal congratulation on your sojourn in this Province, as it enables us to evince our zeal and attachment towards your Royal Highness; and that the Masonic body may long be blessed with the continuance of your patronage and fostering care; thus, may we, in common with all the Brotherhood, rejoice at this visit, and pray the great Architect of the Universe, may watch over your welfare, and in the plenitude of his goodness, pour down the blessings of Heaven upon you, and that all dangers may be averted from your path, and health, peace, and happiness may ever attend your Royal Highness.

"LUCIUS CURTIS, D.P.G.M. of Hants.

"In behalf of the Past Masters, Officers, and Brethren of the Phœnix Lodge, No. 319. "G D. MEADOWS, M. D. W. M.

"In behalf of the Past Masters, Officers, and Brethren of the Royal Sussex Lodge, No. 428. "G. GODWIN, W. M."

"Sept. 7th. A. L. 5839."

The following answer was received, addressed to Admiral Sir Lucius Curtis, Bart., D. P. G. M. for the County of Hants, and the Phœnix, 319, and Royal Sussex Lodges, No. 428, of Portsmouth and Portsea.

"It was with extreme regret that I found myself under the necessity in consequence of my long indisposition, of declining to receive the W. Deputy Provincial Grand Master, and a Deputation from your Lodges No. 319 and No. 428, at Portsea, to present me an address during my sojourn in your neighbourhood. At the same time, learning that the address had been prepared, I desired that it might be forwarded to me at Southwick. Being now safely arrived in London, I hasten to acknowledge the receipt of it, to return you my best thanks for the warm and affectionate expressions contained therein, and to assure you, that I take a lively interest in the welfare of the several Lodges in the province of Hants, and of your Lodges in particular.

"By command, M.W.G.M.

"Kensington Palace, "WILLIAM H. WHITE G.S.
"21st September, A.L. 5839."

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A ball took place at the Beneficial Society's Hall, Kent Street, Portsea, on the 12th of December 1839, under the patronage of Admiral Sir Lucius Curtis, Bart., D.P.G.M., &c. &c., and the Masonic Brethren, in aid of the funds of the Beneficial Society's Charities—the Boys' and Girls' Schools.

Lady Patronesses:—Lady Geo. Lennox, Hon. Lady Pakenham, Lady Curtis, Lady Hastings, Mrs. Colonel Arnold, Mrs. Col. Jones, Hon. Mrs. Bouverie, Mrs. Admiral Patterson, Mrs. Capt. Ellice.

The evening passed off with great *éclat*. It will be long remembered as one of the most brilliant affairs ever produced in this county.

We regret that the late arrival of the report prevents our giving an account of the interesting proceedings.

GOSPORT.—The Lodge of Harmony (387), after being somewhat dormant, is again at work, under the fostering care of Brothers Adams and Grant. Several new members are proposed, and many old ones are again rally round its standard.

WEYMOUTH, *November* 5.—ALL SOULS' CHAPTER.—A Royal Arch Chapter was this day held for the annual festival, and for installing the officers elected. E. Comp. James Milledge was installed as M.E.Z., and Comp. W. J. Hill as J., Comp. Jacob, as H., having been installed at a former Chapter; after which, the Companions sat down to banquet. The P.G.M. and other Past Principals were present.

ALL SOULS' LODGE, *Dec.* 13.—There was a very full attendance. The P.G.M. presided; when our highly-respected W.M., Bro. W. J. Hill, was unanimously re-elected, and returned his acknowledgments in a very energetic address, which he concluded by saying that his best exertions should be used to deserve this continuance of their kindness; upon which occasion the R.W. P.G.M., in his usual strain of eloquence, congratulated the Lodge upon their choice of such a Master.

The annual festival takes place on the 27th instant (St. John's Day), when the W.M. will appoint his officers for the year ensuing, no doubt, with his usual impartiality and discrimination. A very full attendance is expected.

GUERNSEY.—MASONIC ROOMS, STATES ARCADE.—A lecture was delivered on Wednesday, the 11th of December, at seven o'clock precisely, on Masonic Obligations, by Brother F. S. Wallis, of Doyle's Lodge of Fellowship, No. 99. The lecture was gratuitous, nothing more being required than that Brethren should subscribe their names and Masonic rank on admission. It was most respectfully and earnestly desired that Brethren should countenance and support, by their attendance, the object being a conscientious endeavour, to arouse and recal to a recollective sense of duty, dormant Brethren.

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SCOTLAND.

GRAND LODGE OF SCOTLAND.—On Monday, December 4, 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:—

Right Hon. Sir James Forrest, of Comiston, Bart., Lord Provost of Edinburgh, Grand Master Mason; the Earl of Dalhousie, Past Grand Master; the Earl of Rothes, Grand Master Elect; Sir Thomas Dick Lauder, of Fountainhall, Bart., Substitute Grand Master; Admiral Sir David Milne, *K.C.B.*, Senior Grand Warden; Sir John M. M'Kenzie, of Delvin, Bart., Junior Grand Warden; Sir William Forbes and Co., bankers, Grand Treasurers; Wm. A. Lawrie, Esq., *W.S.*, Grand Secretary; John Maitland, Esq., Grand Clerk; James Graham, Esq., of Leichtown, Senior Grand Deacon; Sir Charles Gordon, of Drimnin, Junior Grand Deacon; Rev. Alex. Stewart, of Douglas, Grand Chaplain; Wm. Burn, Esq., Architect; Wm. Cunningham, Esq., Grand Jeweller; Mr. John Lorimer, Grand Bible Bearer; Alex. Menzies and James Tinsley, Grand Marshals; Robt. Gilfillan, Grand Bard; Donald Ross and Wm. Petrie, Grand Tylers.

President of Board of Grand Stewards, William M. Stewart, Esq., of Glenmorriston; Vice President, Robert Blackwood, Esq.

In the evening, the Brethren celebrated the Festival of St. Andrew, in the Assembly Rooms, the Right Worshipful and Right Hon. Sir J. Forrest, Bart., Grand Master, in the Chair, supported by Mr. Reid, P.G.M. of Suffolk, &c.; Mr. Mackenzie, of Portmore, P.G.M. of Peebleshire and Selkirkshire; Mr. Stewart, of Glenmorriston; Capt. Nunn; Capt. D. Boswall, of Wardie; Mr. Graham, of Leichtown, Bailie Richardson, and a numerous assemblage of Brethren. Mr. J. Reddie, P.M., Mother Kilwinning, was acting Senior Grand Warden; and Mr. J. L. Woodman, M. of the Lodge Edinburgh St. Mary's Chapel, was acting Junior Grand Warden. The evening was spent in the greatest harmony and conviviality.

LIST OF GRAND MASTERS OF SCOTTISH MASONS.

William St. Clair, of Roslin, elected Grand Master in	1736
William Nesbit, of Dirleton	1746
Hugh Seton, of Touch	1748
Lord Provost George Drummond	1752
Charles Hamilton Gordon	1753
Lord Provost James Stewart	1765
George, Earl of Dalhousie	1767
General Adolphus Oughton	1769
David Dalrymple (Lord Westhall)	1774
Sir William Forbes, Bart.	1776
Alexander, Earl of Balcarras	1780
The Lord Haddo	1784
Francis Charteris (Lord Elcho)	1787
Francis, Lord Napier	1788
George, Earl of Morton	1790

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The Earl of Ancram -	Elected Grand Master in	1794
The Lord Viscount Doune - - - - -		1796
Sir James Stirling, Bart. (Lord Provost) - -		1798
George, Earl of Dalhousie - - - - -		1804
James Andrew, Earl of Dalhousie - - -		1836

EDINBURGH.—The Canongate Kilwinning has resumed its sessional labours, under the able auspices of Brother Wm. Easton, Esq., who was elected W.M. on the resignation of Brother Hy. Jardine, whose health compelled him to retire to a more genial climate. The Lodge has had also to sustain a severe infliction, by the death of their Depute Master, Brother Jno. James Jardine, brother to the preceding. In consequence, the annual festival of the Lodge has been dispensed with.

PERTH, *Nov.* 30.—A General Meeting of the Lodge St. Andrew of Perth, was held in the George Inn, to elect Office-bearers for the ensuing year, when the following gentlemen were unanimously chosen—Sir John Stewart Richardson, Bart., R.W. Grand Master; Sir P. M. Threipland, Bart., R.W. Past Master; David Halkett, Esq., W. Depute Master; Robt. Sangster, Esq., W. Senior Warden; A. Mitchell, Esq., W. Junior Warden; Rev. H. A. Skeete, Chaplain; Robert Robertson, Esq., Treasurer; Archibald Reid, Esq., Secretary; Mr. James Davidson, Grand Steward; George M'Lauchlan, Tyler. The evening was passed with the harmony and conviviality characteristic of the meetings of the Order.

