

THE  
FREEMASONS'  
QUARTERLY REVIEW.

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MARCH 31, 1837.

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THE TWENTY-SEVENTH OF JANUARY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## ON FREEMASONRY.

## THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## CABALISTIC OBSERVATIONS ON FREEMASONRY.

BY BROTHER GEORGE AARONS.

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

\* In Hebrew the word is sounded Cou.

† The meaning of which word is literally “not here.”

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

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

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

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

## MASONIC DIDACTICS;

OR,

## SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a peculiar system of morals."

## No. VII.—THE MALIGNANT CHARACTER OF ENVY.

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

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

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

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

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

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

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

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

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

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

Nullum numen abest si sit prudentia.—*Juvenal.*

Where Folly is—the Deity is not.—*Author.*

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

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

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

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

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

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

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

## THE PRACTICAL BENEVOLENCE OF FREEMASONRY.

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

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

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

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

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

## 24 *The Practical Benevolence of Freemasonry.*

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE CONVERT.

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

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

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

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

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

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

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

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

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

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

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

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

“Must the king speak twice,” demanded the young man proudly,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## FEMALE PREJUDICES AND ANTIPATHIES.

"I like a good hater."—JOHNSON.

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

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

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

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

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

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

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

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

I remain with sincere affection,

My Dear Kate,

Your devoted,

"Strand London."

JOHN CHALLERTON.

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

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

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

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

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

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

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

## FREEMASONRY ON BOARD AN INDIAMAN IN 1836.

TO THE EDITOR.

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

Believe me, my dear Sir,

Yours very truly, and fraternally,

R. C. MACDONALD.

*Madras, Sep. 21, 1836.*

## FREEMASONRY.

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

T.

## MASONIC ANECDOTE.

## TO THE EDITOR.

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

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

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

H. F. W.

## LINES

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

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

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

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

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

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

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

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

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

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

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

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

J. F. S.

*Rome, February 25th.*

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#### GENIUS OF FREEMASONRY.

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

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

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

*Bath Journal.*

## TO EVADNE.

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

J. LEE STEVENS.

*British Lodge, No. 8.*

## ODE

BY THE KING OF BAVARIA.

(Translated from the German.)

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

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

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

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

## MASTER MASON'S SONG.

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

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

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

J. LEE STEVENS.

*British Lodge, No. 8.*

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 THE FREEMASONS' CALENDAR, 1775.

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

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

## GERMANY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### HOLLAND.

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

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

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

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

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

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

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

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

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

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

## THE VARIOUS MASONIC CHARITIES,

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

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

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

### EXPLANATION OF THE PLATE

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

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

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

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

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

### ROYAL FREEMASON'S CHARITY FOR FEMALE CHILDREN,

(Formerly the Royal Cumberland School.)

1788.

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

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

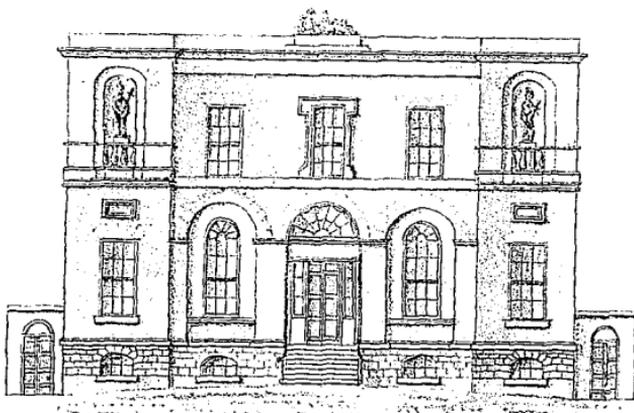
*Secretary pro tem.*—James Allen.

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

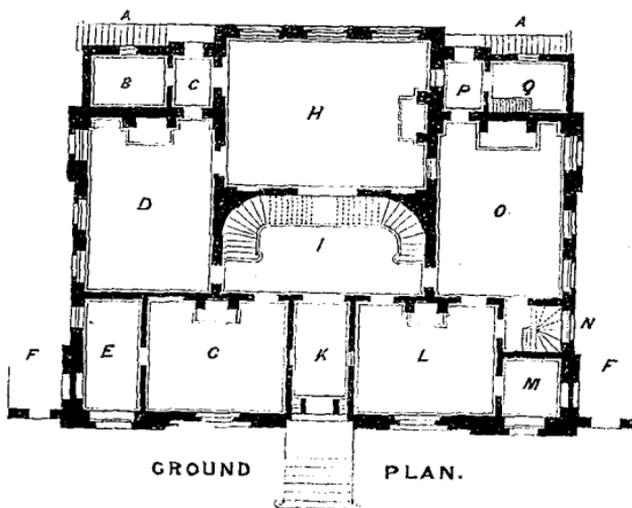
May 22.—James Galloway Esq. in the chair. Various matters were referred to an annual committee, composed of the Grand Officers of the year—Provincial Grand Masters not exceeding twenty, with twenty other Governors. B. Ruspini, Esq. the institutor, was elected Treasurer. It was announced that the Hall-Committee had granted the use of the Hall for a concert in aid of the school.

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

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



ELEVATION.



GROUND

PLAN.

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

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

Mr. Allen appointed *Collector*.

