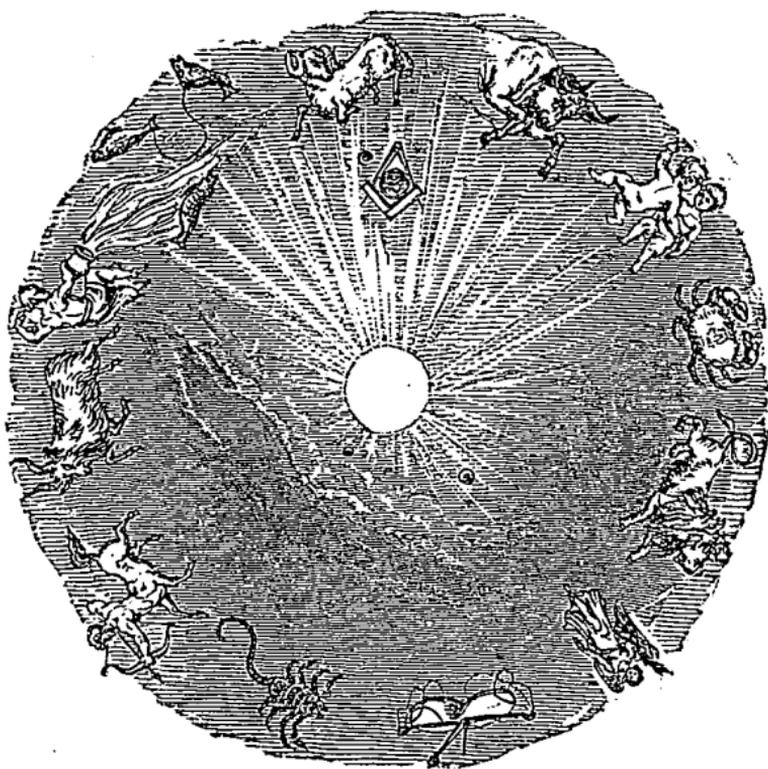


THE
FREEMASON'S
QUARTERLY REVIEW.



"LIGHT."

1836.

LONDON:

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J. CHURCHILL, PRINCES-STREET, SOHO: STEVENSON,
CAMBRIDGE: SUTHERLAND, CALTON-STREET, EDINBURGH:
AND J. PORTER, GRAFTON-STREET, DUBLIN.

TO THOSE

WHOSE PARTICIPATION IN OUR LABOURS HAS SUSTAINED
AND DIGNIFIED THEM;

WHOSE UNBOUGHT AID,

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

The Masonic Review;

THIS (ITS THIRD) VOLUME

IS DEDICATED;

WITH A LIVELY HOPE, THAT

THE DISINTERESTED ZEAL HEREIN COMMEMORATED

MAY ENKINDLE OTHERS

WITH A GENEROUS EMULATION.

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

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

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

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

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

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

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

THE
FREEMASON'S
QUARTERLY REVIEW.

MARCH 31, 1836.

NATAL DAY OF THE GRAND MASTER.

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

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

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

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

AN EPOCH IN MASONRY.

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

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

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

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

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

GENERAL REMARKS.

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

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

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

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

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

* The Earl of Durham.

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

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

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

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

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

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

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

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

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

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

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

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

“As houseless, and a wanderer?”

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

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

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

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

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

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

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

ON FREEMASONRY.

SIXTH EPOCH.

The Temple—a Signification—Masonry after its dedication.

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

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

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

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

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

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

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

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

The vulgar idea of a communion with forbidden things and an unearthly power, is dismissed at once as unworthy of refutation, and too degrading to be now entertained by an enlightened mind. Many writers, possessed of much learning and ingenuity, have endeavoured to prove a connexion between the Craft and the rites of the Cabiri—an admission which the skilful Mason, versed in the ancient traditions, will by no means allow—although in fairness we confess, that formerly a few Brothers, chiefly Germans, were to be found who inclined to that opinion; more, we suspect, from a fanciful desire of establishing a union in accordance with their classic imagination, than from minute research and candid investigation. First, we would ask, what were the

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

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

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

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

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

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

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

“ And think, admitted to that equal sky,
His faithful dog shall bear him company,”

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

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

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

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

“ And Israel mourn'd the sin she had committed.”

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

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

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

LECTURES ON FREEMASONRY,

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

WHY ARE WE CALLED FREEMASONS ?

(Continued from p. 277, 1835).

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

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

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

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

ON THE UNIVERSALITY OF FREEMASONRY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MARIAMNE.

A TALE OF THE TEMPLE.

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

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

“Neither shall the subtle triumph over the pure in heart.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Unharm'd and in silence, the baffled and the blind together left the temple.

THE REPROOF.

BY BROTHER JOHN SMITH, BANK OF ENGLAND LODGE.

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

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

ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ,

OR,

THE DEFENCE OF SOCRATES.

(Concluded from page 391, 1835.)

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

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

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

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

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

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

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

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

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

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

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

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

* The mina consisted of two different weights: Mina Attica Communis, equal in English Troy weight to 11 oz. 7 dwts. 16 $\frac{2}{3}$ grs., Mina Attica Media, ditto, to 1 lb. 2 oz. 11 dwts. 10 $\frac{2}{3}$ grs.

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

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

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

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

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

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

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

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

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

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

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

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

(A MASONIC INFERENCE.)

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

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

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

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

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

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

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

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

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

In the 30th verse it is thus written:—

“And Ben-hadad fled, and came into the city, into an inner chamber.”

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

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

* 1 Kings, ch. xx.

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

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

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

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

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

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

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

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

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

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

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

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

FIDUS.

FROM THE GERMAN.

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

M.

S K E T C H
OF THE
HISTORY OF THE "LOGES D'ADOPTION."

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

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

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

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

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

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

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

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

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

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

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

In 1807 there was a meeting of the Lodge attached to the Loge St. Caroline, at which M^{de}. de Vaudencort was president: Prince Cambrères was among the illustrious visitors.

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

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

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

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

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

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

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

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

LATOMUS.

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

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

THOUGHT.

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

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

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

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

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

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

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

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

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

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

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

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

THE LATE MARQUIS OF HASTINGS.

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

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

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

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

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

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

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

MASONIC ANECDOTE.

TO THE EDITOR.

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

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

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

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

I have the honour to remain, sir,

your most obedient servant,

AN IRISH MAGISTRATE.

A MATHEMATICAL QUERY.

TO THE EDITOR OF THE CALCUTTA COURIER.

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

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

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

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

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

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

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

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

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

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

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

Your obedient Servant,

R. TYTLER, M. D.

Midnapore,

1st November, 1835.

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

THE FREEMASON'S GRAVE.

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

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

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

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

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

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

* Alluding to Brother James Smith. See Obituary, Vol. II. p. 433.

ON CHARITY.

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

Tho' humble the tribute, my means let me give
For the cause, take it welcome, ay, were it tenfold,—
The pleasure most pure they enjoy while they live,
Is, when Masons can share with the poor and the old.
The mite of the widow, though valueless else,
From her motive is wisely and highly esteemed,
It tells of a spirit where charity dwells,
More pure and more bright than in Cræsus e'er beam'd.
Take, then, the slight offering—would it were more!
The only regret in a cause such as this
One feels, is the lack of some miser's dark store,
To make all who want it partake of its bliss.

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

STANZAS

TO THE MEMORY OF THE LATE HENRY O'BRIEN, ESQ., B.A.

Author of the "Round Towers of Ireland," &c. &c.

BY LEIGH CLIFFE, ESQ., AUTHOR OF THE "SCEPTIC," ETC.

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

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

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

MASONIC REMINISCENCES.

"Men are but children of a larger growth."

JERROLD AND STANSFIELD.

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

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

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

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

PRESENT :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Grand Conclave was convened in due form.