About thirty years ago, the principal Minute-book of the Lodge, containing a copy of the Charter, and the names of the original Members, was missing, and no trace of it could be found till the other week, when Mr. Alex. Moncrieffe, Writer, a Brother of the Lodge, accidentally observed the lost volume among a lot of old books on a broker's stand in the Meal Vennel, from whom it was speedily repurchased, and again replaced in the archives of the Lodge.

On the same evening, also, the following gentlemen were elected Office-bearers of the Perth Royal Arch Lodge:—Messrs. James Cameron, R. W. M.; Robert Martin, P.M.; David Coutts, Depute M.; James Craigdallie, Substitute M.; John M'Dougall, S.W.; James M'Ara, J.W.; Robert Angus, Treas.; Robert Craigie, Sec.; Daniel M'Kay, Chaplain; James Reid, Grand Steward; William Simpson, S. Steward; Oliphant Berry, J. Steward; William Downie, S.D.; John Campbell, J.D.; Daniel M'Ara, Tyler; James Paul, Leith, Proxy Master.

MONTROSE, *Oct.* 30.—The ceremony of laying the foundation-stone of the Wet Dock at Montrose, with Masonic honors, excited very considerable interest; and the procession drew together many thousands on the Links, where it was drawn up. The vessels in the Harbour were gaily attired with a fine display of flags: most of the shops on the High Street, and the various manufactories and other works, were closed for several hours after mid-day. At one o'clock, the procession moved off in excellent order, including Teachers and Scholars, Musical Bands, Workmen at the Dock, Society of Carpenters, Seamen's Society, Ship Brotherly Society, Militia Staff, Magistrates, Harbour Trustees, Guildry Incorporation, Parliamentary Voters, Incorporated Trades, &c. &c.; various Masonic Bodies, with the Provincial Grand Lodge.

Patrick Arkley, Esq. officiated as Depute Grand Master on the occasion, and laid the foundation-stone. Lady Panmure and several other ladies were present, along with a great number of the most

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respectable gentlemen of the town and neighbourhood, the Magistrates and Town Council, the Member for the burgh, &c.

The ceremony was commenced by Brother Norval offering up a prayer. Thereafter, Mr. Arkley addressed Brother Smith, the contractor for the works, and expressed his confidence that, from the contractor's well-known character, and that of the many excellent and respectable workmen who were assisting him in this matter, the utmost urbanity would exist betwixt them during the continuance of the work, and that it would be conducted to its termination in such a manner as would reflect credit on their most ancient and most honorable Craft.

Bailie Smith briefly replied to Mr. Arkley, who then addressed Provost Crawford, and congratulated him, as representing the inhabitants of Montrose, on the increased and increasing trade of the burgh. He especially congratulated the working classes, who, he hoped, in this, and the subsequent improvements which would follow, would practically see the falsehood of the assertions made by some individuals, that their interests and those of the capitalists were disjoined—by a greater demand for their labour, and the additional value that it would thus receive.

Provost Crawford replied, in a very neat address. After which, Mr. Norval again prayed; and, about half-past two o'clock, the procession walked in order to the High Street, where a hollow square was formed; and, after the bands had played the Queen's Anthem, three hearty cheers were given for her Majesty; and the different Masonic Lodges proceeded to their respective places of meeting, escorted by music.

It is gratifying to be able to add that, from the excellence of the arrangements, and the activity of the Police, the greatest order was observed, and not a single accident occurred.

In the afternoon about ninety gentlemen sat down to dinner in the Guildhall—Provost Crawford in the chair, and Baillie Sim and John Barclay, Esq., croupiers.

Among the sentiments and toasts Masonry came in for its compliment, when, on the health of Brother Arkley being given, the Chairman observed, that they were much indebted to Lord Panmure for appointing so worthy a Depute; and he was afraid his lordship had had some designs upon them, to woo and win them all over to Masonry.—(Great applause). Of this he was sure that, if Mr. Arkley was a true personification of the principles of Masonry, there was so much amiability in his character, that it would go far to induce some of them to become converts to the Craft.—(Cheers).

Mr. Arkley, in returning thanks, observed that he was happy at all times to meet with the inhabitants of Montrose, and felt peculiarly gratified in being present that day. He was convinced that the undertaking, now happily begun, would be eminently conducive to the prosperity of the town —(Cheers). His means were comparatively small; but he would yield to none in anxiety for the welfare and success of the town and trade of Montrose, the inhabitants of which place had extended much indulgence towards him, and this he attributed mainly to the respect they had entertained for his father, whose footsteps he would endeavour to follow.—(Applause). As a Mason, he was entirely new to the duties that had that day devolved on him, and could have desired they had been performed by a more experienced Brother.—(Cheers).

Cupar—Mason Lodge.—A general meeting of the Lodge St. John of this place, was held within their Hall on the evening of Saturday, the 30th ultimo, to elect office bearers for the ensuing year.

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IRELAND.

DUBLIN.—The Festival of St. John was as usual celebrated by the opening of the Grand Lodge, at five o'clock in the afternoon; the Grand Officers having been recognized, confirmed, and proclaimed, were invested with jewels, placed in their Chairs, and received the homage of the Brethren in due form, and according to ancient custom. The Officers of the Grand Lodge of Ireland remain as before.

SUPREME GRAND ENCAMPMENT OF TEMPLARS,—Which holds jurisdiction over the Orders of the Holy Temple and Sepulchre, Malta, Sword or Red Cross, Knights of the East and West Hospitallers, &c. in Ireland.—We need not enter into *minutiæ,* but merely add the names of those Knights who, we believe, have received the *imprimatur* of election to the several official stations in the *Militia Templi.*

The Duke of Leinster, M. E. Commander; Geo. Wright Creighton and Thos. J. Tenison, Barristers-at-Law, Aides-de-Camp to his Grace the Grand Commander; William White, E. Depute Com.; John Norman, Captain General; Rev. Smythe Whitelaw Fox, *M.A.,* Prelate; Richard Wright, Constable of the Temple; Thos. Wright, *M.D. M.R. C.S.,* Marshall; Thomas Keck, Sword Bearer; The Hon. T. F. W. Butler, Captain of the Lines; Joseph White, Standard Bearer; John Fowler, Keeper of the Archives; William Guy, Herald; Robert Lee, Centinel.

THE SUPREME ROYAL ARCH CHAPTER.

GRAND PRINCIPALS.—Most W. the Grand Master of Ireland, M.E.Z.; the Deputy Grand Master of the Craft, H.; the Marquis of Sligo, P.S. G.W. J.

GRAND SOJOURNERS.—Sir William Grace, Bart.; W. H. Ellis, Chairman of Westmeath; Sir Josias C. Coghill, Captain *R. N.*

HIGH PRIEST.—Rev. Thomas Flynn, *A.M.,* Trinity College, Dublin.

GRAND SCRIBES.—Sir Josias W. Host, Bart.; the Deputy Grand Secretary of Ireland.

TRUSTEES.—W. White, D.G.M., Thos. Benson, Martin Meara, Past Masters of St. Patrick's Lodge, No. 50.

INNER GUARD.—Robert Lee.

ARMAGH MASONIC COUNCIL.—The Brethren composing this body, which consists of the Masters of forty Lodges, held their annual assemblage in the city of Armagh, on the 25th day of September. At one o'clock Bro. Wm. Oliver opened Lodge, under warrant No. 44, and immediately afterwards surrendered the maul to the President, Thomas J. Tenison, Esq., who, on taking the chair, touched on several subjects of a local nature, and explained the nature, objects, and operations of the second and third of Victoria, cap. LXXIV., which legalizes the Masonic bodies, and in a great measure regulates their future meetings in Ireland. After a desultory conversation, in which Bro. Sinclair Carroll, M. and P.M. of No. 409; Bro. John Eldon, M. of No. 789, Eglish; the Rev. Bro. Sinton, M. of No. 328, Richhill, took a part. Arrangements, which seemed expedient, were adopted; and the Secretary (Bro. G. W. Young, J.W. of No. 210, Middletown), was directed to reply to a communication from the D.G.M. of Ireland, which had been laid before the meeting by Bro. Tenison. At the termination of the general business,

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Bro. Jackson, of No. 395, Charlemont, proposed, and Bro. Wilson, of No. 393, Hamiltons-bawn, seconded, a vote of thanks to the President, which passed unanimously. In the evening the Brethren commemorated the meeting by a festive dinner.

NEWRY, *Nov.* 14.—Previous to the departure of our respected young townsman, Mr. James Wilson, of Sugar-island, for Sidney, the Brethren of the Nelson Lodge, No. 18, presented their Brother Wilson with a handsome Gold Watch, having the following inscription:—

"Presented by the Brethren of the Nelson Masonic Lodge, No. 18, Newry, Ireland, to their esteemed Brother, James Swanzy Wilson, on his leaving this country for Sydney.