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

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

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

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

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

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

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

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

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

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

Election of matron—

Mrs. Le Clerc . . . . . 68

Mrs. Miller . . . . . 48

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

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

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

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

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

Securities of all parties approved.

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

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

Bishop of Winchester consents to preach a sermon.

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

Eight governors appointed to attend in monthly rotation.

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

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

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

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

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

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

HOUSE COMMITTEE FIRST APPOINTED.

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

November 26.—Report of the late concert.

	£.	s.	d.
Disbursements	74	9	3
Receipts	72	19	6
	<hr/>		
Loss	1	9	9
	<hr/>		
Report of anniversary festival.			
Balance in favour	3	18	8
Donation from the Stewards	50	0	0
	<hr/>		
	53	18	8
	<hr/>		

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

December 31.—Considerable remittances from India.

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

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

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

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

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

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

MEMORIAL PRESENTED TO GRAND LODGE.

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

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

Letter from the charity soliciting their acquiescence.

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

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

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

Three additional children admitted.

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

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

Sir P. Parker elected treasurer.

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

Mr. Carter appointed Surveyor.

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

Additional aid from India.

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

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

*To the Secretary of the Royal Cumberland Freemasons' School.*

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

I am Sir,

Your most humble and obedient servant,

WM. PETERS.

London, Nov. 30, 1793.

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

1794.—The collections of various sermons reported.

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

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

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

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

## DIET TABLE FOR THE CHILDREN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

October 9.—Provisions very dear.

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

Roof and drains require repairs.

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

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

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

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

1802.—Number of children augmented to sixty.

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

FRANCES CROOK\* appointed Assistant-Matron, at twenty guineas per annum.

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

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

Children instructed in Psalmody.

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

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

\* The present Matron

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

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

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

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

1806.—Liberal remittances from India.

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

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

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

Mrs. FRANCES CROOK appointed principal matron.

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

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

1808.—Products from various sermons.

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

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

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

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

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

Shakspeare Lodge, further subscription, 150*l.*

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

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

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

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

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

30.—One of the children dismissed the school.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Festival 816*l.* 1*s.*

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

November 28.—

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

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

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

Royal Sir—My Lords and Gentlemen,

Your very obedient humble servant,

LUCIUS COGHLAN.

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

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

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

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

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

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

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

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

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

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

1819, *April*.—Festival return, 650*l.* Sermons, 84*l.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Statement of subscriptions.

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

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

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

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

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

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

The secretary resigns from incapacity.

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

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

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

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

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

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

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

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

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

1833, March.—Mr. Davis, collector, resigned, and Mr. John Canham, appointed.

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

Committee appointed to revise the by-laws.

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

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

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

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

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

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

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## DE RE NON-MASONICA.\*

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

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

## TO THE EDITOR—“EXTRACTS.”

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

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

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

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

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

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

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

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

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

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

Yours truly,

Feb. 11, 1837.

A MEMBER OF No. 1, G. M. L.

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

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

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## ON THE PRESENT STATE OF ROYAL ARCH MASONRY.

TO THE EDITOR.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I remain their and your faithful Companion,  
ROBERT LEIGH, P. M.

No. 327.—past installed J.—and H. elect.

Taunton, March 13, 1837.

## TO THE EDITOR.

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

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

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

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

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

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

I am, dear Sir and Brother,  
HIRAM, JUN.

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#### TO THE EDITOR.

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

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

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

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

I am Sir, yours fraternally,  
A SOJOURNER.

## TO THE EDITOR.

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

GEORGE W. TURNER, P. P. & Z.

*Mount Sion Chapter, No. 169.*

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

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 TO THE EDITOR.

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

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

JOHN HARRIS, P. M.

March 4, 1837.

## MASONIC INTELLIGENCE.

### BOARD OF STEWARDS

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

R. W. Bro. the Right Hon. Lord Monson . . . . .	No. 324	<i>President.</i>
Brother Joseph C. Bell, W. M. . . . .	108	<i>Vice Pres.</i>
“ Richard Lea Wilson . . . . .	G. S. L.	<i>Treasurer.</i>
“ John P. Acklam, W. M. . . . .	8	<i>Secretary.</i>
“ Frederick W. Bossy, S. G. D.		
“ Henry Perkins, G. Sword Bearer, S. D.	No. 6.	
“ Richard W. Jennings, Ast. G. Dir. of Cer.	2.	
Br. William E. Walmsley . . . . .	No. 1	Thomas Brown . . . . . No. 116
“ Cambell W. Hobson . . . . .	2	George Dickenson, W. M. . . . . 201
“ John A. Adamthwaite, P. M. 14		John Savory . . . . . 233
“ Stephen Price . . . . .	32	Edward W. Salomonson . . . . . 269
“ J. P. Paravicini . . . . .	37	Zachariah Watkins, W. M. . . . . 318
“ Wm. Thodey Smith, J. D. 113		