PRESENT :

W. R. Wright	M. E. Grand Master
J. C. Burckhardt	Deputy Grand Master
The Rev. John Frith	Grand Prelate
Malcom Gillies	Senior Grand Captain
Henry Woodthorpe, jun.	Junior Grand Captain
William Henry White	Grand Chancellor
Rev. John Austin	Grand Orator and Keeper of the Archives.
Robert Gill	G. V. Chancellor and Registrar
John Gilbert	Grand Treasurer
H. J. Da Costa	First Grand Expert
T. W. H. Woodthorpe	Second Grand Expert
George Fallowdown	Grand Almoner
Richard Spencer	First Standard Bearer
Samuel Newman	Second Standard Bearer pro tem. and G. Chamberlain
Edwards Harper	Captain of the Lines
John Robinson	First Aid du Camp
A. D. O'Kelly	Second Aid du Camp
Alexander Gibbs	} Grand Heralds
James Overbeck	
R. L. Percy	} Grand Provosts and Hospitallers
James Deans	
Valentine Salmon	Grand Equerry
Robert Miller	Assistant Equerry
Visiting Knights viz.	
Thomas Blacker	Representative for Sweden
George Taylor	} Commander of the St. Bernard Encampment, Werneth, near Manchester
John Wood, senior	
Chevalier Corentin De Brieux	} Commander of the Gethsemane Encampment, Cardiff, Glamorganshire
Simon McGillivray	
J. H. Griffiths	} Chapter of Observance, London
Isaac Vale	
C. F. Grasmann	
William Henry White, jun.	
Charles Taylor	
Gustavus Adolphus Braccini	Of the Royal Naval Encampment, Portsmouth
William Oakes	Cross of Christ Encampment, London.

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

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

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

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

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

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

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

After which, His Royal Highness was pleased to propose,

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

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

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

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

Knights Templars.

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

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

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

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

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

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

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

TO THE EDITOR.

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

M.

TO THE EDITOR.

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

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

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

Yours, with respect,

A MASONIC SILK STOCKING.

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

TO THE EDITOR.

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

I am, dear Sir and Brother,

Yours fraternally,

S. B. WILSON, Sec.

14th March, 1836.

TO THE EDITOR.

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

Yours fraternally,

PILGRIM.

TO THE EDITOR.

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

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

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

I am, dear Sir and Brother,

Yours fraternally,

HUMANITAS.

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

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

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

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

TAXES UPON KNOWLEDGE—NEWSPAPER STAMP.

TO THE EDITOR.

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

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

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

Believe me, dear Sir and Brother,

Yours fraternally,

ROBERT FIELD.

London, 9th March, 1836.

MASONIC INTELLIGENCE.

BOARD OF STEWARDS

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

Brother J. Masson, G.S.B. (Lime-st. Square) W.M. No. 4	<i>President.</i>
“ John Chanter 1	<i>Vice Pres.</i>
“ John George Children 2	<i>Treasurer.</i>
“ Charles Baumer	G.S.L. <i>Secretary.</i>
Br. M. M. Zachary, P.S.G.D. No. 6	Gervase Margerison, P. M. . . 63
“ John Lane 2	Robert Torre, P. M. 66
“ Joshua Gray 11	Richard Hewson 233
“ Rev. J. Edwards, M. A. . . 21	John Hamilton 324
“ Leonard Chandler (Chapter) 21	

BOARD OF STEWARDS

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

Brother Rowland G. Alston, M. P. S. G. W.	<i>President.</i>
“ George Stone, jun. P. J. G. W.	<i>Vice Pres.</i>
“ Charles Grote, Lodge of Friendship, No. 6 . . .	<i>Treasurer.</i>
“ John Dunbar, Royal Somerset House Lodge, No. 4	<i>Hon. Sec.</i>
Br. Thomas Clarke Grand Masters' Lodge	No. 1
“ Henry Hancock Lodge of Antiquity	2
Comp. George Ashlin St. James's Chapter	2
Br. John Lee Stevens British Lodge	8
“ Edward Hodges W. M. Enoch Lodge	11
“ J. A. Adamthwaite P. M. Tuscan Lodge	14
“ Robert Bell . . . W. M. Globe Lodge	23
“ J. Monson Carrow, W. M. Castle Lodge of Harmony	27
“ John Anthony Tielens St. Alban's Lodge	32
“ J. M'Mullin Corner Stone	37
“ William Thodey Smith Lodge of Peace and Harmony	72
“ John L. Brickell Lodge of Prosperity	78
“ Peter Mountain Lodge of Regularity	108
“ John Hodgkinson S. W. Burlington Lodge	113
“ George Pocock London Lodge	125
“ James Anderton . . S. W. St. Thomas's Lodge	166
“ Frederick Salmon W. M. Lodge of Honour and Generosity	194
“ Alexander Lewis P. M. Lion and Lamb Lodge	227
“ Edward Roe St. Andrews in the East	269
“ Kenyon S. Parker Prince of Wales's Lodge	324

BOARD OF GRAND STEWARDS.

Brother Alexander Dobie . . .	No. 1	<i>President.</i>
“ W. Nokes	8	<i>Treasurer.</i>
“ W. F. Walker	108	<i>Secretary.</i>

(For the General List see *Freemasons' Quarterly Review* for 1885, page 147.)

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

THE BOARD OF STEWARDS

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

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

FREEMASONS' HALL

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

Present:—

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

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

Simon McGillivray, Prov. G. M. for Upper Canada; Col. Thomas Wildman, Prov. G. M. for Nottinghamshire; Rev. Geo. A. Brown, Acting Prov. G. M. for Cambridgeshire; Rowland G. Alston, *M. P.*, S. G. W.; Sir Wm. Rawlins, P. G. W.; Wm. W. Prescott, P. G. W. and G. T.; Henry R. Willett, P. G. W.; Benj. B. Cabbell, P. G. W.; David Pollock, P. G. W.; Rev. Wm. Fallowfield, G. Chaplain; Wm. H. White, G. S.; Edwards Harper, G. S.; Archibald Keightley, S. G. D.; Benj. Lawrence, J. G. D.; John C. Burckhardt, P. G. D.; Sir Wm. Woods, P. G. D. and G. Director of Ceremonies; Thomas F. Savory, P. G. D.; Thomas Moore, P. G. D.; Joseph Moore, *M. D.*, P. G. D.; John Henderson, P. G. D.; Michael M. Zachary, P. G. D.; Rich. W. Silvester, P. G. D.; John Masson, G. S. B.; Chas. Simpson, P. G. S. B.; John Lawrie, P. G. S. B.; Sir George Smart, G. Organist.

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

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

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

Glee—“Ye spotted Snakes.”

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

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

Glee—"Here's to Sussex our pride."

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

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

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

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

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

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

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

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

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

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

Song—“The Thorn,” by Bro. Hawkins.

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

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

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

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

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

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

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

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

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

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

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

FEMALE SCHOOL.

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

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

BOYS' SCHOOL.

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

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

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

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

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

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

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

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

THE FESTIVAL.

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

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

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

Glee—“Ladies, Good Night.”

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

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

“ ‘ Here’s to Sussex, our Master, our Prince, and our pride,
And long may he live o’er the Craft to preside.’ ”

The chairman sat down amid vehement cheering.

Glee—“ Here’s to Sussex.”

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

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

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

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

The next toast was “ The Treasurer, Brother Thomas Moore.”

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

* The death of Mrs. Moore.

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

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

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

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

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

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

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

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

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

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

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

ABSTRACT OF ACCOUNT FOR 1835.

Receipt.

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

Expenditure.

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

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

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

 QUARTERLY COMMUNICATION.

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

R. W. the Lord H. John Spencer Churchill, D. G. M.

Rowland G. Alston, *M. P.*, S. G. W.

Benjamin B. Cabbell, P. J. G. W. as J. G. W.

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

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

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

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

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

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, FEB. 3.

Present

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

and other companions.

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

GRAND MASTERS' LODGE, No. 1.

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

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

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

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

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

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

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

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

MASONIC CHIT CHAT.

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

- 622, Neilgherry Lodge, Ostacamund, Madras.
- 623, Lodge of Fidelity, White Hart Inn, Newton, Cheshire, Thursday, on or near the f. m.
- 624, St. George's Lodge, White Swan, North Shields, second Monday.
- 625, Abbey Lodge, Castle Inn, Market Place, Nuneaton, Warwickshire, first Tuesday.
- 626, Staffordshire-Knot Lodge, Shire Hall, Stafford, first Monday.
- 627, Lodge of Hope, Anchor Inn, Brightlugsea, Essex, Friday, on or before f. m.