"SMITHSON CORRY, Master.
"FRANCIS OGLE, Senior Warden.

"14*th November*, 1839."

Mr. Wilson carries with him the best wishes of all his friends and acquaintances, for his health and happiness in the distant land to which he is proceeding.

CORK, *June.*—The officers and members of the Lodge No. 1 on the registry of Ireland, presented their late Master, Thomas Hewitt, *K.H.*, with an address on his retirement from the Chair, together with a handsome Jewel, to mark their gratitude and attachment to him.

Brother Hewitt made a suitable reply.

"The Asylum of Cork, containing twenty female orphans, without distinction of creed, is with difficulty kept up by the zeal of a few individuals. It is a lamentable fact, but truth must be told, that the Masonic body, containing the *elite* of both county and city of Cork, are so lamentably supine, and some of them absolutely indifferent to the wants of this most admirable institution. The public appeals through charity sermons, become unpopular and unsuccessful; and, but for the fancy ball, recorded in your most useful publication, we should have closed our doors. This is a melancholy state of things, and reflects great disgrace on our local body; this will appear manifest when I inform you that an average subscription of half-a-crown per head would amply supply the wants of this most useful establishment. The Masters and Officers of the different Lodges should look to this.

The Institution has lately suffered a severe loss by the resignation of Brother M. D. Nugent, Esq., *M.D.*, who for ten years filled the offices of Secretary and Physician. The following have been elected Officers, in addition to the Board of Governors, this year:—

Brother Anthony Perrier, Lodge No. 1, Treasurer; Brother Wm. Beamish, *M.D.*, Lodge No. 1, Physician; Brother Thomas Hewitt, Lodge No. 1, Secretary.

Our next report, we trust, will contain more cheering news."

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FOREIGN.

GRENADA.—The R.W., Brother William Stephenson, Prov. Grand Master, as also the Caledonian Lodge, have become subscribers to the *Freemasons' Quarterly Review;* and as such evidence of their approbation of our labour is most gratifying to our feelings, we as thankfully as cordially record the compliment.

Freemasonry is progressing steadily in this part of the western hemisphere.

AUSTRALIA—OPENING OF THE PARRAMATTA LODGE OF ST. JOHN'S, No. 668.—Monday, June 24, being St. John's Day, the little town of Parramatta was set in commotion in consequence of a Masonic Lodge being established in that township. Several members of Lodges 548, 260, and 266, proceeded in the steamer *Australia*, (which was engaged expressly for the occasion), from Sydney, to assist at the Festival and opening of the New Lodge. Soon after twelve o'clock, the members of the various Lodges, and visiting Brethren from the surrounding country, began to assemble at Nash's Inn, and a short time after, the Lodge of Australia, 548, was opened in due form by the Deputy Prov. Grand Master of Australia, Brother George Robert Nicholls, assisted by many other talented Brethren. After opening the business of the day, the Lodge adjourned, the members formed into procession, appearing in their paraphernalia, &c., and proceeded to St. John's Church, to attend divine service. The sermon was preached by the Rev. Mr. Bobart, *M. A.*; it was very appropriate to the occasion, and the worthy clergyman delivered himself very eloquently on the principal feature of Masonry—namely, CHARITY. After the service was concluded, a collection was made by the Wardens, and nearly the sum of twenty pounds was collected for that very excellent institution—the Benevolent Asylum of Parramatta. The Church was well attended by a great assemblage of persons besides those belonging to the Order. After the service, the Brethren returned to the Lodge Room, and the D.P.G. Master commenced the ceremony of opening the Parramatta Lodge of St. John's. The dispensation granted by H. R. H. the Duke of Sussex, Grand Master of the Lodge of England, was read by the Secretary, and the Officers of the Lodge were duly installed. After some other affairs of minor importance being arranged, the business of the day was concluded, and a prayer offered to the Great Architect of the Universe for his kindness to the human race. At four o'clock, about sixty of the Brethren sat down to a dinner. After the cloth was removed, the usual loyal and Masonic toasts were drunk. During the evening, one of the Brethren proposed the health of the Deputy Prov. Grand Master, G. R. Nicholls, which was received with acclamations and much cheering, which lasted several minutes before the worthy Brother could reply to the neat speech of the Brother who proposed his health. After silence was obtained, Brother Nicholls responded to it, in his well-known humorous and happy style. He took a review of Masonry since it was established in the colony, and informed the Brethren of his new and intended plans to carry the object of this ancient Order into effect. He spoke very eloquently on various subjects connected with "Faith, Hope, and Charity,"

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and was frequently interrupted by the long and loud plaudits of his Brethren. The Brethren broke up at nine o'clock; and an evening of more Masonic unity and gratification has seldom been passed. We almost forgot to mention that during the evening several of the Brethren enlivened the scene with some excellent and very appropriate songs. We have every reason to think that the opening of St. John's Lodge will be long remembered by the visitors and Brethren with pride and satisfaction. We were much surprised at not seeing a greater attendance of Brethren, but no doubt the distance from Sydney compelled many of the Order to absent themselves.

HOBART TOWN.—The Duke of Sussex having appointed Mr. G. R. Nicholls, editor and proprietor of the *Australian*, Prov. Grand Master of Masons, under the English constitution for these colonies, has given much satisfaction. A similar appointment is expected to be made by the Duke of Leinster, for Ireland, as a correspondence has been for some time pending with a very old Mason here thereon.

The subscribers to the fund for the purpose of erecting a Freemasons' Hall, in this town, met for the purpose of proceeding to carry their intentions into effect, in the Court of Requests Room, on Monday evening, the 15th July: report deferred.

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.

MAJOR MACDONALD.—DR. BURNES.—S. S.—P. M. (A.) are respectfully requested to continue their correspondence.

BOMBAY.—The Lodge of Perseverance, No. 546, and the Lodge Orthes, No. 445, held in the 6th Royal 1st Warwickshire Regiment of Foot, are proceeding, as well as circumstances permit, to make a stand to maintain their Masonic reputation, and to preserve general unanimity. Some dissatisfaction is felt that their communications do not meet with prompt attention. It is to be hoped, that, as the official department (the Secretary's office), has been materially improved, that correspondence will, at any rate, be immediatcly *acknowledged*, and *acted* upon as soon as due *convenience* will permit. We refrain from further observation at present.

Dr. Burnes appears to have earned, deservedly, a very high Masonic reputation, which his conciliatory manners has confirmed.

CALCUTTA.—Dr. Grant, the newly-appointed Provincial Grand Master for Bengal, is already on the alert, and is collecting, with all possible despatch, evidence from the provinces in the distance, the materials which are necessary to aid him in correspondence. Speculation is alive as to his appointments. Whatever they may be, such is the confidence felt in him, that they must be satisfactory. Rumour assigns the following as the contemplated elevations to the Provincial Purple:—Major R. C. Macdonald, as D.P.G.M.; Major-Gen. Lindsay, P.S.G.W.; Robert Neave, Esq., P.J.G.W.; A. Grant, Esq., P.G. Sec.

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Dec. 27, 1838.—St. John's day was celebrated by the Brethren of the Mystic Tye with unusual spirit. In the morning there was a procession to the church in the Fort. In the evening, a meeting of Lodge of Industry and Perseverance was held at the Town Hall. The W.M. and the Brethren of that Lodge, with their usual hospitality, had invited many Brethren to join them, and the number assembled was greater than has met together in Lodge, we believe, for many years. After the Lodge was closed, the whole of the Brethren assembled sat down to an elegant banquet, which was worthy of the hospitality of Lodge Industry and Perseverance, and creditable to Mr. Spence, who supplied and arranged the *materiel.* Sir Edward Ryan, who is a distinguished member of a Cape Lodge, was present, as also, among the visiting Brethren, the Masters, Past Masters, and Wardens of all the Lodges in Calcutta. The number assembled on this "happy occasion" was about fifty, and the evening passed off with great conviviality, but not without a due regard to the important objects of the Masonic Institution, which were duly stated in some very good speeches made in the course of the evening, and especially in one which commemorated that distinguished member of the Fraternity, the late M.W.G.M. of India, the Marquis of Hastings. The evening was hailed by many of the Brethren as the revival of Masonry in Calcutta, where, of late, owing to various untoward causes, it has been rather in abeyance.

Calcutta.—To the Editor of the Englishman.—Sir,—As I observe that any little scrap of Masonic intelligence which is published in your paper, is afterwards republished in the *Freemasons' Quarterly Review* in England, probably the following account of our doings in this remote corner, may not prove uninteresting to the Brethren in England, as well to those in the Indian metropolis.