### BOARD OF STEWARDS

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

Brother William Staveley . . . . .	No. 1	<i>President.</i>
“ Stephen Price, P. M. . . . .	32	<i>Vice President.</i>
“ John Braithwaite . . . . .	4	<i>Treasurer.</i>
“ James Walton, W. M. . . . .	72	<i>Hon. Secretary.</i>
Br. John George Children . . . . .	No. 2	John Dubourg . . . . . No. 108
“ John Mitchell, jun. . . . .	6	John Mason, I. G. . . . . 113
“ David Robinson Watts, J. W. 11		George Mallaluc, P. M. . . . . 227
“ S. W. Darke, P. M. . . . .	14	T. G. Sambroke . . . . . 233
“ Thomas Barker . . . . .	14	John Mortimer . . . . . 324
“ Owen Richards . . . . .	82	W. R. Kemp (Chapter.) . . . . 324
“ Robert Hollond, W. M. . . . .	107	

### BOARD OF GRAND STEWARDS.

Brother Samuel Cartwright . . . . .	No. 324	<i>President.</i>
“ W. Elyard Walmsley . . . . .	1	<i>Treasurer.</i>
“ J. C. M'Mullen . . . . .	37	<i>Secretary.</i>

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

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

### THE BOARD OF STEWARDS

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

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

FREEMASON'S HALL.

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

*January, 27th 1837.*

GRAND MASONIC FESTIVAL.

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

PRESENT,

H. R. H. The Duke of Sussex, M. W. G. M.

C. J. Kemys Tynte Esq., *M. P.* Prov. G. M. for Monmouthshire, in the Chair.

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

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

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

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

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

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

GRAND SWORD BEARER.—H. Perkins, Esq.

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

ASSISTANT GRAND DIRECTOR OF CEREMONIES.—Jennings, Esq.

GRAND ORGANIST.—Sir George Smart.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“The warrior exults in his deeds of renown”

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

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

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

“The Grand Lodges of Scotland and Ireland.”

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

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

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

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

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

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

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

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

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

In the course of the evening the Chairman announced that the Festivals for the Masonic Charities (when are we to add, as the same matter of course, the Masonic Asylum?) would take place for the Boys' School on the 5th of March, and the Girls' School on the 17th of May. May they both have the patronage of a strong and zealous Board of Stewards; we had the pleasing experience last year of knowing the immense amount of good to be done by early and extensive co-operation.

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

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

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

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

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

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

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

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

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

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## ASYLUM FOR AGED AND DECAYED FREEMASONS.

### SUB-COMMITTEE—MONTHLY MEETINGS.

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

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

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

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

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

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

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

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

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

I remain, dear Sirs and Brothers,

Your faithful Servant,

Wm. HALTON.

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

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

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

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

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

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

#### GENERAL MEETING.

*Friday, February, 24th.*

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

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

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

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

		£.	s.	d.
Banker	-	100	0	0
Treasurer	-	35	3	5
		<hr/>		
		135	3	5

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

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

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

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

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

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

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

### NEW STRAND THEATRE,

AMATEUR PERFORMANCE BY MASONIC BROTHERS,

Licensed by the Right Honourable the Lord Chamberlain.

### THE AGED FREEMASONS’ ASYLUM.

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

On MONDAY the 13th of FEBRUARY, 1837,

WILL BE PRESENTED

### TWO FAVORITE BURLETTAS.

AN OCCASIONAL ADDRESS WILL BE SPOKEN.

*Singing between the Pieces.*

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

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

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

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

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

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

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

#### ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

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

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

#### ROYAL MASONIC SCHOOL FOR BOYS.

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

#### FESTIVAL,

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

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

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

Song—"God save the King."

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

Glee—"The King and the Queen."

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

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

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

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

Lord John Churchill returned thanks.

Glee.

"The Grand Masters of Scotland and Ireland."

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

"The Vice-Presidents of the Institution."

Song by Brother T. Cooke.

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

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

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

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

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

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

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

"The Masonic Institution for Girls."

Song by Mr. C. Taylor.

"The Auditors and Committee."

Song by Brother Hawkins.

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

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

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

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

ABSTRACT OF ACCOUNT FOR 1836.

*Receipt.*

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

*Expenditure.*

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

EXCURSION TO THE NORE,

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

(BEING THE THIRTEENTH)

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

THE VENUS, CAPT. MAYBANK,

ON WEDNESDAY, the 26th of JULY, 1837.

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

Brother Lythgoe, P. M. Castle Lodge of Harmony, 27,	<i>President.</i>
“ Patten, P. M. Jordan Lodge, 237	<i>Vice-Pres.</i>
“ Coe, P. M. Lodge of Peace and Harmony, 72	<i>Treasurer.</i>
“ Barnes, Sen. P. M. and Br. BARNES, Jun. S. D. Kent Lodge, 15	<i>Hon. Secs.</i>
“ Wray, P. M. Lodge of Peace and Harmony, 72,	<i>Hon. M. C.</i>
Br. Dr. Crucefix, J. G. D.	Burling - - - - No. 72
“ Philipe, sen. P. M. - No. 7	Hoare, P. M. - - - - 72
“ Philipe, jun - - - - 7	Clifton - - - - 72
“ Davenport, P. M. - - - 9	Walmsley, P. M. - - - 76
“ Rackstraw, P. M. - - - 9	Fuller, P. M. - - - - 112
“ Kelly, P. M. - - - - 13	Riddall, P. M. - - - - 164
“ Lewis, P. M. - - - - 15	Sargeant, - - - - 165
“ Wilson, P. M. - - - - 19	Thiselton, P. M. - - - 166
“ Simons, - - - - 21	Rule, S. W. - - - - 227
“ Simpson, - - - - 53	Nesbit - - - - 228
“ Brooks, P. M. - - - 72	Price, P. M. - - - - 229
“ Benningfield - - - - 72	Speed, P. M. - - - - 257

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

*Refreshments may be obtained of the Steward on moderate Terms.*

\* \* No Collection whatever will be Permitted.

## SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, FEBRUARY 1, 1837.

Present.

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

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

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

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

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

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

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

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

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

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

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

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

The Grand Chapter then adjourned.

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## QUARTERLY COMMUNICATION.

### PRESENT.

March 1.—R. W. Lord H. John S. Churchill, D. G. M., as G. M.

„ H. R. Lewis, as D. G. M.

„ John Ramsbottom, Esq. *M. P.*, as S. G. W.

„ B. B. Cabbell, Esq. as J. G. W.

V. W. W. Fallowfield, Grand Chaplain.

„ W. H. White and E. Harper, G. Secs.

W. F. W. Bossy and R. T. Crucefix, *M. D.*, G. Deacons.

„ C. Simpson as G. S. B.

„ Sir George Smart, Grand Organist.

„ J. Jennings, Assistant G. D. of Cer., with about

thirty other Grand Officers.

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

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

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

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

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

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

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

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

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#### AUDIT OF THE GRAND LODGE.

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

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

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

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

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#### BOARD OF BENEVOLENCE.

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

Jan.—B. Lawrence, P. G. D. as Master.

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

The Cases have been of a general character.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### MASONIC KNIGHTS' TEMPLARS.

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

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

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

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

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

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

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

### MASONIC CHIT CHAT.

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

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

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

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

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

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

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

returned into their ranks a simple, humble Mason. The Brethren will bear with me, while in a very few sentences, I recount in what manner he became possessed of the office which he thus resigned. In the time of James I. of Scotland, the Grand Master and all the Grand Office-Bearers were appointed by the king; in the reign of his successor James II. a charter was granted by the Crown, giving to the family of St. Clair, the right of being hereditary Grand Masters of Scotland, and this was continued without interruption to the time when James VI. crossed the borders to assume the English sceptre. The claims of that family having been permitted for many years to remain in abeyance, the Craft at this time assembled, and seeing the great disadvantages under which they laboured from the want of a proper patron and protector, drew up a charter constituting once again the St. Clairs of Roslin their hereditary Grand Masters, which they continued to be till the year 1756, when William St. Clair, believing, as I have before stated, that he could no longer retain the office, with profit to the Brethren, resigned his right into the hands of those who gave it. A meeting of the Lodges was called, they assembled in Edinburgh, and the Grand Lodge was constituted as it now exists. Since then, under the blessing of the great Architect of the Universe, the Grand Lodge of Scotland has spread and prospered. The Lodges in Denmark own her as their mother; she claims the Brethren in Russia as her children; in France her power is acknowledged, and in Holland her sway is felt; in New England they obey her laws, and in Nova Scotia her protection is claimed. In the West Indies and in Turkey, in Ceylon and Syria, her influence is confessed, her mandates are obeyed, and within these few days I have had the pleasure of investing as Provincial Grand Master for the Western Provinces of India our Brother Dr. Burnes, whose well known zeal, will, I am confident, tend materially to extend the influence of the Grand Lodge of Scotland. She has been the means of imparting light to thousands who were in darkness, and of spreading far and wide the principles and the knowledge of Freemasonry. Many of the noblest structures which adorn our land, raise their heads on foundations which she has laid, while several of the most valued institutions of Scotland, have testified by the privileges they have conferred on the Craft, the gratitude which they owe for her assistance.

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

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

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

“PROSPERITY TO FREEMASONRY ALL OVER THE WORLD.

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

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

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### Obituary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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TO THE EDITOR.

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

Taunton.

Yours faithfully,

E. ALES WHITE, P. P. G. W.

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TO THE EDITOR.

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

A VOICE FROM THE WEST.

TO THE EDITOR.

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

Yours,

“HOPE.”

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

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## PROVINCIAL.

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

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

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

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

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

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

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

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

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

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

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

"The King, the Patron of the Craft."

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

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

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

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

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

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

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

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

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

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

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

His lordship then gave the following toasts in succession:—

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

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

“The Provincial Treasurer.”—Brother Thompson returned thanks.

“The Master and Brethren of the Apollo Lodge,”—acknowledged by Rev. Brother Sewell, in the absence of the Master, Rev. Brother Bingham.

Brother Thompson proposed the health of “the Grand Secretary of England.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### THE PROCESSION.

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

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

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

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

The Rev. Joseph Holmes then offered up the prayer.

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

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

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

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

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

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

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

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

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

A Masonic hymn was then sung.

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

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

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

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

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

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

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

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

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

“The Key-stone of the Centre Arch of this BRIDGE, was laid by Le Gendre N. STARKIE, Esq., P. G. M. W. D. L. 22nd December, 1836.”

The mortar was then spread upon the sides of the stone, and it was deposited in its final position under the superintendence of Brother George Gannon, when the Rev. James Wright pronounced over it the following prayer :—“May the Great Architect of the Universe grant a blessing on this key-stone which we have now laid, and by His Providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this town;” to which one of the brotherhood responded—“So mote it be.” The corn, the wine, and the oil, were then thrown over the stone in succession, the chaplain repeating this prayer : “May the all-bounteous Author of Nature bless this town with an abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts, of life: and may the same Almighty power preserve this bridge from ruin and decay, to the latest posterity.” The Masonic response, “So mote it be,” was then added, and the minister having retired,

Brother Bullough advanced to the foot of the stone, and in an address to those around him on the use and meaning of the Masonic emblems, spoke most eloquently.