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

“*Belfast, 16th January, 1836.*

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

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

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

“ I have the honour to be, Sir and Brother,

“ Your faithful servant,

“ WALTER B. MANT,

“ Provincial G. M. of Carey and Dunluce.”

—Northern Whig.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Masonic Obituary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BROTHER LEVI GREEN, ætat 84, for upwards of forty years a member of the Order of Freemasons, and latterly the Grand Tyler of Lincolnshire.

PROVINCIAL.

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

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

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

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

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

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

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

“Signed on behalf of the Chapter,

“W. R. G. Key, Z.

“Geo. P. Philipe, H. and P. Z.

“Wm. Lloyd Thomas, J.”

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

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

Lines composed on the occasion.

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

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

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

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

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

G. P.

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

Feb. 10, 1836.

"FAIRPLAY."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

R. W. Brothers Rev. Berkett Dawson, P. G. Chaplain; W. L. Oddie,

P. G. Registrar; J. L. Threlfall, P. G. Secretary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The following are the principal points of information required:—

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

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

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

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

Any other Masonic particulars deemed worthy of note.

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

W. DENIS MOORE,

Prov. Grand Secretary.

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

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

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

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

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

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

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

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

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

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

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

“Ever to our aeres adds our sense,
Because ’tis use that sanctifies expense !”

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

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

SCOTLAND.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lay of the Last Minstrel.

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

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

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

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

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

IRELAND.

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

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

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

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

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

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

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

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

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

No. 75*.

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

No. 141 §.

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

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

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

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

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

* Meet at four o'clock and dine.

† Meet in the evening.

§ Have neglected to return Officers, and are omitted by Order of the Grand Lodge.

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

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

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

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

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

"Kensington Palace, Sept. 3rd, 1832.

"DEAR DUKE,

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

"Your affectionate Brother and friend,

"To the Duke of Leinster,

"AUGUSTUS FREDERICK."

"Carlton-terrace."

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

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

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

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

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

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

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

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

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

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

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

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

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

The R. W. Brother was assisted by

Brother George Dunbar, Esq. *M. P.* as D. G. M.

“ Kirk, P. M. of No. 22., as S. G. W.

“ Salten, P. M. of No. 252, as J. G. W.

“ Lewis Sneyd, Esq. S. G. Deacon.

“ Henry Ferguson, Esq. as J. G. Deacon.

“ Hugh Martin, as G. S. for the occasion.

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

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

Lewis Sneyd, Esq. Deputy P. G. M.

George Dunbar, Esq., *M. P.*, Senior P. G. W.

Henry Ferguson, Esq., Junior P. G. W.

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

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

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

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

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

FOREIGN.

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

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

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

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

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

The Grand Lodge received this lecture with the most lively enthusiasm, and determined it should be reported in the minutes of the Sitting. The proceedings were then suspended, and the Brethren adjourned to the banquet hall.

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

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

Silence was commanded, and the meeting separated.

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

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

BARBADOES.—The accounts are highly satisfactory.

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

Sir John Wilson,

Brethren and Gentlemen,

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

Sir John and Brethren,

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

GRAND LODGE OF MASSACHUSETTS, U. S.

BOSTON.

Abstract of Proceedings.—Finance Report, &c.

Received by Grand Treasurer	1,1619	07
Expended	1,329	92

Balance in hand	Doll: 289	15
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The Grand Lodge having expressed their sorrow on the lamented decease of the Past Grand Master, J. Dixwell, M. D., in a resolution expressive of their sentiments, afterwards moved, that the Lodge be dressed in mourning during the usual period, and the Committee were instructed to communicate to the family of the deceased Brother, the respectful and hearty sympathy of the Grand Lodge in their recent bereavement.

Ballot Committee.—R. W. John B. Hannatt, J. Flint, W. Lewis, Jun. Grand Master.—Hon. Francis Baylies, of Taunton.

R. W. Elias Haskell, Boston ; S. G. W.—B. B. Appleton ; J. G. W. J. L. Loring, G. Treas. ; C. W. Moore, R. G. Sec.

Finance Committee.—Brothers E. A. Raymond, S. Eveleth, J. Hews.

Trustee of Charity.—Brother Hon. J. Abbott,—to fill the vacancy caused by the decease of Dr. Dixwell.

Funeral eulogy,—delivered by the Hon. Francis Baylies, on La Fayette.

A resolution recording the virtues of the late Brother Gen. Elijah Crane—ordered to be inserted on Grand Lodge books.

February 3, 1835.—Brother Baylies having declined the honour of the Grand Mastership, the following Ballot Committee were appointed :—Brothers Hews, N. Capen, E. A. Raymond ; who reported, that the Rt. W. Joshua B. Flint, Esq. had been duly elected Grand Master of Massachusetts for the current year.

February 12.—R. W. Joshua Flint installed as Grand Master.

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

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

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

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

PARLIAMENT.

HOUSE OF COMMONS, 25TH FEBRUARY 1836.

" WILLIAM REX.

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

TO CORRESPONDENTS.

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

ASYLUM.

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

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

324. Read our remarks on the subject in general.

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

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

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

A PAST MASTER's suggestion is premature.

No. 2. Ere long.

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

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

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

CALENDAR HINTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ARCH MATTERS.

H. What is meant by the allusion to reform?

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

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

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

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

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

TEMPLARS.

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

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

THE LONELY GRAVE,

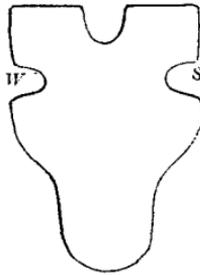
A TALE OF 1645.

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

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

2, S A M. 24
 DAVIDS CHCIIIF.
 HEIR LYES
 WILIAM SKIRVIN
 WHO DESICIT THE
 24 OF IVINNE

1645



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

HEIR LYES
 KATIRN WILSON
 WHO DESICIT. IN. ANNO

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A DREAM.

BY THE AUTHOR OF "THE EMPRESS."

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

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

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

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

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

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

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

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

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

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

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

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

G. J. B.

CHARLEMAGNE AND THE DEVIL.

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

ANACREON'S THIRTY-FOURTH ODE.

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

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

TO * * * *

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

REVIEW OF LITERATURE, THE DRAMA, &c.

Review of Masonic Sermons.

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

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

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

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

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

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

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

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

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

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

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

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

THE DRAMA.

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

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

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

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

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

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

FINE ARTS.

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

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

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

MISCELLANEOUS.

The Cedar of Lebanon.—Like all great creations of antiquity, the cedar has its history and tradition. Mothers have told it to mothers, and these again have told it to us, that the traveller Jussieu, who first introduced it in France, conveyed it from Lebanon in the crown of his hat. The passage was boisterous and long, fresh water, that mother's milk to the ocean's child, grew scarce. Water was measured to everybody. Two glasses to the captain, one a-piece to the sailors, and half a glass to each of the passengers. The *savant*, to whom the cedar belonged, was a passenger; he, too, had his half glass. The cedar was not accounted a passenger, it had nothing; but the cedar was the *protége* of the *savant*; he placed it close by his cabin and warmed it with his breath; he gave it half of his half allowance of water, and kept it in health during the voyage. The *savant* drank so little, and the cedar so much, that they were debarked at the port, the one in a dying condition, the other tall and superb—full six inches high.