In May, 1838, about five or six individuals of the Masonic Fraternity, who happened then to be congregated at Simlah, applied for, and obtained a dispensation from Lodge "Light of the North," at Kurnaul, and commenced operations forthwith, under the direction of Brother R. C. McDonald, as Worshipful Master. The initiation of some, and the admission of a few, continued gradually to increase the number of members, until November, 1838; when the departure of the Governor-General from the Hills taking away a majority of the Brethren, put a stop to further proceedings, until his Lordship's return in March last. In April the Lodge re-opened with brighter prospects: a considerable accession of members has since taken place; and the Lodge now musters twenty-one; as great a number, I believe, as usually, on an average, contained in any Calcutta or Mofussil Lodge. The following is a list of the Officers of the Simlah Lodge, "Himalayan Brotherhood" for the current year.

H. G. Gouland, (late Master of the Lodge at Agra), Master; R. C. McDonald, Past Master; Jacob L. Hoff, Past Master of Lodge, No. 279, Fort William; G. Cox, Senior Warden; D. Seaton, Junior Warden; W. S. Blackburn, Past Senior Warden; D. O. B. Clarke, Past Junior Warden; E. Webb, Past Warden of Lodge "Freedom and Fraternity," at Agra; C. J. French, (the first Mason made on the Himalaya Mountains,) Treasurer and Secretary; J. H. Staines, Senior Deacon; H. W. Torrens, Junior Deacon; J. Wood, Tyler.

I may as well add that our Chief Magistrate (Colonel Tapp) is a

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Member of the Lodge; though, I regret to say, from "continued indisposition," that Worthy Brother is unable to grace the Lodge with his presence, as he did last year. Our Present and Past Masters are of the *new* school, they having derived instruction from Brother Curtis, who, on his return from England, brought out the correct mode of work, as is practised in the British Lodges, and freely imparted his knowledge to all who sought for it.

Monday last, being St. John the Baptist's Day, the Brethren assembled at 10 A. M., at the Lodge-rooms; and, preceded by the G. G.'s band of music, (which was kindly lent to them by that obliging gentleman, the Hon. Captain Osborne, Military Secretary to the Governor General), walked in procession to the church; where an appropriate sermon was preached by the Rev. Mr. Tucker. We are sorry to observe the Rev. gentleman labouring under indisposition—yet, his discourse was excellent; the leading topic of which was Charity in its widest sense. A collection was made after the sermon, in aid of the Funds of the Hospital and the Asylum for the Poor, &c., at Simlah; which, I understand, amounted to upwards of 200 Rs. In the evening, there was a goodly gathering of the "Sons of Light" and their friends, at a dinner prepared for the occasion, where good humour, combined with every delicacy that Barret and Co.'s stores could produce, contributed to enliven the festive scene—music alone was wanting to add to the hilarity of the evening; but *that* was not come-at-able! Several Masonic toasts were drunk with appropriate honours; and a song written for the *day* by Brother H. W. Torrens, Civil Service, was sung by himself, which elicited great applause. Among the toasts was one which, if this letter should meet the eye of the Editor of the *Freemasons' Quarterly Review*, will not fail to be duly appreciated, as a tribute rendered to his merits, from his Brethren, at the distance of half the globe; the toast I allude to, and which was proposed by the P.M. of No. 279, was that of Bro. Doctor Crucefix, that philanthropic man and Mason, who is ever foremost in every charitable work; and to whose indefatigable exertions may be ascribed the success of the "Asylum for the Aged Masons" in England—which was drunk with all the honours due to so excellent a Brother. I believe the establishment of this Asylum is not generally known to the Brethren in India, or they would unite in contributing their mite towards it. With this view, if the suggestion of so humble an individual as he who writes this letter, can be of any avail, I would recommend that the full accounts regarding "The Asylum for Aged Masons," which have, from time to time, appeared in the *Freemasons' Quarterly Review*, he prominently brought forward in every Lodge; so that if every Mason in India were to contribute, say only 10 Rs, it would not impoverish any, however limited his circumstances in life may be, while it would enrich the funds of the institution considerably. Will the Brethren of "Humility with Fortitude," in Fort William, take the *hint*, and lead the way in this labour of love?

While writing on Masonic subjects, Mr. Editor, can you, or any of your Masonic correspondents within the Ditch, enlighten us benighted Mofussilites, as to what is doing in Calcutta, in regard to the appointment of Provincial Grand Master for Bengal, with a Deputy for the North Western Provinces? Not long since I recollect reading in the *Englishman*, that that highly esteemed Brother, the late P.J.G.W. had been, or was about to be, appointed to the former of those offices. If

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this information be correct, I am sure that all who know that Brother (and who is there that does not know *him?*) distinguished alike for his Masonic virtues, as for his attainments as a scholar—will hail with delight his appointment to preside over the Craft in the presidency of Bengal. Nothing but the magic wand of a GRANT will arouse the Brethren from the torpor into which they seem to have fallen, since the memorable day of 1828, when the Provincial Grand Lodge adjourned *sine die!*

A WANDERING MASON.

Simlah, June 29, 1839.

REVIEW OF LITERATURE.

Theocratic Philosophy of Freemasonry.—The Learned Author is industriously engaged in his vocation, and will conclude his labours by our next publication. We subjoin a list of additional Subscribers, and hope, with our next, to convince him that he has not written for inattentive, or ungenerous readers.

Grand Steward's Lodge.
T. J. Tenison, W.M. 210, & P.M. 50, Ireland.
Thos. Wright, P.M. Victoria Lodge, Dublin, &c.
J. Watson, Jun. S.W. 234, J.W. 167, London.
The Lennox Lodge, No. 144, Richmond.
Rev. G. Townsend, P.P.G.C. Durham (2 copies).
The Granby Lodge, 146, Durham.
A. Wilkinson, W.M.
R. White, S.W.
M. Thompson, P.M.
A. W. Hutchinson, P.M.
W. Brignall, SEC.
R. Thompson, TREAS.
T. L. Jackson, S.D.
J. H. Foster, J.D.
Webber, J.G. 374, Lincoln.
G. Oliver, Newton-on-Trent.
Prince Edwin's Lodge, 156, Bury.
J. Wood, S.W.
The Lodge of Harmony, 241, Carlisle.
J. B. Sutton, W.M.
J. Hodgson, S.W.
J. Gray.
Wm. Gardner, Solr. Carmarthen.
C. Morison, M.D. (Paris), a 2d copy.
Richard Spencer, W.M. 329, (4 addtl.)
J. Lee Stevens, author of Lyrics, &c.
The Lodge 189, Manchester.
Giles Duxbury, P.G.S.D., E.D.L.
Richd. Lane, P.G.S.W. E.D.L.
Jas. Reeder, P.G.J.D. E.D.L.
Jas. Pitt, P.G.D. CER.
Nath. Slater, S.W. & P.G. STEWARD.
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Jno. Adshead, S.D.
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Lewis Lyons.
Wm. Howarth.
Wm. Williams.
R. I. Halsall.
Jas. Byrne, W.M. 75.
Thos. Howarth, S W.
— Harker, J.W.
H. Y. Rutter, SEC. & P.G. STEW. E.L.
G. Greathead.
Jas. Pollard.
Jno. Wagstaff, P.G. S.B.
The Lodge 246.
Jno. Wallwork, P.P.G. STEW. E.L.
Jno. Fallows, P.M. 407, Eccles.
Hy. Birmingham, 436, Bolton.
Jesse Lee, P.M. 77, & P.P.G. SEC. E.L.
Jno. Wrigley, W.M. 177.
G. H. Noton, S.W.
Jas. Burslem, TREAS.
Wm. Palphreyman.

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Rd. Roberts, S.D.
Wm. Inglis, W.M. 52.
— Davies.
Thos. Howard, TREAS. 334.
Nelson of the Nile Lodge, 339, Batley.
Lodge of the Three Grand Principles, 251, Dewsbury.
Rev. Dr. Senior, PROV. G. SUP. W., W.M., and CH. of 251 and 339.
Thos. Hemingway, P.M. and TR. 251.
Jas. Heron, S.W. 251.
Edw. Raisbeck, J.W. 251.
Barlee, SEC., 200.
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W. L. Hanley, P.Z. No. 5 Chap., and G.S.B.
Chrees, PROV. G.D. for Surrey, W.M. 200.
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Bright, J.W. 109.
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Hon. Theobald Fitzwalt Butler, G. TREAS. of Ireland, and P.M.
D. Wilson, W.M. 113.
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L. Thompson, 2.
Hassant, 72.
W. Wilcockson, 49.
Gunter, P.M. 544.
Birnie, P.D.M. No. 2, and P.M. 194.
The Salopian Lodge of Charity, Shrewsbury.
Thomas Burr, S.D. Lodge of Charity.
H. J. Owen.
R. P. Drinkwater.
Royal Gloucester Lodge, Southampton.
C. E. Deacon, P.M., and P.P.G.S.W., Hants.
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C. Elkington, SEC.
— Welchman.
J. W. Boteler (4 copies).
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The Shakspeare Lodge, Spilsby.
Key, G.S.L. P.M. 7, 23, 91, 234
Lodge of Freedom, 91, Gravesend.
Heathen, J.D. 91.
Else, SEC. 14.
Povey, SEC. 234 (2 copies).
G. Smith, 206.
Watson, Albion Lodge, 232, Barbadoes.
Watts, 165.
W. Fawcett, W.M. 194.
Sotheram, P.M. 226 (2 copies).