At the conclusion of this address, the bands struck up “God save the King,” and the assembly, after giving three hearty cheers, again formed in the same order of procession in which they had walked to the bridge, and proceeded to the parish church, where the Rev. T. B. Bayne, M. A., delivered an appropriate sermon. After divine service the procession was again formed at the church door, and paraded the town, headed by their respective bands of music. The Brethren of the Masonic Order adjourned to the Lion Hotel, where they sat down to an excellent dinner, at which Deputy Provincial Grand Master Drinkwater, of Liverpool, presided. The company enjoyed themselves till about seven o’clock, when the Railway Company having prepared a train expressly at that hour, for the accommodation of gentlemen returning to Manchester, Liverpool, and other towns on the line, the company broke up in excellent order. A handsome subscription was made at the bridge and at the church, from the proceeds of which the Blue Coat boys were regaled with refreshments. The day continued tolerably fine, and the town presented an appearance throughout of joy and festivity.

MACCLESFIELD.—The members of the Union Lodge of Masons, No. 372, celebrated the anniversary of St. John’s day, on Wednesday last, at the house of Brother Newton, at the Childer’s Inn, Brunswick-street, where a dinner was provided for the occasion. The customary Masonic toasts and sentiments were given, and the evening was spent with the greatest harmony.

**BURY.**—The anniversary of St. John's was held by the Freemasons of this town on Tuesday, after which about sixty gentlemen sat down to an excellent dinner at Mr. Whitehead's, Hare and Hounds Inn.

**NORTH SHIELDS.**—The St. George's Lodge of Freemasons held their annual festival at the White Swan, the 3rd of Jan., when the following Brethren were elected and installed officers for the ensuing year:—Brothers Richard Metcalf, W. M.; John Weatherly, S. W.; John Walker Mayson, J. W.; Thomas Snowdon, Treasurer; Wm. Smith, Secretary; Robert Walker, S. D.; John Robinson, J. D.; James Taylor, I. G.; and James Sanderson, Tyler. After the Ceremonies were concluded the Brethren dined together at Brother Revely's.

**NEWCASTLE ON TYNE.**—**FREEMASONRY.**—On St. John's day, the Brethren of Lodge, No. 24, assembled at their Lodge Room, Cloth Market, Newcastle, to hold their annual festival, when the Worshipful Master, Brother William Boag, was re-installed W. M. for the ensuing year:—Brother Thomas Thompson, S. W.; John James, J. W.; Rev. J. Graham, Chaplain; W. Johnston, Treasurer; Thomas Hall, Secretary; H. Hotham, S. D.; Robert Watson, J. D.; Michael Forster, S. S.; Gilbert Dobbs, J. S.; William Richardson, I. G.; Robert Nelson, Tyler. The Brethren afterwards partook of an excellent dinner at Brother J. R. Wilkin's, Half-Moon, Mosely-street.

The Master, Wardens and Brethren, of the Northern Counties' Lodge, No. 586, celebrated the sixty fourth anniversary of his Royal Highness the Grand Master's birth day, on Friday the 27th of January instant, at Brother William Brown's Turf Hotel, Collingwood-street.

**BERWICK.**—The St. David's Lodge of Freemasons met to commemorate the festival of St. John the evangelist. The meeting passed off in the greatest harmony and cheerfulness. The following office-bearers were elected:—John Hill, W. M.; Robert Smith, P. M.; Robert Ord, S. W.; John Fleming, J. W.; William Brown, Treasurer; John Horne, Secretary; John Thompson, S. D.; Thomas Stewart, J. D.; William Fleming, S. S.; John Crow, J. S.; John Pringle, Inner Guard; George White, Tyler.

**SOUTHAMPTON, Dec. 27.**—The members of the Royal Gloucester Lodge assembled at the Masonic Hall, in Bugle-street, to instal the Worshipful Master for the ensuing year, C. E. Deacon, Esq. having completed a term of two successive years. A large attendance of the members took place, and a worthy Mason—Brother T. N. Firman—was duly installed, and received the warm congratulations of the Brethren assembled. Brothers Peaty and Sheppard were nominated as Senior and Junior Wardens, Brother Abraham elected Treasurer, and other Officers were then appointed. The Lodge adjourned till five o'clock, when about thirty Brethren assembled at the banquet at the Star Hotel. After the usual Masonic toasts; Brother P. M. Charles Scovell rose, and, in an able and appropriate address, proposed the health of their late Worshipful Master, Brother Deacon, and observed that since he had been a Mason, now some years, he had had many pleasing duties to perform; but none so gratifying or so consonant to his own feelings as that which now devolved upon him. He now held an elegant and chaste P. M.'s jewel, with which he would proceed to invest their late W. M. Brother Deacon, and, in the name of the Royal Gloucester Lodge, state, that at the private expense of the members, they had se-

lected such an article to be presented to him, in testimony of his excellence as a Mason and integrity as a man.

Brother Scovell then invested the new P. M. Deacon with the splendid jewel.