At the *douane*, the officer insisted on searching the hat, pretending that diamonds lace, and everything, in short, that a custom-house lynx could bethink himself of, were concealed in a hat. In his zeal, nothing would serve but to drag the poor cedar up by the root, on the lying pretext of some contraband traffic. Upon this the *savant* wept bitterly. He spoke of the cedar in terms so affecting, quoted his Bible so well, with many fine passages—where the cedar is seen at the birth-place of Moses; among the choice relics perfumed with myrrh of the fair Queen of Sheba; in the dressing up of the ark; and, lastly, amidst the ornaments and rites of the tabernacle—that the man of exactions was moved with compassion, and took only twenty-five louis, leaving the cedar unharmed in its border of felt. Released, like a smuggled concern, or a bundle of Silva's cigars, it was once more placed in the earth. Here it was screened by a tile, and to keep it from being too nearly approached, they placed an inscription behind it in the Latin of the *Jardin des Plantes*, a sort of verbiage rhetoric, that even plants must submit to while in their noviciate. By and by it became so tall that they removed both the tile and the Latin. Afterwards it grew higher than a professor, and threw so much shadow around, that a nurse and her bantling could find shelter under its branches. The child and the nurse (meanwhile the tree having waxed strong) called other children and nurses about them; *these* last, in their turn, made acquaintance, and the children formed friendships. So much for civilization; the rudiments of which may be seen to have root, and to spring from a hat. *N'abattez pas la cedre du Liban.* Reverence the cedar of Lebanon.

Duel Extraordinary.—A lieutenant in the navy, while ascending the river in a steam-boat, became involved in a quarrel with three persons from Arkansas, two of them brothers. He was challenged by one of the brothers, and endeavoured to “back out,” but the other party insisted upon a fight, and a gentleman volunteering to be second for the officer, they went ashore to settle their difference. At the first fire the

lieutenant received his adversary's ball in his hip, and asked if he was satisfied, to which his antagonist replied, "No, not until one of us is killed." They took another shot, and the lieutenant's adversary fell dead. His brother then insisted on a fight, which the second of the lieutenant endeavoured in vain to prevent. They fired, and the other brother was shot dead. The second of the deceased, becoming enraged with the lieutenant's second, shot and killed him, and was in turn shot dead by the lieutenant, who was conveyed from the field much exhausted by the loss of blood, and is now at Louisville, recovering under the care of his physicians. Thus, four men were left dead upon the field. We give the above as we heard it from a respectable source, but forbear to mention the names of the parties, as no good could result from it, and we presume their relatives have been already advised of their fate.—*Cincinnati Post*.

Prevention of Duelling in America.—At length a bill has been introduced into the legislature which, if passed into a law, will effectually prevent duelling for the future. Among the provisions of the bill are the following:—"This bill guarantees to the creditors of the deceased killed in a duel a full payment from the property of the surviving party, and right to sue for the same. In case of injury sustained in body, whereby the party is unable to labour for his own or his family's support, or to make good all legal demands against himself, incurred before or after said injury, the party injuring shall be compelled to support the party injured and his family, and to make good, at the hazard of the law's displeasure, any demand for the same; shall forfeit to the nearest surviving relative the sum of — thousand dollars; and should they fail to claim for one year, the claim shall be legal in the hand of the next eldest relative. That the evidence of the dying party is good and legal with regard to all claims against himself, and the testimony of his second valid, and placed beyond impeachment, for whatever evidence he may, under other circumstances, have given." The bill has been read a first time and ordered to be printed.

CHARITABLE INSTITUTIONS, &c.

ROYAL HUMANE SOCIETY.

January 18th an adjourned meeting of the Governors of this Institution was held at the Society's house, Chatham-place, Blackfriars, for the purpose of awarding honorary rewards to persons who have distinguished themselves in saving the lives of individuals from drowning. Colonel Clithero in the chair.

Mr. Westropp read the list of cases recommended by the committee to the notice of the General Court; after which the following awards were made:—

The thanks of the society, on vellum, were awarded to Captain Girdler, of the American ship *Morea*, who saved the captain and crew of the British brig *Effort*, which was water-logged on her voyage from Newcastle. The master of the *Morea*, in consequence of the high sea, refused to go to the rescue of the crew; but Captain Girdler, with a number of volunteers, went to the *Effort*, and succeeded in saving the whole of the unfortunate men.

The silver medallion was awarded to Mr. Fitzjames, for his gallant conduct in jumping into the sea, with his great-coat on, and saving a man who had fallen overboard.

A medal was awarded to Mr. James C. Crawford, midshipman in his Majesty's ship *Dublin*, who jumped overboard, in Coquimbo Harbour, and saved the lives of two individuals.

Thanks, on vellum, were voted to Mr. J. Stevens, who, though sixty years of age, plunged into the water and saved a youth from drowning.

The medal was unanimously voted to John Moran, for his extremely gallant conduct in saving the life of Mary Roberts. The child, two years of age, fell down a privy, and in her struggles went ten yards along the common sewer. Nearly twenty-five minutes elapsed before the child was missed, when Moran, who is in the employ of Messrs. Pontifex, in Shoe-lane, went down into the soil, which was five feet deep, and, at the great risk of his own life, had nearly reached the child when he sunk, but regained the side of the sewer, and after a great effort succeeded in getting hold of the girl in nearly a lifeless state, and returned her to her friends, the child recovering, after proper restoratives.

The medal was awarded to Master W. G. Scott Keys, aged sixteen years, who plunged into the Grand Surrey Canal, and saved two boys from drowning, aged thirteen and five years; and who also rescued another lad some time before.

Thanks, on vellum, were voted to Mr. Anderton, a clerk in the Grand Surrey Canal Office, for having plunged into the canal with his clothes on, saved one lad, and went in again, and after diving several times brought up the body of another, though life was extinct. Mr. Anderton rescued a boy from drowning about eight months ago.

J. Tyfer, a labourer, in July last plunged into the river Lea, and brought up the body of a youth, but life was extinct, the body having been twenty-five minutes under water. While giving evidence before the inquest, in the evening, a report was brought of a lad, named George Bennett, being in the act of drowning while bathing. Tyfer ran out of the inquest-room, jumped into the water with his clothes on, against the advice of the bystanders, and brought out the lad, who was quite exhausted. The medallion of the society was immediately voted to Tyfer.

Thanks, on vellum, were voted to Thomas Westall, who saved the life of a youth, fourteen years of age, who sunk while bathing near Hampton Court.

The medallion was voted to Samuel Birch, who jumped into the sea at Dover, with his clothes and heavy nailed shoes on, and saved William Cavill. About fourteen months ago, Birch jumped into the water and saved the life of a boy.

The wife of P. Razer, a marine, in a fit of frenzy, jumped into the sea. The sentry on duty, though unable to swim, jumped into her assistance, and both were sinking when Doneford plunged in from where he was, twenty-three feet high from the water, and though the tide was running strong, succeeded in reaching them, and held them up till the boats came to their assistance. Doneford had previously saved the life of three other persons. The society's medal was awarded to him.

In May last, a brig ran on a shoal at Winterton Ness, the sea breaking over her, which washed away every soul on board into the sea. The life-boat was launched with the greatest difficulty, and twenty-five volunteers put off. Out of seven lives four were lost, one man being rescued from the stern-post, to which he clung after the vessel went to

pieces. The ship proved to be the Blackbird collier, from Sunderland. The thanks of the society, on vellum, were voted to Lieut. Simmonds, who conducted the life-boat.

The medal was voted to Mr. Dunbar, of the Sylph steam-boat, who plunged into the water and saved Mr. W. C. Sole, who, in order to avoid getting under the paddles of the steamer, jumped into the river from his boat. Dunbar, on a previous occasion, had saved a boy's life at Woolwich.

The medal was voted to Mr. Payne, who, with his clothes on, jumped into the canal and saved a woman who had attempted self-destruction.

The East India Company's sappers and miners, in concert with the Royal sappers and miners, were engaged in exercise. Pigou, in command of one pontoon, was returning to his moorings, when private Williams fell into deep water, the tide returning strong. Cadet Pigou jumped overboard, and, at the hazard of his life, saved the man. The medal was voted.

The medal was also voted to J. Dovey, a lad fourteen years of age, who saved the life of a boy near the Looe Point, Helston. The boy's cousin ran into the water to rescue him, and was drowned. Dovey again went into the water, dived, and brought up the body of the cousin, but life was extinct.

A vessel was on her beam-ends, with the crew clinging to the foretop shrouds; a galley was launched, and four men volunteered to go with Lieut. Sommerville. After great exertion the galley neared the vessel, and the crew dropped one by one into the boat, which, however, was afterwards upset, when the whole were rescued by Lieut. Simmonds, who was coming off to their assistance. The medal was voted to Lieut. Somerville, and another to Mr. J. B. Willoughby, midshipman of his Majesty's ship Rodney, who saved the life of a boy who fell from the Vigo hulk, in Hamoaze.