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The Freemasons' Calendar, and Pocket Book for 1840. Three years have passed since we contrasted the then edition of this necessary Pocket Companion with some of the Diaries of the past. The contrast was not creditable to the modern affair; had we time, we would again enter into another contrast, equally favourable to the olden time. It is lamentable to observe our Masonic Calendar limping after all other similar publications, not so much by its more humble pretensions, as by its piteous helplessness.

The Masonic Calendar should contain a *well-digested epitome of the past year.* Of what use is it, unless it does? Surely, the year 1839 has not been barren of interest—and what have we?—worse than nothing!

The Commercialist may excuse the total neglect of any allusion to the contemplated change in the Post-office, and may overlook the deficiencies in the Banking Registration as matter of no moment; and the omission of the "Guelphic Order," which embraces so many of the high-minded in English chivalry, may also find excuse, but why omit, in 1840, what was good in 1839? The Mason may well ask why are the events of 1839 passed over altogether? Such has been the practice, will be the probable answer.

As a set-off, however, we have, at length, a very small instalment of a proposition made in 1833, in the appearance of the Board of Grand Stewards—but not in their proper place, as Grand Officers of the Year. It is curious to observe how time works the changes; this very list was recommended to be inserted years ago, but then it was considered nonsense to do so. Now, hey, presto! and it is good. There is also the introduction of Greenwich Hospital! And among the remarkable occurrences of Masonry is the donation, in 1832 (now published) of five hundred pounds to the Board of General Purposes, by the late Sir John Soane. Why this *liberal* act was not earlier paraded before the Craft, may hereafter be explained. Had it been in reality a donation, the fact would have demanded a grateful record; but the mere return of commission for a useless and extravagant expenditure of money, does not strike us now any more than it did other persons at the time—than as a mere parade; nor should we at present have alluded to the affair, had it not been published for our edification.

The Calendar must be improved; and we offer, among others, the following additions:—Lists of all Boards of Stewards—The Asylum meetings—Grand Lodges of Scotland and Ireland—Accounts of sermons—Balls and other fêtes—Occurrences of the year over the whole world—The Charge to the Entered Apprentice—The song—The Master's Charge. These are but a few of the subjects needful to be considered. If well digested, the Calendar will be approved, and its circulation encreased. If the suggestions are disregarded, it may not be an unlikely consequence that "*an Appendix*" may appear, containing them with still further information, printed in uniform type, so as to admit of being bound up with the Calendar, at small cost. It may not remunerate private speculation, but it will arouse the public spirit of the Craft, who may echo their approbation, and stimulate further exertion. It is a mistaken notion that the Craft will not pay for a *good* Calendar—the truth is, they do not like an *indifferent* one; and we are not much out of our reckoning, if they would not prefer that Grand Lodge should incur the responsibility of making up the defect for a useful book of reference, than pay three shillings for what does not do justice to its title.

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The East India Voyage. By Emma Roberts. J. Madden and Co. —The fair authoress of this volume terms it "Ten Minutes' Advice to the Outward-Bound." It embraces whatever is useful, without professing to be a treatise, it is a friend and a monitor—a friend in social converse—a monitor without reserve. From the choice of a cabin —(what a variety of thoughts does the idea of a "cabin" bring back to our recollections, when the bright imaginings of our "early morning of life" made the cabin of a ship the very beau ideal of comparative comfort and delight!)—to the "ultima thule" of oriental success, Miss Roberts' pen roams with a boundless rapidity. She sketches with singular fidelity all those traits of character and circumstance which create a powerful interest; the deeper, because her page is dedicated to truth; and her sentiments lead to propriety and honour.

The necessary preparations for, and the various scenes of a voyage, are described with great freedom; in scarcely a single point is she at fault. The cadet and the assistant-surgeon—those two leading materials from whence spring the future stock of Anglo-Indian society—will prize Miss Roberts as the chart by which to steer their course; not that her value is even thus limited – for she enters into the field of philosophy and general polity, with an acuteness that stamps her value as an author, and proves how true it is that when woman will write, she gives to literature an increased value by the peculiar fidelity that embellishes it.

Independently of her acuteness in military law, our author exhibits a most unusual acquaintance with the medical polity of the Oriental world. Nothing seems to have escaped her attention; its advantages and abuses are touched upon with a masterly hand; and the profession is much indebted to her for the soundness of her arguments, as well as for the deep interest with which she has championed the cause. The indigenous materia medica of India, and the general qualifications of the native Hakeems, are matters of great importance, and are not overlooked. On the contrary, it would appear that at no distant day the great capabilities of a world will be brought into circulation with European practice. Miss Roberts expresses herself with great force against the pernicious reductions of medical remuneration, as equally at variance with prudence and justice. After much close reasoning, and great good sense, she argues that a medical director in the Court is almost essential to the vital interests of the profession, to protect the feelings and energies of the most important class of public men; and expresses her opinions strongly upon this prevalent system of injustice.

Miss Roberts pays high respect to the chaplains of India, as the conservators of public morals. Their office is treated of with the respect that is their due; and a spirit of thankfulness for their mission of piety to their Omnipotent Master pervades her subject.

The value of this interesting work is by no means impaired by its republication from the Oriental Herald, in the form of a series of valuable papers, which have been carefully revised and corrected.

The Governess. By the Countess of Blessington. Longman and Co. —Fascinating as the noble authoress is in all her writings, we are free to confess that the "Governess" has less charms than most of the former productions of her elegant pen. There wants the freedom of expression which gives freshness; not that Lady Blessington is unequal to her subject, which is one of the very best for a lady possessing great high-

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mindedness to advocate, in the instance of a class of female society, to whom the "Women of England" are so much indebted. We consider the subject itself so important, that we would have wished it to have been treated with a deeper philosophy—with a graver study. It should have been a book for all time, worked out with graphic truth-telling, and powerful interest. It is impossible, notwithstanding, to read any of Lady Blessington's writings with indifference.

Jack Sheppard. By J. H. Ainsworth. 3 Vols. Bentley.

"Let us write for Truth—for Honour—and for Posterity."
POPE to SWIFT.

If ever it were necessary to bear in mind this advice of Pope, it is now, when our criminal code has been so far adapted to an improved state of moral culture, and when the tastes of the lower orders satirize the *follies* of the day by apeing them. The author before us, although not one of those previously anathematized by Pope, has something to answer for in leading backwards the great mass, who may be improved by wholesome literary diet; and who, not having quite forgotten the last dying speeches of their former heroes, become not only reminded themselves of their former propensities, but may too probably instil into the younger portion of their class a dangerous predilection for evil. In the novel, truth is altogether out of the question; honour is disregarded; and posterity will blush for the age which could patronize a work without a moral. Had its dangerous tendency been confined to the publication, there would have been less of evil; but, because it is cleverly adapted for stage effect, thousands who might have escaped the mischief which it is calculated to create, become eye-witnesses of the worst species of dramatic writing. The several authors of dramatic monstrosities looked upon this novel as a God-send, and the minor theatres have, by way of "authority," prefixed to their bills the approbation of the author!—nay the manager of a theatre, licensed by the Lord Chamberlain, has ventured to encounter the equivocal approbation of the author, by producing it, and casting the part of the housebreaker to one of the ornaments of the profession, in whose hands the fidelity of the character (*as written*) is fearfully true. It becomes a public duty to denounce the evil, which we prove it to be, by the great demoralizing results. But for the novel of Jack Sheppard, the theatres would not have produced acting pieces; and the lower orders would never have crowded to witness scenes which have a tendency to shake their loyalty to truth and nature. So impressively did Mrs. Keeley act, that a countryman, after gazing at the scene, looked at the bill, and, turning to the party on his right (who happened to be Keeley himself), asked him if the actor was really a woman. "I *really* believe she is," said her husband. Keeley, who is quaint in his way, did not appear to take the question as a compliment. Jack Sheppard was a little, mean-looking, ugly wretch, and was executed in a regular way;—he deserved to die: he was as hardened a housebreaker as any of his class. It is true that his escapes were wonderful; but so have been the recorded instances of many others. It is true that a pantomime was brought out at Drury-Lane Theatre, and that sermons were delivered from the pulpit; but we would as soon expect that Wat Tyler, or Jack Cade, should, in their individual characters, be set up as examples of national excellence, as that, in these times, a Jack Sheppard flag should wave as the standard of the literature of 1839.