Brother P. M. Deacon, much affected by the kindness and good will of the Brethren, proceeded to offer his warm acknowledgments for the very flattering testimony he had received. He could assure them that the next greatest pleasure of his life would be, to see his son, at the proper age, one of that Lodge, and far more should he feel delighted when his attention to Masonry, and conduct in its society, entitled him to sit as one of its Past Masters; and then, and only then, he should be proud to pass to another generation the splendid jewel he had the honor of possessing. He must account for that honor in some measure, little though he felt entitled to it, in his known devotion to Masonry—a devotion so enthusiastic, that it pained him even to suppose it could be cooled. He saw in Masonry the bright and cheering influence of Brotherly affection and mutual aid—a body of perfect equality, where all as Masons were on a level, and whose conduct was ever on the square, whilst an universal spirit of charity pervaded the fraternity. There was no distinction in a Mason's Lodge—in it assembled the peer and the peasant, and frequently hand in hand with royalty;—the Jew, the Christian, the Mahometan, nay, every race and tribe of the earth, that bent in devotion to the Great Architect of the Universe, became as Masons one powerful and undivided family. A Lodge was a delightful retreat from the busy turmoil of general society: in it no disputation entered, the angry differences of theological opinions could not be canvassed, and the blasting character of inharmonious politics ever failed to penetrate the strict barriers that the constitution of Masonry had erected. In the Royal Gloucester Lodge how well had these feelings been carried out, by placing it in a position of great prosperity. He was happy to express his conviction that it would continue its success under such good Masons as his worthy Brother Firmin, and the talented officers around him, and become an ornament to the province.—Brother Deacon was loudly cheered during his eloquent and truly Masonic address, and sat down amidst the reiterated applause of his Brethren, first proposing the health of the W. M. Brother Firmin, in a highly complimentary address.

The Worshipful Master returned thanks, and congratulated the Brethren on the harmonious feeling which pervaded the Lodge.

Several other toasts were given, and after an evening of great conviviality, the Lodge closed in that peace and harmony so characteristic of Masonry.

SOUTHAMPTON LODGE, 555.—Dr. Ryan has been re-elected W. M. for the year ensuing.

TIVERTON, Jan. 3.—The Brethren of the Lodge of Fidelity assembled yesterday, for the purpose of installing their W. M., and celebrating the festival of the Patron Saint of the Craft. The beautiful ceremony of installation was admirably conducted. The Brethren proceeded to the banquet, of which about forty Brethren partook. Among whom we noticed Brother Sir John Duntze, Bart., Lawson, Elton, Jekyll, Pole, Ormond, Trevor, Carew, Bovill, Huyshe, Col. Cross, Robertson, Hole (Mayor of Tiverton), &c. Several officers from the Provin-

cial Lodges of Devon and Somerset were also present, as well as other visiting Brethren, including Brothers Moore, Maher, Maddison, Wane, White, Edwards, Boucher, Pye, &c. &c.

On the removal of the cloth, and the Chaplain having returned thanks, the W. M. proceeded to offer the accustomed toasts, accompanying each with all due honours. The health of the W. M. of the Lodge of Fidelity, was received most enthusiastically; Brother Rendell returned thanks, handsomely acknowledging the honour of his eminent situation in the Lodge, and expressing his hope that the important duties of the chair might be discharged to the satisfaction of the Brethren. "The Officers for the ensuing year." Here some merriment was occasioned by reason of a determination of each Brother to return thanks only for himself; thus conferring on the assembly the advantage of individual eloquence, from the rough Ashler to the P. M.

Brother Lawson, with permission of the W. M., proposed Bro. Eales White, one of the most distinguished Masons in the West of England.

A worthy Brother having most kindly favoured us with a report of the speeches, we cheerfully give room to that delivered by Bro. White, because it embraces matter which is most interesting to the WHOLE CRAFT, and is well calculated to arrest the attention of the Masonic world to the completion of an object, which may furnish another eloquent answer to the uninitiated sceptic, who is apt to inquire—"What good is Masonry?"

Brother Eales White.—Worshipful Master and Brethren, permit me to convince you that my embarrassment is by no means counterfeit; it is produced by the overwhelming kindness with which the toast has been proposed to you, and the flattering compliment of its reception; my excellent Brother has been pleased to say that I am "distinguished:" if by humble, yet earnest endeavours to make all good men Masons, and all good Masons good men is so, then alone *am* I distinguished. I am fully sensible of this remarkable attention, and I beg to offer you the warmest thanks of a Mason's heart for an honor which I could not expect. I would repeat my gratitude also for the invitation to the celebration of your festival, inasmuch as it has given me another opportunity of witnessing the perfection of Masonry in its interesting ceremonies, as well as its best spirit, now extending to all who have the good fortune to be admitted to your inestimable society. Worshipful Sir, I conceive that I cannot consecrate the present moment in a manner more acceptable to the Craft than by an endeavour to crave assistance in carrying out one of the most blessed attributes of our Order, namely, extensive Charity. I am desirous of engaging your sympathies—an appeal which is never made in vain to the exemplary Masons of this perfect Lodge; behold in me a voluntary *missionary* on behalf of a projected *Asylum for the Aged and Decayed Mason*.—(Applause.)