Emma Christie, eight years of age, fell from the chain-pier into the Tay; Mr. Hill plunged in to her assistance; she grasped his leg so fast that both went down; by a powerful effort he disengaged himself, and, for self-preservation, swam on shore. He, however, again went to the child's assistance, when she again seized him by the arm, but he succeeded in bringing her to shore, after being several times under water. The medal was voted to Mr. Hill.

The medal was voted to Lieut. R. H. Bunbury, of his Majesty's ship Thunderer, who, while at sea, in September last, saved the life of a man who fell from the main-top yard. Lieut. Bunbury had lost his right arm close below the elbow, but, notwithstanding the ship at the time was under close reefed fore and mizen topsails, the sea running high and night closing in, he heroically plunged into the water and rescued the man.

The medal was also voted to Mr. William Pritchard, of Doctors' Commons, who saved the life of a lad named Whitehead, who had fallen from a boat in getting into the Pearl steamer, off Greenhithe. Mr. Pritchard was in the same boat, and in attempting to save the lad was himself drawn into the water. Though unable to swim, Mr. Pritchard managed to keep himself and the lad up for some time, until a boat came to their assistance.

The last case read was that of John Ellenthorpe, a sailor on board the New Holland packet, running across the Humber, who has been instrumental in saving a great number of lives. The case recommended for a reward was as follows:—On the 19th of November, at dusk, Ellenthorpe heard a splash in the water, and plunged in towards the spot from

whence the noise proceeded, when he caught hold of a drowning man, but became so entangled with him that both went down. He freed himself, and again went to the man's assistance, and succeeded in bringing him on shore. In August, 1833, Ellenthorpe rescued a girl, six years of age; and in November, in the same year, a man in a dark and tempestuous night. He also has saved a feeble old man, 75 years of age, who fell from the packet in a dark night. In September, 1834, he saved a child, six years of age—also a man who had sunk; and in May, 1833, he rescued Sarah Harland, a stout woman, about 40 years of age, from drowning. The silver medal was awarded to Ellenthorpe.

CHRIST'S HOSPITAL.

Saturday, 30th January, there was a meeting of the governors of this institution. A good deal of interest was excited by the proposition, of which notice had been given, to elect Mr. Montefiore, the well-known Exchange broker, a governor. It was understood in the early part of the day that some opposition would be made to the election of the candidate upon the ground that he was a Jew; the appointment of Sheriff Salomons at the previous court having given much dissatisfaction to some of the governors of the institution.

Mr. Alfred Thorpe proposed Mr. Montefiore as a candidate for admission, and tendered four hundred guineas, the usual fee paid upon admission.

The Rev. Mr. Wells, the secretary (we understood) to the Bishop of London, stood up to oppose the motion. It was admitted, he said, upon all hands, that Mr. Montefiore was a gentleman of the highest commercial respectability, and that under other circumstances it would be most creditable to have intercourse with him; but in an establishment like Christ's Hospital it was quite impossible that the candidate's connexion could be anything but prejudicial. He had no doubt whatever of the sincerity of Mr. Montefiore as to his religious faith. How, then, could a person who considered the Christian religion as a mere delusion, be consistently elected a governor of an institution established upon strictly Christian principles? He saw the objection conscientiously, looking upon it in a vivid light, and thought it would subject the establishment to ridicule, as well as loss, if the court admitted amongst its governors any more persons of the Jewish persuasion. (*Hear, and murmurs.*)

Mr. Josiah Wilson said that he, as well as every other person connected with the trade of this great metropolis, highly respected the character of Mr. Montefiore, but the very excellence of that character was a security that the candidate could not believe in our faith; for, if he were a partaker of its principles, it was impossible he could be such a hypocrite as to adhere to the faith which he always professed. The court would, he (Mr. Wilson) trusted, reject the nomination, as likely to injure the institution.

Mr. Alfred Thorpe expressed great surprise at the manifestation of an intolerant spirit at the present day, and ridiculed the idea of ascribing to Mr. Montefiore any intention of meddling with the institution, and stated that the hon. candidate had become a subscriber from motives of the purest charity, as he (Mr. Thorpe) could testify. The circumstance which led to the proposal of that day was a singular and melancholy one. He (Mr. Thorpe) and Mr. Montefiore, in going to Ramsgate one day, became accidentally acquainted with a gentleman

who was in the vessel, and who had, at a former period, been in affluence. Mr. Montefiore, who felt much interest in the gentleman's fortunes, was surprised at receiving a letter soon after his arrival at Ramsgate, stating that the unfortunate writer, who could no longer endure the dreadful reverse of fortune to which he had been subjected, would be no more by the time the contents should be read, and solemnly entreating the person addressed to do something for his widow and son. The letter was genuine; the miserable man destroyed himself by throwing himself from the pier at Ramsgate, and Mr. Montefiore, after having rendered pecuniary service to the widow, asked him (Mr. T.) in what way he could best serve the child. The reply was, that the Blue-coat School was the very best means of permanently serving the boy, and Mr. Montefiore at once handed over a check for the amount of the subscription. (*Hear, hear.*)

The governors divided upon the question, when there appeared for the admission of Mr. Montefiore thirty-two, against it twenty; majority twelve; consequently Mr. Montefiore is elected a governor.

LICENSED VICTUALLERS' SCHOOL.

Thursday, 21st January, being appointed for laying the foundation stone of the Licensed Victuallers' School, shortly after three o'clock, the shouts of those assembled announced Lord Melbourne's arrival, and in a few minutes afterwards the procession, which had been previously marshalled, started for the site on which the new building is to be erected.

On arriving at the ground the children belonging to the school sung a hymn composed for the occasion, and the usual ceremonies observed on these occasions having been gone through,

Lord Melbourne addressed the immense numbers assembled. His lordship said, appearing at that time as the representative of his Majesty, he wished to state that no Sovereign ever filled the British throne who had a greater desire to extend useful education and promote the cause of charity. (*Cheers.*) The appearance of the children that day proved that they were well attended to, (*Hear, hear.*) and that the institution was one which all must feel anxious to see prosper.—After some further remarks, his lordship concluded by saying, that he was much pleased and gratified with the reception he had met with, which clearly proved to him that those who discharged their duty to the public honestly and conscientiously, had nothing to fear. (*Hear, hear.*)

The ceremony concluded by the band playing the national anthem, and the procession returned to the Horns Tavern in the same order.

Amongst the company present we noticed (besides Lord Melbourne) Lord Nugent, the members for the borough, Mr. Wakley, M. P., &c.

Soon after the conclusion of the ceremony about 500 of the company sat down to a dinner prepared for the occasion at the Horns Tavern; the Right Hon. C. T. D'Eyncourt in the chair. Amongst the persons present were Lord Nugent, Mr. Ramsbottom, M. P., Mr. C. Barclay, M. P., Mr. Hawes, M. P., Mr. Crawford, M. P., Dr. Lushington, M. P., Mr. Wakley, M. P., Mr. L. Hay, M. P., &c.

In the course of the evening the Secretary read a list of subscriptions for the building, amounting to about 950*l.* in addition to former subscriptions amounting to about 3,000*l.* The whole cost of the building will be about 14,000*l.*, which, if not subscribed, must be paid from the funds of the institution, amounting to 13,000*l.*, the interest of which is at present appropriated towards maintaining the school.

JEWS' FREE SCHOOL.

Upwards of 100 gentlemen, principally of the Jewish religion, dined together on Friday, 12th February, to celebrate the 18th anniversary of the institution. Sheriff Salomons in the chair.

The usual toasts, "The King," "The Queen, and "The Princess Victoria," were drunk with the customary honours; and "The health of the Duke of Sussex, as the patron of the various Jewish charities, and the staunch advocate of their rights," was received with the warmest enthusiasm.