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While we are thus expressing our regret that the book was ever written, we must pass a vote of censure where, for the first time, and we hope for the last, it has ever been required. The name of Kemble has immortalized the drama;—the licence for this piece, if granted, has permitted an outrage upon public morals, which must be redeemed by future caution, or the laurels of the actor will be lost in the fault of the licenser. Colman confessed that, as a licenser, he would not have permitted his own comedy of John Bull to be played, unless many expressions which it contained were expunged. Either the office of a licenser means nothing, or the licenser himself is amenable to public opinion.

We, in this censure, do not attempt to deny that, as a composition, there is considerable talent in the novel; but all its talent and ingenuity cannot varnish over its defects—it distances Paul Clifford by more than a length, and wants the few points which made that work endurable.

The present manager of Drury Lane Theatre has, it is true, a precedent for his naming his pantomime after the gaol bird, and if cleverly managed, the satire may excuse the necessity; in the olden time, Drury took the idea from the *facts* as they really happened; we hope the *mania* for "Jack Sheppardism" may find a wholesome correction in that species of whim, fun, and true satire which made the contemporaries of Grimaldi regard him with more than cheerfulness. We sincerely wish success to Hammond and the legitimate drama.

Heads of the People; or Portraits of the English. Robert Tyas. London.—Already have we spoken in terms of hearty commendation on the earlier sketches in this national work, and we have therefore the less to say now that the publication has extended, number by number, to a goodly volume, with the promise of more to come. Commencing our remarks on these "Heads of the People" with the very heading, it is no scant praise to Kenny Meadows the artist, or to Orrin Smith the engraver, to say that there is scarcely a single head in the lot that is not capitally designed, cleverly executed, and as accurately copied. And such a varied host of them, too—upwards of forty—beginning with "The Dress-maker," and ending with "The Printer's Devil." Fortunate it is that there is so long a list between, for mischievous as some of these damsels are, we would not have even "The Printer's Devil" too close at their elbows.

The literary portion of the work is more unevenly performed; this we regret the more, because we believe it to have been needless. Why, with the pungent satire and deep philosophy of Jerrold—the humanising and loveable portraitures of Leigh Hunt—the playful wit and close observation of Laman Blanchard—and the acknowledged excellencies of some two or three others we could name, were writers of lesser note associated? To none but the most successful in similar essays should such a task be entrusted. We say not this in disparagement of the work, far from it. It is unequalled, even with the trifling want of care we have denoted—that care bestowed upon it, the work would ever have remained perfectly unique and unapproachable. Nor would we have given words to this opinion of dissent, were it not that there is yet time for the spirited and successful publisher to amend, in the future progress of the "Heads of the People," the few errors in the past.

The Priory of Chilton-super-Polden, and its Contents; with a Miscellaneous Appendix. By William Stradling. George Aubrey, Bridgewater; and M. Edwards and F. Crew, London.—This singularly pleasant antiquarian *brochure* is dedicated, by the author—who to the

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Masonic designation of P.P.G.R, P.G.T., and P.M., ought to be entitled by the Society to append that of *F.S.A.*,—to C. K. K. Tynte, Esq., *F. S. A.*, &c. &c., and Provincial Grand Master for the province of Somerset; reasons enough, and to spare, why it should be more than moderately welcome to our notice. But the work itself needs no such passport to the most favourable consideration of an honest reviewer; for a fair allowance made in behalf of the amiable weakness of every antiquarian—that of the superlative merit of his own collection. The pilgrimage of the author, with his friends, to Pitney and the neighbourhood, which abound in Roman pavements and remains, are highly interesting; but the evidence of the "Potteries" still more so; and rigid indeed must be the critic who could lay aside "This Lytyl Booke" without admitting that he had obtained both delight and instruction from its perusal. Besides an account of the occasion and design of the building itself, and the tempting catalogue *raisonné* of its contents, there is in the appendix, among other local incidents of an historical nature, a succinct and graphic account of the rebellion of the Duke of Monmouth, whose defeat occurred in the neighbourhood. Poor Monmouth! he fought for his cause as well as he was able, and became the sacrifice by which that cause ultimately succeeded. The butchery of his execution was in excellent keeping with the bloody acts of the merciless Jeffery, whose name will be for ever execrated.

We commend the work to the perusal of every Masonic and antiquarian friend; whilst we long to peep over the battlements of the Priory with its warm-hearted possessor, "at the spire of Bridgewater," and the other panoramic beauties by which it is surrounded.

The Illustrated Shakspeare, Part VI. Tyas, London.—This valuable publication has reached its seventh part, and concludes "Measure for Measure." It fully sustains the reputation of its predecessors: the artist and the engraver (Orrin Smith) are entitled to great praise for the spirited illustrations of the "Bard," nor is the printer unworthy of his associates.

Voyages in the Moluccan Archipelago. By D. H. Kolff, junior. Translated from the Dutch, by George Windsor Earl, Author of the "Eastern Seas." James Madden and Co., London.—We have read every page of this unpretending narrative with much delight, natheless the calculating and sometimes frigid style of the narrator, and an occasional twinge of vexation that we could not read throughout, "British Government" for "Dutch Government," "English East India Company" for "Netherlands East India Company;" but thanks to the enterprising spirit of this very translator of what the Dutch were doing in 1825 and 1826. Thanks to George Windsor Earl, to his ability as the author of the "Eastern Seas," and his sagacity and indomitable perseverance as a British sailor, our Government are at length aware of the importance of having at least one southern settlement to co-operate with the northern one of Singapore, in extending British commerce in the "Eastern Seas." He is now voyaging on the northern coast of Australia (we believe as pilot) with Sir Gordon Baumer, who has Her Majesty's ships the *Alligator* and *Britomart*, under his command, for the purpose of founding a settlement there. May success attend them! But if Lieut. Kolff's narrative may be depended on, and it is in no respects doubted by its very intelligent translator, we can see no reason against, and every motive in favour of, our obtaining settlements also, in some islands on the Serwatty,

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Tenimber, and Arru groups. At all events, a more seasonable publication than the present could not have been offered to the attention of the British public, and, above all, to the British Government.

Plain Abstracts of Public Acts passed in the 2nd and 3rd Victoria, 1839. By John H. Brady, author of "Plain Instructions to Executors," &c. Henry Washbourne, London.—A very useful publication, by which a fair chance is afforded that a portion, at least, of her Majesty's loyal lieges may know what became new in law during 1839. If obedience to the law were only to be measured by absolute knowledge of its enactments, the British community would be a tolerably extensive set of culprits; but as all men are held in this empire to be fully cognizant of the law, whether by instruction or prescience, our governors stop not to inquire, so must all feel sensibly obliged to authors who, like Mr. Brady, give plain abstracts for popular use, out of the mass of legal and legislative farrago of police, post-office, and the dozen or two other acts of a session.

Britain's Historical Drama; a Second Series of National Tragedies Illustrative of different Eras. By J. F. Pennie. Henry Stocking, London.—In this volume the author presents us with "The English Slave," "The Devoted One," and "The Varangian, or Masonic Honour," which have been preceded by other works of the same classes that have not fallen in our way. Mr. Pennie, whom we understand to be a member of the Craft, is certainly an erudite and pleasing writer; but cannot be ranked among modern dramatists, with Knowles, Talfourd, Jerrold, or Bulwer. Indeed, the combined genius of these would be requisite to give sustained ability to the diffused writings of Pennie. In the closet the author's dramatic illustrations are, however, extremely well adapted for instruction as well as amusement, although for the stage they are inappropriate. We have not the pleasure of adding that the sub-title to the "Varangian" is borne out as fully as we could have wished in the development of that drama. The notes appended to each tragedy are numerous, exceedingly well selected, and very interesting to the curious in histrionic lore. An appendix, or Masonic digest, is added; but it is merely a compilation from other works.

Patent Perryan Filter Inkstand.—To those who, like ourselves, pass their time chiefly in thinking and writing, this truly useful piece of literary mechanism approaches like a true friend to ease our labour, and at the same time to give to our efforts a comfort, nay even a pleasure. It is just the thing wanted; unqualified praise, however, would betray something like "censure in disguise." We do not subscribe to the great advantage of the filtering apparatus; but the principle of the air-pump being applied to the great principle which directs the mind not only of the "Fourth Estate," but of every one interested in the art of writing, (and who is not?) is as wonderful as it is useful: we use these terms in their real sense; for what advances the facility of the pen, advances intellect itself.