We very properly exult in the recollection, that sufficient asylums grace our annals for the sons and daughters of the Craft, and let us complete the ecstasy of that exultation by rearing a refuge for the poor old man: (cheers)—present to him a rainbow to attract his eye, dimmed by age, or moistened by affliction, in the storms with which fate or merciless man may assail him—cheer the fallen Brother with this prospective solace for his adverse hours, and provide for him a Temple "where righteousness and peace kiss each other;"—(applause) but that I should occupy too much of this happy time I would detail its intended arrangements—but on consideration I might spare you this by referring

you to the "Freemasons' Quarterly Review," which *every Mason should possess*, not more from its interesting and amusing contents than from the knowledge that its profits are paid over to the glorious work which I have now the pride to advocate; as an outline then Brethren, allow me to assure you that there will be equal facility for the provincial as the metropolitan Brother's election as a partaker of this hallowed receptacle, and it will not be among the least interesting of its provisions, that a middle chamber will be devoted for the holding of a weekly Lodge, (under permission;) and where is the Mason whose heart does not thrill with delight at the contemplation of visiting the Old Boys during these their proudest as well as happiest moments?—(Cheers.) Oh! Sir, I would that I were eloquent, if such were needed to advantage a cause presenting claims on our Fraternity of so powerful a character; as an interested (if the term can be admitted) investment of Lodge funds, also, is it desirable—for we are reminded, that although *to-day* we tread in prosperity and bask in smiles, *to-morrow* we may totter on the rugged paths of adversity, and wither in frowns.—(Cheers.) Allow me Brethren, to indulge the venial pride of announcing to you, that on my appeal to the Lodge of which I have the honor to be a member, my application was most eloquently rewarded by a noble grant of 50*l.* and two guineas per annum—(great cheering) and it is among the more gratifying of my reflections, that it has the honor of being the first Lodge in the Western provinces to offer its aid to the generous efforts of our noble-minded Brothers in London, who have so ably drawn designs on the tracing board for the great work—that such a sum can *now* emanate from this Lodge is not expected; I am perfectly aware, Worshipful Sir, that the magnificent and singularly appropriate appointments of the Lodge over which you have the distinguished honor to preside, and the remarkable ability which is evident in its *every department* have absorbed the finances of so young a Lodge, and be assured its interest in the Old Mason's Home will not be measured altogether by the amount of *cement delivered to the builder*; you have shown that it has your cordial sympathy, and it is enough.—(Cheers.) I hail with you then the progressing advance of the good, the hallowed work, and I leave this feeble outline of the best of measures to the best of Lodges: cherishing the progress of the superstructure, let us labour and refresh to complete the haven, and in Brotherly love offer the "potent soother" to the worthy Mason, however distressed, and wherever dispersed.—(Applause.)

Brother White rose again and proposed "Prosperity to the Asylum for the Aged and Decayed Mason."—(Repeated cheers.)

We joined heart and hand with the plaudits that responded to the two next toasts, the health of Bro. Lawson, and Bro. Elton; to whom the Lodge of Fidelity is mainly indebted for its present enviable state of perfection, and who then performed the duties of stewards, in a manner remarkable for agreeable attention to every Brother.

"Brother Hole, with many thanks for the excellent venison." Suitably acknowledged by that Brother. Many other toasts followed, and the evening received additional harmony from the vocal tributes of Brs. Moore, Pye, White, Davis, Trevor, and others. The Brethren closed the festival at an early hour, each one longing for the opportunity when they *might be happy to meet again*.

*March.*—The influenza has so affected our members, as to prevent our doing much business. The question of the Asylum is therefore

postponed until April, when the honourable example set by the warm hearts and stirring spirit of the Taunton Brethren will, we hope, not be lost upon those of Tiverton.

EXETER.—The Brethren of St. George's Lodge in this city, have resolved to appear in Masonic mourning at all meetings of the Craft during the ensuing three months, in memory of Brother Charles Brake, P. P. G. J. D.

SHERBORNE.—The Lodge of Benevolence of this town celebrated the anniversary of St. John on Jan. 2. The Lodge was opened in due form at the Town Hall, and the various officers for the ensuing year were chosen. The dinner took place at the Antelope, and the Brethren spent the afternoon with that good fellowship which has ever been the characteristic of the fraternity.

WEYMOUTH.—Monday, Feb. 6th, 1837, being the day appointed for laying the first stone of the new Guildhall, a degree of animation pervaded the town at an early hour, indicative of a gala and holiday.—The shipping were dressed off with all their gay and varied pennons, and the Union flag floated wantonly with the breeze from the cupola of Saint Mary's church; the sun shone with unwonted splendour, and the shops being generally closed denoted a day of pleasure. At ten o'clock the Aldermen and Town Council were entertained by James Flower, Esq., the worshipful the Mayor, with an elegant breakfast, at his residence in St. Thomas's Street. At eleven, the corporate body, *en suite*, accompanied with a band of music, moved from the mayor's house, to the Masonic Lodge, where they were joined by the D. P. G. M., Wm. Elliott, Esq., the Master and Brethren of All Soul's Lodge, Weymouth, and the visiting Brethren, who, having formed the line of procession, advanced to the statue of the venerated George the Third, where the band played "God save the King," the attending spectators giving three hearty huzzas. The whole then passed down St. Mary's Street, to the church, where service and an excellent sermon was performed by the P. G. C., the Rev. Willoughby Brassey. The procession then proceeded to the site of the intended building, and, every thing being properly and fitly arranged, the first stone was lowered, and being duly proved and adjusted by the D. P. G. M., was laid with the customary ceremony, amid the reiterated acclamations of an immense concourse of spectators. A prayer was offered for the success and prosperity of the undertaking, by the P. G. C., the band playing appropriate music, which terminated this interesting and imposing ceremony. The procession again forming into line, proceeded up St. Mary's Street, St. Alban's Row, and the Esplanade, again fronting the King's statue, when the band played the national air, "Rule Britannia," followed by repeated and hearty huzzas from the delighted spectators. The procession then returned to their respective places of meeting, in the same manner as they originally commenced. At five o'clock a numerous and highly respectable assemblage of gentlemen and tradesmen met at the Royal Hotel, to partake of the sumptuous banquet provided by Miss Carter, for their entertainment.