The chairman gave "Prosperity to the Jews' Free School," which he said had been instituted for the purpose of extending the blessings of education to the poorer members of their community. The establishment, since its institution, had fostered and instructed upwards of 3,000 children, and there were at present under their care 300 boys and 125 girls, who received elementary education in the English and Hebrew languages, were taught the five first rules in arithmetic, while the girls were also taught plain and ornamental needlework, and the children of both sexes were trained up in the habits of industry, while it was the constant aim of the master and mistress, as well as of the governors and the ladies' committee, to inculcate in their youthful charge those principles of morality and virtue which were calculated to make them good members of the community. (*Cheers.*) The good effects of this establishment must be obvious to every attentive observer. But a few years since the Royal Exchange and other places of public resort might be said to be infested by foreign and other young Jews, whom poverty and want of employment drove to the commission of crime, and who, under the character of orange-dealers and other dealers, were passers of counterfeit money, or "smashers," as it was termed. This class of persons had now happily disappeared, and the children of the poor were in the Jews' Free School shielded from the temptations to vice with which the metropolis abounded, and many of them were early initiated in handicraft employments and other means of obtaining a comfortable maintenance by the efforts of honest industry. (*Hear, hear.*)

The children were then introduced, and a Hebrew and an English ode (the latter written by Mrs. Barry Cornwall Wilson) were delivered with great pathos, by a boy and a girl of the school.

Doctor Van Oven proposed the health of the chairman, to whom he said the Jews could never be too grateful for the exertions he made in their cause. His public-spirited conduct had elevated him to the distinguished situation which he held in his native city—(*Hear, hear*)—the first Jew in England who had enjoyed such a mark of distinction; and it redounded to his honour, that by remaining with the community of which he had been born a member, he endeavoured to raise them to his own level, instead of seeking to get elevated to higher distinctions by ungenerously professing a conformity with principles at variance with his own opinions—(*Cheers.*)

Sheriff Salomons was much pleased at presiding over so numerous and respectable a company upon so interesting an occasion. The inquiries he had been enabled to make in the office which he filled, empowered him to bear testimony to the increased and increasing respectability of conduct of the humbler classes of his Jewish brethren. He had just witnessed a very solemn and afflicting scene—the passing of sentence upon the convicts at the Old Bailey. It was, however, one of the duties which attached to his office, and he should endeavour so to discharge all its functions as to bring no discredit upon those who had

selected him to fill it.—(*Hear, hear*). He was pleased to find that the number of persons of the Jewish community charged with crime had sensibly diminished; and that, taking the proportion which their numbers bore to the aggregate of the metropolitan population, they did not exceed the usual average. It must be remembered, that amongst the lower orders there was a constant influx of foreign Jews, who, not having received the advantages of early education, were not subjected to the wholesome restraint, and did not command that respect which was daily increasing in this country towards the British Jews in proportion as their conduct merited.—(*Hear*). He was happy in having it in his power to say, that the corporation, as a body, had received him amongst them with every mark of good feeling; and the Lord Mayor, with his accustomed liberality, had presented the charity with a donation of 10*l.*—(*Cheers*). He then gave “The health of the Right Hon. the Lord Mayor and the Corporation of London,” which was received with great applause.

Mr. Charles Pearson returned thanks, and assured the company that the corporation of London were most anxious to remove every obstacle to the enjoyment of civil rights by every member of the British community, without distinction of sect or religion.

Mr. Goldsmid proposed “The health of Mr. and Mrs. Rothschild, the bounteous benefactors of the institution.”—(*Cheers*). To the honour of Mrs. Rothschild it should be stated that she had for seventeen years anonymously paid the whole expenses of clothing both the boys and girls, at an expense of 400*l.* a year—(*Cheers*)—and that it was only within the last four years that the name of this anonymous benefactress had been accidentally discovered.

The toast was drunk with the greatest cheering, as was the health of the Vice-president and Stewards, who severally returned thanks.

A sum amounting to upwards of 500*l.* was collected in the room.

CATHOLIC CHARITABLE ASSEMBLIES.

12th January. The first assembly for the season, in support of the schools for the education of the Irish poor in London, was held at the King’s Concert Rooms, Hanover Square. The dancing was kept up with an untiring spirit till a late hour in the morning.

ST. ANN’S SOCIETY SCHOOLS.

The Master and Company of Cordwainers were so highly gratified with the appearance, attentive conduct, and very correct singing in the town establishment of the St. Ann’s Society Schools, upon the occasion of the annual sermon in support of the charity, on the 1st instant, at the St. Ann’s and Agnes church, Aldersgate Street, that they obtained from the Mint, and on Monday last, presented to every child who attended on the occasion, a new sixpence.

CHEESEMONGERS’ BENEVOLENT INSTITUTION.

Tuesday afternoon, 12th January, 1836, a meeting of the members of this institution was held at the London Tavern, Bishopsgate Street, for the purpose of electing a number of gentlemen as officers for the ensuing year. The Right Honourable the Lord Mayor presided. The Secretary opened the business of the day by reading the rules of the institution and the report of the provincial committee. The noble chairman, Messrs. Wire, Capper, and several other gentlemen, addressed the meeting. It appeared from their speeches, that the institution was founded on the principle of pensionary relief and election, and

had for its special object the relief of the indigent and incapacitated master cheesemongers and their widows. As the number of pensioners contemplated by the institution must necessarily depend upon the amount of its income, the committee from time to time were empowered to determine the number to be elected, and that each male should receive 24*l.*, and each female 16*l.* per annum, in monthly payments. After the election of president, vice-presidents, auditors, trustees, secretary, and treasurer, the usual vote of thanks was given to the chairman, who briefly acknowledged the compliment, and the meeting separated.

THE BUTCHERS' CHARITABLE INSTITUTION.

January 13th, the annual meeting of the Butchers' Charitable Institution, founded in 1828, took place at the Freemasons' Tavern, Great Queen Street. Twenty-three males receive 20 guineas, and nineteen females, 19 guineas a year, each of whom have been in business, but have now fallen into decay. Mr. Giblett in the chair, who congratulated the meeting upon the increasing prospects of the society, and stated, that although the society was in its infancy, fifty-nine pensioners were allowed from fifteen to twenty guineas per annum each, and the sum of 7,000*l.* was standing in the funds, in the names of the trustees of the charity. Three men and two women were elected as annuitants; and it was announced that Mr. Knight, butcher, of Walham Green, had given a plot of freehold ground to the charity, for the purpose of erecting alms-houses. Several donations were announced; amongst the rest were ten guineas, given by Mr. Charles Pearson. It was generally regretted that the alms-houses had not been built a few years since, the charity having been deprived of a legacy of 5,000*l.*, left by the late Mr. Graves, for that purpose; but which, after a long process of litigation, Lord Lyndhurst decided against the claim of the charity, because the alms-houses were not in progress.

FISHMONGERS AND POULTERERS' SOCIETY.

January 28th, the anniversary of this society was celebrated on Thursday at the Two Chairmen, Wardour Street, and was most numerously attended, GREAT INTEREST having been excited amongst the members in consequence of the resolution, lately adopted, TO BUILD AN ASYLUM FOR ITS DECAYED OR UNFORTUNATE MEMBERS, and the success the committee have experienced on furthering that object. Mr. GOODMAN was called to the chair, and in the course of the evening delivered a *silver chain and medal* to the vice-presidents of the institution.

NATIONAL ASYLUM FOR MERCHANT SEAMEN.