Sheath's Graphic Aid.—So simple is this invention, that we are struck by the general exclamation—"why has it not been invented before?" It is an admirable companion to the filter inkstand; nay, it is its superior, for it makes lit(t)erary men tidy—a hitherto utopian notion. It is portable and convenient, and is admirably adapted to the study, the secretary's table, the counting house, and to the escrutoire of the *Bas Bleu*. We thank Mr. Sheath for the valuable aid it affords us.

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Preliminary Lessons in English History. For Junior Classes Longman, London. May, Taunton.—The greater the facility afforded to the young, for imbibing a taste for history, the more certain will be their thirst for acquiring a knowledge of their own country. In these lessons there is a very careful compilation of those subjects which fix and interest the attention; indeed there is nothing omitted that should be introduced; and as a class book, it should be in the hand of every parent and teacher.

SOME PARTING LINES TO 1839,

BY BROTHER EDWARD RALEIGH MORAN, NO. 1, G.M.L.

I will not stop to speak unkindly
Of thee, old Thirty-nine,
Although thy course may have been mark'd
With strange events, like mine;
Though coldness may have dimm'd thy months,
And ignorance still more
Have flung its blighting influence,
Thy genial current o'er.

For never yet was worth or good
Unto the day display'd,
But it was forced to know that light
Cannot be without shade.
But shadows, as the poet says,
Best prove the substance true;
E'en so on us, who seek advance,
Old Year, you darkness threw.

We know upon the orb which makes
One emblem of our lore,
That dark'ning spots are sometimes seen,
Which shade his brightness o'er.
So 'tis with us. Let Time, that proves
The future—present—past—
Essay our truth,—he'll find the spots
That dim us will not last.

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Now that the future lies before
Our pathway,—while it flings
More brightness, we, in confidence,
Await the hope it brings.
Who that beholds the first few drops
The fountain upward throws,
Imagines what a mighty stream
The after river flows?

So with *our* views—the measurement
Of one slight effort now,
Though scarce a span, is sure to be
The gem upon the brow
Of Masonry—the brightest gem—
The crowning of the whole,
As God breath'd last into man's dust,
His holiest gift—the Soul! *

December 31, 1839.

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* Those who have watched over and helped the progress of the Asylum, will understand the allusions throughout these lines.

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TO CORRESPONDENTS.

We have received a press of communications from the Provinces, touching the revisal of the Constitutions—most of them are important, and have been carefully examined. We will endeavour to comply with the wishes of all, and express to many that it is not too late for further reports.

The unusually late receipt of much Masonic Intelligence, has put us to serious inconvenience.

We have been requested to publish the names of our Subscribers, but it is not possible to obtain a list.

Dr. Crucefix requests many kind Correspondents to accept his grateful thanks for several friendly letters. The consciousness of having done any thing to deserve marks of confidence, will enhance the value of communications, that may one day see the "Light."

Fidus.—The Masonic Legends require emendation. We hope never to invoke the "perturbed spirit."

A Master—And other contributors, should address Brother Henderson. We would not, (envious as we are), tarnish his laurels by meddling with the matter, unless "in need."

Bro. W. Stephenson, P.G.M., Grenada.—We are deeply sensible of the compliment.

Bro. Norris, (W.D.L.)—Future communications will be acceptable.

Bro. W. Simmons, (428).—We are gratified by the compliment, but the department is already too crowded for the present.

A Collector.—Thanks for the tract, which will enable us at some future time to give a copious account of some "by-gone circumstances."

Bro. Lloyd (51).—The subscription has been forwarded. Want of space prevents the insertion of the address of condolence.

Bro. B.—It would not be useful to give the history of the "Finch System," at present. We confess, however, that its trespasses were venial, when compared with others.

Bro. Gilfillan—"Post tenebras lux."—Welcome at all times—and doubly welcome would be some *Original Masonics* for the Review.

Bro. J. Tenison.—We are duly obliged by the extract from Mrs. Broughton's work on Algiers; but it has already appeared in No. 22.

Bro. Nash.—(Bristol).—Enquiries are made expressive of interest.

L. P. S., and other Friends—Thanks for invitations to bed and board—and should we visit the respective districts, depend upon our claiming the proffered hospitality.

One behind the Mask—Is in an enviable position, yet we will not be envious—his information is most valuable, but must not yet be published. The report was well drawn up. Your filchers are a species of the "Chevalier d'Industrie," with a touch of the "Busy Body."

Beta.—We are almost in the mood to truth-tell, and do not care to avow that the credit of recent investigations is given to the wrong party. The real Simon Pure is not of the purple.

Bro. Husenbeth.—We have so many papers on hand, and communications of immediate necessity, that we must reserve his interesting paper until our next. It is cheering to know that our Brother is enjoying robust health and good spirits, in his 75th year. His approbation demands our thanks, and enspirits our labour.

Vigilans.—If a son of the Purple was not eligible, why admit him to the Grand Lodge. Vigilans must have had one eye shut.

W. M., (Weymouth) and others.—We believe the forthcoming work of Dr. Oliver will appear early in 1840.

A Subscriber should write to the Board. If the Sub-Committee exceed their powers, they may be admonished. The facts are droll—(but the Ides of March approach), and they may be gently hinted in Grand Lodge.

Hint.—The letter contains valuable matter for reflection, and had but the name and address been confided, we should certainly have acted as directed. The old adage "in vino veritas," may, in a degree, be set off against our doing "A Quarterly Journal of Feasting," and we have the satisfaction to know, that no public meetings are so productive of public good, as those which are held in aid of the Masonic Asylum, and the other Charities of the Order; but we would wish to take the *hint* in reality; and, therefore, ask his name and address,—without which, indeed, we are without the means of returning the book. Our correspondent, if he does not already know the fact, will regret to hear, that more than one

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of the generous body that were associated with him, have fallen from their "high estate," and are enduring the severest pangs of destitution,—"The trumpet sound," was and is needed in aid of the very principle to which "Hint" alludes.

A FIRM SUPPORTER.—We are in want of a small pamphlet called "The Dionysian Artificers," a Fragment—and a *Key* to the Masonic engraving of the procession in the Hall.

BRO. MAY, (Taunton).—Our kind Brother will excuse a timely hint—"Be cautious."—The Masonic Almanack may be useful as far as it goes—but it should go much further. Errors are not made useful by re-publication.

No. 757.—Not "inadmissible," but "too late."

A FRIEND TO MASONRY.—(A Lady) is rather severe, and yet we sincerely thank her—there is always in woman a natural nobility that stands forth as a bright example to us. In the tale—the father to save the son's life, entrusted, Masonic honour to the daughter's charge, who, became a Mason, and thus preserved a LIFE—the gift of GOD—at some cost, it is true—but she did save a LIFE. We are not arguing upon the *propriety*, but we believe that our fair Correspondent will admit, that the *necessity* was most severe to all concerned. "Facts are stubborn things," *which may make the unskilful laugh, and the stubborn grieve*—May we ask the name of our correspondent.

A FRIEND.—It is pleasant to observe the frequency of courtesies, and congratulate Bro. Begbie on the compliment he received on the 9th of October.

BRO. TORRE.—We apologize for our inadvertence in accidentally omitting the "Earthquake at Aleppo," which is therefore deferred until our next.

BRO. GEO. AARONS.—We rely on his promise.

A BROTHER enquires what course should be taken with such Grand Officers and others who set Art. 7, page 26, at defiance. *Move on the instant their retirement.*

ANONYMOUS—Is a very pretty specimen of low cunning. Your anonymous libeller is always a coward—in one sense he is right. WE DARE NOT publish his ribaldry; his track is marked by the cloven hoof—but he will ere long be shunned, even by those who, while they watch him (for a purpose), are cautious to escape the hoof-marks. What a poor wretch is an ATHEIST!

A POOR MASON.—If the petition be rejected for the reason he fears, the Lodge should be summoned before the Board of General Purposes.

A FRIEND.—The meeting on the 29th November, we guarantee must have been in all respects correct. The character of the Chairman is a security against any indecorum.

VETO—Is wrong, the party was not black-balled—discretion prevailed, and the name was withdrawn. Let "VETO" remember the charge, and whenever he meets the party, invite him to withdraw.

REFLECTOR.—It is not easy to describe Eternity—it would puzzle any wiseacre.

A MEMBER OF THE BOARD.—We thought as much; and not very long since, we *saw* the ink wet in Grand Lodge.

A PROTEST WITH TWELVE NAMES.—We decline; but the matter should be otherwise dealt with.

BRO. J. NORRIS.—The papers have not reached us

DISCIPLINE AND PRACTICE.

We are recommended to adopt the more significant title of "CORRESPONDING DEPARTMENT FOR GENERAL PURPOSES." We may or may not do this; but whether or not, our pages will be open to all Brethren, and what matters are beyond our sphere of enquiry or advice, can afterwards go before the Board itself; and in reply to many "disappointed," we promise neither reservation nor delay, on our part. "COMING EVENTS CAST THEIR SHADOWS BEFORE THEM."