A plan for forming an institution under this title is in progress, under the sanction and influence of many distinguished and excellent individuals connected with the service; and the provisional committee have printed and circulated a very sensible and well-written address on the subject. Of the whole number of British sailors, it states only 22,000 now compose the navy; while for upwards of 120,000 of the same generous but inconsiderate men engaged in the merchant service, no prudent foresight has provided a refuge similar to Greenwich; and it adds, in plain but affecting language, "Who that has traced thousands of aged seamen, pining away their latter days in the degradation of a workhouse, or perishing unheeded in obscurity and misery, can fail to admit that it is a blot and a reproach on the character of the first maritime nation of the world, that no national asylum should yet have been raised for the reception of the great mass of these brave but thoughtless sons of the ocean, in old age, disability, or decay?" To remedy this

evil, may we not say this disgrace, to our great and wealthy commercial and maritime country, is the object of the present institution ; to which, though rather out of our line of publication, we most heartily wish the utmost success, and we are happy thus to make it even imperfectly known ; because we are sure it only needs to be known to have its merits fully appreciated, and its design amply supported.—*Lit. Gaz.*

We are glad to learn that a provisional committee has been appointed for establishing this valuable institution. Among the gentlemen of the committee are to be found some of the most opulent and influential connected with the shipping interest in the port of London. They have put forth an excellent address in behalf of its claims to public support ; and we regret its length prevents our copying it into our columns. It is to be hoped, however, that it will find its way both far and wide, and that ere long we may see this asylum reared, to become a highly valuable institution to those who may need its assistance in the hour of adversity, and a monument of honour worthy of the first maritime nation in the world.—*Standard*, Jan. 21, 1836.

PHILANTHROPIC INSTITUTION.—THIRD LODGE.

A meeting was held on Thursday of the subscribers to this charity, at the Jerusalem Tavern, St. John's-square, Clerkenwell, for the purpose of electing a secretary in place of Mr. Thomas Gresham, resigned.

The attendance in the room was very numerous, and the balloting commenced before seven o'clock, and closed at ten. The candidates were Brother C. Taylor and Brother J. Goody.

On the scrutiny Brother J. Goody was declared duly elected, the numbers being—

Goody	67
Taylor	37
	—
Majority	30

The total number of subscribers exceeds 2,000.

This society, under the patronage of his Royal Highness the Duke of Sussex, has for its object the relief, indiscriminately, of every object of distress of whatever religion, or of whatever nation, the only qualification required to obtain relief for a petitioner being a certificate from a subscriber that the case is worthy of the philanthropic consideration of the society ; and whether it be to soothe the sorrows of old age—to comfort the afflicted widow—to cherish the helpless orphan—to assist the indigent family of the industrious mechanic—or to succour foreigners struggling under misfortune in this country, the feeling of philanthropy is never stinted while the funds of the institution will allow of its free exercise.—*Morning Advertiser*, Jan. 23, 1836.

ST. MARYLEBONE ALMSHOUSES.

A meeting was held Feb. 24, 1836, at the Court House, St. Marylebone, for the praiseworthy object of erecting almshouses for decayed householders in that parish. It must have been truly gratifying to every benevolent mind to witness the cordial manner in which persons of all ranks, however much divided on other subjects, co-operated for this purpose. The meeting, which was very numerous, and at which the Rev. Dr. Spry presided, was attended by the Right Hon. Lord Kenyon, the Dean of Chichester, the Rev. Dr. Penfold, J. E. Hovenden, Esq., C. Towers, Esq., W. Marr, Esq., J. Farrer, Esq., Mr. Sheriff Salomons, J. Labouchere, Esq., with the parochial authorities and other influential persons.

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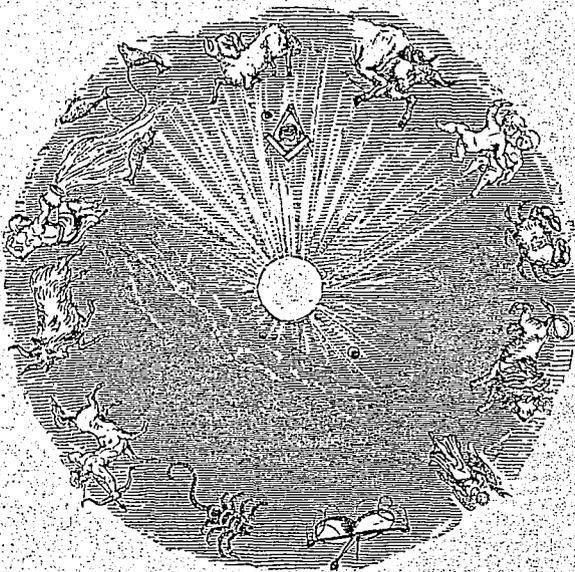
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THE
FREEMASON'S
QUARTERLY REVIEW.

No. IX.—MARCH 31, 1836.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW ;
J. CHURCHILL, PRINCES-STREET, SOHO: STEVENSON,
CAMBRIDGE: SUTHERLAND, CALTON-STREET, EDINBURGH :
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The singular efficacious virtues of

ROWLAND'S MACASSAR OIL

in stopping and preventing all weakness and decay of the hair, is too well known and appreciated by an intelligent public to need much comment; while its regular application subdues all relaxing tendencies, and PROMOTES A QUICK AND VIGOROUS GROWTH OF BEAUTIFUL and curly hair, that lasts to the latest period of human life.

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If ANY THING, indeed, more than another, be needed as an infallible proof of its celebrity, it is the fact that no known specific in the world HAS SO MANY SPURIOUS AND BASE IMITATIONS, which a set of unprincipled venders endeavour to foist on the public under the lure of CHEAP; to the great injury of those who are deceived by the cheat.

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And countersigned **ALEX. ROWLAND.**
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JAMES WYLLIE."

ROWLAND'S KALYDOR,

Prepared from the most beautiful exotics, and warranted perfectly innocent, yet possessing properties of surprising energy: it eradicates all cutaneous eruptions, pimples, spots, redness, &c. gradually producing a delicate, clear, and soft skin; transforms even the most sallow complexion into radiant whiteness, realising DELICATE WHITE NECK, HANDS, AND ARMS, and imparting a BEAUTIFUL JUVE. NILE BLOOM to the complexion.

GENTLEMEN after SHAVING will find it allay the irritating and smarting pain, and render the skin smooth and pleasant; and protects the skin from the effects of a burning sun.

Price 4s. 6d. and 8s. 6d. per bottle, duty included.

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Ranks in the highest class, and has particularly acquired the patronage of the Faculty and the Nobility. This justly celebrated Dentifrice is a combination of oriental herbal medicament, forming an efficient Vegetable White Powder, Anti-Scorbutic, and of potent efficacy, though mild in operation, as a thorough exterminator of existing diseases which the Teeth and Gums are liable to, rendering the former perfectly sound, arraying in pure whiteness, and fixing firmly in their sockets—producing a beautiful set of Pearly Teeth—and endowing the breath with fragrantcy at once delightful and salubrious. The efficacious virtues of which this is composed, constitute it the best Dentifrice ever offered to public notice.

Rowland's original ODONTO is recommended by the Faculty, is patronised by the Royal and other distinguished personages, and will uniformly be found, as a renovator of the Teeth and Gums, to exceed even the most sanguine expectation.—Price 2s. 9d. per box, duty included.—Each box has the name and address on the Government Stamp, "A. ROWLAND & SON, 20, HATTON GARDEN."

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Success is too frequently the bane of future exertion; the Proprietors naturally feel proud of the eminence on which their Establishment has been placed by the Public; but it is an honest and grateful pride, which, instead of relaxing, will stimulate them to still further exertion, in the assurance that it will secure to them a continuance of that confidence in their integrity which it will be their highest ambition to deserve.

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Port, very good	60s.	30	10	15	Sherries, any colour	64s.	42	10	21
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Do. do.	84	42	10	21	Do. very choice old East India	120	60	0	—
A few pipes of extraordinary old Wines of high character, and full of flavour	93	&	100		Vidonia	45	23	0	12
Sherries (golden)	55	28	0	14	Do. London Particular	55	28	0	—
Do. pale or brown	60	30	10	15	Marsala, the best	45	23	0	—
Do. superior	63	34	10	17	Cape, good and clean	25	13	0	15
Do. very superior	75	38	0	19	Do. superior	30	15	10	8
					Do. Madeira or Sherry character	30	18	10	9
					Pontac, superior	36	18	10	—

WINES IN BOTTLE.