A DIRECTOR OF CEREMONIES.—It is unbecoming, but not illegal, for a Brother, not being a Present or Past Grand Officer, to wear his collar when visiting a Lodge.

A PROVINCIAL GRAND MASTER.—The practice (if such it be) cannot be too severely reprehended. No Brother is eligible for the Office of Master, unless he shall have *served* (mark, *served*), the Office of Warden for twelve months. Nor can any Brother be presented for Installation, unless qualified;—improper presentation would subject the Lodge to suspension,—not improbably to erasure. All possible evasion is but silly nonsense—and if admitted, would subject a Provincial Grand Master to attainder.

A PROVINCIAL GRAND ARCHITECT.—There is no such appointment.

A TYRO.—There are no records of the *working* of the Lodge of Reconciliation—the ceremonials, installation, &c., were orally agreed upon. We cannot give a correct list just now of the members. Such members as are living should be requested to meet—refresh the memory, and communicate with Lodges and correct errors; and as they shall die; other Brethren should be nominated to succeed, and thus the true working may be perpetuated.

A MASTER—In our opinion, no one but a Member of the Board of General Purposes, can *claim a right* to investigate books and papers of the Grand Lodge; if under summons, and necessary to his case, of course permission would be granted. In all other cases, permission must be by courtesy; and that courtesy should be executed with discretion.

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NOT A GRAND OFFICER.—The second infringement upon decorum was more silly than the first: the third may subject the party to a rebuke. Public decency should prevent rudeness.

A MASTER.—A stringent notice of motion would, for the future, bar any repetition of the abuse of time in Grand Lodge.

P.M., 525.—No. 1. The Senior Past Master of the Lodge is the party intended. If, however, there be no Past Master, the member by seniority, being a Past Master in the Craft, is the fittest person.

No. 2. The re-election of a Master does not alter the case of the immediate Past Master: both retain their position.

No. 3. A Brother cannot be installed as a Past Master unless he has acted as Master. He may be requested to sit occasionally as one, but thereby obtains no rank.

P.M.—Although a candidate for F.M. may be black-balled in one Lodge; the Constitutions do not prevent his election as a candidate in another, provided (see p. 88) the articles are strictly enforced. Should the rejected of one Lodge afterwards present himself at such Lodge as a Mason, not being under suspension, he can claim admission to the service. "A Mason's Lodge is a Mason's Church."

Supposing that sound and consistent reasons barred his admission to Lodge A, those reasons might not weigh sufficiently with Lodge B; the determination *not* to associate intimately may be prudent in the one case, and yet not consistent in the other.

If, however, the reasons for the black-ball were most stringent, and the party was unfit to be introduced into the Order; in such case, Lodge A, if they suspected his intention, should have apprised Lodge B of the facts, and thus have spared them the mortification of enrolling an improper person.

As it is, Lodge A cannot refuse admission to the rejected one, unless they are prepared to support their case at the Board; but common sense, if not *decency*, should prompt the party not to disturb the harmony of a Lodge, if it has expressed its opinion upon sound and consistent principles.

BRO. T. S. WALLIS.—A condensed account will be acceptable.

A PROVINCIAL G.M.—"Military time" is becoming a phrase in provinces where Lodges meet most numerously.

ARCH MATTERS.

A PROV. COMPANION.—We see no advantage in having Chapters entitled otherwise than as the Lodge to which they are attached.

P.S.—There is no order against Sunday meetings; but the Grand Chapter will not grant a charter for such.

A GRAND OFFICER.—The Committee of Laws is now actively engaged in their vocation.

A COMPANION is too innocent. Scarcely have four years elapsed, and many hundred pounds have been realized by certificates. Three hundred consols have been decreed to be invested for the Grand Chapter.

P. Z.—A bit of a joke, surely. Five guineas to be charged for Grand Chapter meetings! Next we shall have a charge for enlarging the Temple!

A COMPANION OF KENT.—The Hon. W. T. Fiennes was appointed G. St. Bearer in 1823.

A MILITARY COMPANION.—A good idea. The chairs may be taken at five minutes after eight (vide Laws, par. 2, page 12). Let this but be once done, and regularity will be ever after ensured; messers and blackballs will bustle in to "military time."

BRO. SENIOR.—Vide p. 21, Laws Gd. Ch., for the preliminary course to obtain a charter. The three intended principals should be qualified; as, otherwise, they could not convene a Chapter, nor act at all until installed.

A TRUE EZRA.—A false prophet, say we,—the victim may prove the judge.

ECCE.—Ego et rex meus! True, but inadmissible.

P.—The Professors (two) of the B.B. signed the book, but entered *not*. It is more than incorrect to sign the book without the intention to enter the Grand Chapter.

TEMPLARS.

A CAPTAIN must be in error. We are not aware of any conclave having been held, at which the party named was elevated to the dignified station of "Grand Master" of Knights Templars in England, except H.R.H. the Duke of Sussex. If any *private* meeting has taken place, no appointment therein made can be valid. *Verb. Sat.*

P. E. C.—The conferences may lead to a council, council to conclave, conclave to responsible government, which will put an end to the present improper state of irresponsibility.

A KNIGHT.—The health of H.R.H. the Duke of Sussex is always given, not with Craft honours, but as G.M. of Templars, and no other knight in England is entitled to a like compliment.

H.—Let the party render his account; we promise him, if the account be just, it will be paid.

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ASYLUM.

EXTRACTS FROM CORRESPONDENCE.

"I am satisfied of one thing, and it is this: that had it not been for the Asylum, I should not have received such support for the other charities."

"I send you a remittance for the Girls' School; but I beg you to understand, that this would not have been granted, but from the conviction that no authority can prevent us from subscribing hereafter to the Asylum."

"And now that you have succeeded in successfully breasting the ebb-tide of prejudice, we will soon enable you to pay over a good subscription to the Boys' School. We have already subscribed to the Girls'. The words, 'on—on!' should be inscribed on the Aged Mason's banner."

"We are not satisfied to be treated as mere automatons. It may be easier work to pat our noddles, and cry 'aye, aye;' but if we hope to earn a character for consistency, and to leave behind us some record of our intentions in favour of Masonry, let the watch-word be the 'PRINCIPLES OF THE ASYLUM,' and as close an observance as possible with the manifesto of October 9, 1839."

"It is indisputable that the Asylum has carried the two Schools through their most trying difficulties."

"We mean now, most unequivocally, to support the Masonic Triangle."

"The document circulated is extraordinary, and has not much of a Masonic complexion; while the Asylum is in proud contrast."

"The proofs already existing, that so considerable a sum has been collected for the Asylum, not merely without interrupting, but actually, at the same time, aiding the other charities, might have satisfied the most delicate apprehension."

"To divert a swelling tide, flowing smoothly,—aye, and sufficiently to accomplish the great end and aim of our exalted profession, without proving by incontrovertible evidence that its intention is unjustifiable, and its object therefore properly unattainable, is to incur a responsibility from which most men would shrink. You ask for my opinion;—it is given with all truth."

"My feeble efforts are to continue the line of duty and good example. I might be tempted to obey wishes which are to me always commands; but in this case, were I to swerve from the slightest point of allegiance to the Asylum, my heart would rebel against my judgment —I should be like a house divided against itself."

"I cannot attend general meetings in London. My advice is to gather and temper the cement, even though the corner stone be not absolutely laid; the granting of the annuities, in the meanwhile, is the proudest acknowledgment of the intention of the founders of the Asylum, who first conceived, and then resolutely matured the noble project. Fear not! No second institution can, in soundness of principle, ever rival the Asylum."

BRO. W. D. MOORE.—Many thanks for the subscription, and for the kind remarks. The contents of the glove have merged into Dr. Crucefix' snuff-box.

BRO. T. B. RIBBANS.—In Lodge or out of Lodge, the kindness of yourself and friends is most welcome. St. Paul's Lodge demands our *personal* service; and, weather permitting, we hope to redeem our pledge, with cheerfulness.

B. B.—It is one thing to assert that the affair shall be laid before the Board of General Purposes, and another to place it there. Let apostates beware.

BRO. WEICHBROCHT can incur no charge for inconsistency in patronizing the forthcoming ball, nor should any advantage be taken where a difference of opinion is expressed in terms of Masonic courtesy. We request him to re-peruse a most important extract from the printed circular of Grand Lodge, which faces our leading article of March, 1839. That is a clencher, any how. We regret that his letter reached us too late (the 14th) for insertion in its proper place. We may add, that the profits of the ball are to be devoted to the very plan our Brother advocates. The *principle* is actually in operation; and, please GOD, may it continue unto all *Eternity!*

BRO. THOMSON.—Kind friend, remember the "Cock-Crow."

"TO YOUR TENTS, O ISRAEL!"

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