Port from the wood	24s.	30		Do. West India	48s.	54	
Do. superior, best Marks	34	36		Madeira, East India	60	73	
Do. old crusted	32	36		Bucellas, very old	30	36	
Do. superior, 5 to 8 years in bottle	42	43		Lisbon, rich and dry	28	34	
Do. very choice, 10 years in bottle	—	54		Calcavella	—	38	
Sherries, good quality	24	30		Vidonia	—	28	
Do. superior pale, gold, or brown	36	42		Marsala	24	28	
Do. very choice, of rare quality	48	54		Arinto	—	28	
Do. the Anonillado; very old	48	54		Cape, good quality	12	15	
Do. very superior old East India	54	60		Do. old and superior	18	21	
Madeira (direct)	30s.	36	42	Pontac	—	21	

DRAUGHT WINES, PER GALLON.

Port, good stout wine	10s.	6d.	&	12	Cape, very best	9s.	0
Do. very superior	—	15		Pontac	—	9	0
Sherries, straw colour	10	6	12	West India Madeira	—	14	6
Do. superior, any colour	—	15	0	18	Marsala, Lisbon, or Vidonia	—	12
Cape, good and clean	6s.	9d.	6s.	7s.	6d.		

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Do. first quality	72	84		Do. sparkling and very superior	72	84	
Do. in Pints	36	42		Sparkling St. Peray, in high condition, & very fine	72	82	
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Do. St. Julien, vintage 1827	—	48		Do. Rudesheim Berg 1819	—	84	—
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Mountain	38			Old East India Madeira, South-side wine, and two years in India (Quarts)	70		
Rota Tent, very superior	42			Malmsey, old East India	60		
Paxaretta, of excellent quality (in Pints)	36			Very old East India Brown Sherry, two voyages	70		
Constantia, red and white (do)	28			Very curious Old Sherry, many years in bottle	63		
Frontignac (do)	30			A bin of high flavoured Old Port, 10 years in bottle	60		
The Liqueur Sherry, shipped expressly to this establishment (in Pints)	48			Tokay (very scarce) (in Pints)	30		
Very-old Canary Sack (do)	36						

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A beautiful article of Pure Pale Brandy	72s.	per doz.		Very old Pine-apple Rum, over-proof	16s.	per gal.	
A few cases of extraordinary Old Brandy; well worthy the attention of the Connoisseur	84	100		Jamieson's Dublin Whiskey, 7 years old	21		
* Milk Punch, very superior	32	—		Very superior English Gin	12		
				Rum Shrub, very superior	16		
				East India Nectar (In Pints)	60	per doz.	

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Genuine Cognac Brandy	24s.	0d.	20s.	6d.	Hollands (Schiedam)	20s.	6d.	20s.	0d.
Finest Old Champagne do.	28	0	32	0	Rum Shrub	10	8	13	4
Jamaica Rum	10	0	12	0	English Gin, various strengths	6s.	8	0	9
Wedgeburn do., best marks	—	14	0	Best do.	—	10	8	—	
Whisky, (Scotch and Irish) various strengths	—	12s.	16s.	18	0				

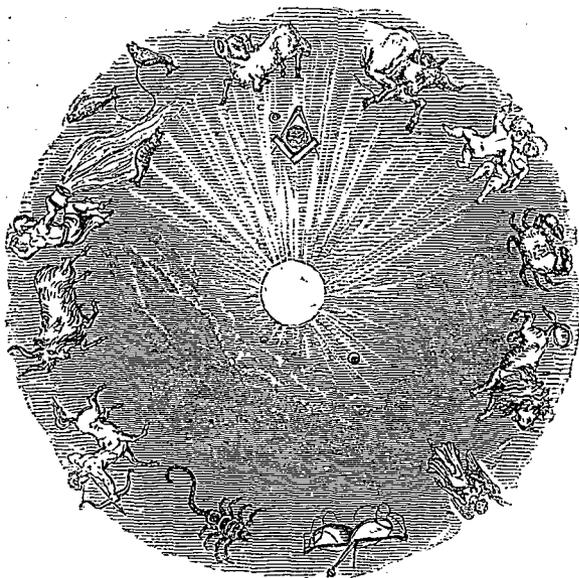
N. B. Also, imported in one dozen cases, containing two gallons, very superior Schiedam Hollands, at 60s. per dozen, which will be delivered in the original packages. Bottles and Cases included.

* The attention of Innkeepers is requested to the article of Milk Punch, by which, with the addition of a small quantity of hot water, a tumbler of the finest Punch is produced, at a less price than by the usual tedious process.

Country residents visiting London, and others, are respectfully invited to inspect the different departments of this Establishment, which now ranks among the greatest curiosities of the metropolis.

* Bottles charged 2s. per doz.; Hampers or Cases, 1s.; Stone Bottles, 6d. per Gallon,—which will be allowed if returned.

FREEMASONS'
QUARTERLY ADVERTISER.



N^o. IX.

MARCH 31, 1836.

FREEMASONRY.

THE KING, PATRON;

H. R. H. THE DUKE OF SUSSEX, M. W. GRAND MASTER.

THE GRAND FESTIVAL of ANCIENT FREE AND ACCEPTED MASONS of England, will take place at FREEMASONS' HALL, Great Queen-street, London, on Wednesday, the 27th of April, 1836. Tickets may be had of the Grand Stewards, and at the Grand Secretary's office.

W. FALCONAR WALKER,
27, Austin Friars.

GRAND STEWARDS.

Brother A. Dobie	No. 1, <i>President.</i>
" William Nokes	" 8, <i>Treasurer.</i>
" W. F. Walker	" 108, <i>Secretary.</i>
<hr/>	
" Herbert de Crespigny	No. 2.
" John Dunbar	" 4.
" William U. Sims	" 6.
" Robert Timothy Hall	" 14.
" Frederick Ribbans	" 21.
" John T. Hazard	" 23.
" Benjamin W. Tucker	" 27.
" Edward Staples	" 30.
" Charles Sandy Packer	" 32.
" Thomas W. Wells	" 37.
" Charles Altwickler	" 66.
" William Brooks	" 72.
" John Maitland	" 116.
" R. Carpenter Smith	" 233.
" Charles Elliott	" 324.

Tickets 15s. each.—Dinner on table at five o'clock.

THE BRETHREN MUST APPEAR IN FULL MASONIC COSTUME.

FREEMASONRY.

ROYAL MASONIC INSTITUTION, for Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons. A Quarterly General Meeting of the Governors and Subscribers of this Institution will be held at the Freemasons' Tavern, Great Queen Street, on Monday evening, the 11th day of April 1836. The chair will be taken at 7 o'clock precisely.

AUGUSTUS U. THISELTON, *Sec.*

FREEMASONRY.

ASYLUM for the AGED and DECAYED FREEMASON.—The Support of the Masonic Fraternity is earnestly solicited in behalf of this Institution. Subscriptions will be thankfully received and acknowledged by the Editor, or by the Publishers of the Freemasons' Quarterly Review.

FREEMASONRY.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.—A Quarterly General Court of this Charity will be held at the School House in Westminster Road, on Thursday, April 14th, 1836, at 12 o'clock precisely.

WM. FLETCHER HOPE, *Sec.*

* * * The ANNIVERSARY FESTIVAL of this Institution will take place on Wednesday, the 11th day of May.

Stewards already announced.

Brother William Savage	No. 1.
" Charles Hancock	" 2.
" John Gray	" 4.
" Rowland Mitchell	" 6.
" John Lee Stevens	" 8.
" S. W. Darke	" 14.
" Samuel Unwin	" 21.
" Samuel Odell	" 30.
" John Anthony Tielens	" 32.
" Henry Brayne	" 37.
" J. R. Bulmer	" 70.
" Wm. Thodey Smith	" 72.
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FREEMASONRY.

THE MEMBERS of the EMULATION LODGE of IMPROVEMENT are hereby informed that the Meetings of the Lodge will in future be held on every Friday Evening, at Seven o'clock, at the Fitzroy Coffee-house, Charlotte-street, Rathbone-place, instead of the Blue Posts, as heretofore.

By order,

S. B. WILSON, *Sec.*

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The first impressions of the early numbers of this Review having proved inadequate to the demand, the Conductors respectfully announce that Nos. I., II., and III., have been reprinted, and other numbers will speedily re-appear.

Abstaining from any further remark, save briefly to state, that the profits of this Periodical are (with but little exception) to be devoted to the charitable objects of the Order, the Conductors respectfully solicit the patronage of the advertising public.

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