TAUNTON, Dec. 29.—The annual Festival of St. John was celebrated on Thursday last, by the Brethren of the Lodge of Unanimity and Sincerity, in a manner truly gratifying to all who partake of the mysteries of the Craft. At high twelve, the Worshipful Master Elect, Brother Maher, was installed (amid the repeated plaudits of the Brethren), as

the Master of the Lodge for the ensuing year. The installation was most ably conducted by Brother Warre, whose accurate attention to ancient ceremonials, and the dignified manner in which they were introduced, greatly added to the solemnity of the interesting ceremony. We have seldom partaken of a richer Masonic banquet than that of the proceedings of that day. We hailed the admission of Brother Sanford, Past J. G. W. as a member of the Lodge, and were pleased at the considerate attention to Brothers Pinchard and Cardozo (who have sailed for India), by electing them hon. members. To Brother Maddison, the whole Craft is much indebted for a timely offering of persuasive eloquence, which is admirably calculated to produce fruit an hundred fold. We rejoice—sincerely rejoice—in the success of an animated appeal made to the Brethren in behalf of the projected “Aged Masons’ Asylum,” by Brother Eales White, in an address of some length, and remarkable for kindheartedness and brotherly love: the arguments were as ably introduced as they were unanswerable, and the worthy Brother concluded by soliciting assistance to the glorious work of providing a shelter for the poor old *worthy* Mason. A noble grant of 50*l.* and two guineas per annum rewarded this benevolent application, thus furnishing yet another powerful answer for the enquiring sceptic.—The Right W. P. G. M. Colonel Tynte, honored the Lodge with his presence, and presented to the Lodge an engraving richly framed, of the splendid vase which has been lately presented to him, and which was on the table during the banquet that followed, provided by Miss Sweet, with the accustomed excellence of viands and wines:—Brother Maher presided with his usual ability, courtesy, and attention, and the best Masonic spirit prevailed at a “feast of reason,” which will not easily be forgotten. The usual appropriate toasts were given by the W. M. with his own happy expression of feeling; and we are pleased to record the enthusiasm which responded to that of “Prosperity to the Aged and Decayed Masons’ Asylum.” Among the visitors we recognised Brothers Elton, How, and other distinguished Masons, from Tiverton; Brothers Parsons, Sully, Norris, Caines, &c. The esteemed Brethren of Tiverton invited the Lodge to their ceremony of installation of Brother Rendell, on Monday, which was accepted by many Brethren, who returned, as ever, delighted and instructed, from that most exemplary Lodge. It is needless to repeat what we have so often to admire in this eminent Lodge, and we know not whether to indulge more gratification at the excellence of the working, the rich and singularly appropriate “furniture” of the Lodge, or the elegant attentions which were prodigally lavished on our W. M. Brother Maher, and the Brothers who attended; indeed on *all* visitors who had the fortune to be present. The dinner corresponded with the warm-heartedness of the W. M. and his Stewards, and it is with Masonic pride we repeat that the outline of the projected “Aged Masons’ Asylum,” as detailed by Brother Eales White, elicited from the Brethren of Devon also, that interest and sympathy which was ardently expressed by the rapturous applause which responded to the toast of “Prosperity to the Aged Masons’ Asylum.”\*

The Lodge of Unanimity and Sincerity have elected Brother R. T. Crucefix, *M. D.*, *J. G. D.*, an honorary member of their Lodge, as a testimony of their fraternal regard and their acknowledgment of the indefatigable zeal and industry of that distinguished Mason. Dr. Crucefix

\* See Freemasons’ Quarterly Review, Nos. 10 and 11: every Brother should possess this inexpensive work, not more for his own amusement and instruction than the consideration that the profits go to support the Asylum.—*Editor of the Taunton Courier.*

is honorably enrolled among the first projectors of the intended Aged Masons' Asylum, in completion of which establishment the attention of the Craft is now deeply engaged. The exemplary Brother was also proposed as an honorary Companion of the Royal Arch Chapter of Sincerity, and from the acclamation with which his name was received, we doubt not the result of the ballot will be equally honourable to the Companions as to the most worthy Brother alluded to. A numerous meeting of Companions from the adjacent towns and provinces, is expected to be held here in the first week in April, of which due notice will be given.

It may not be generally known that the Cricket-Club have recently given to their Secretary, Mr. J. Eales White, a substantial proof of the value they ascribe to his services, by presenting him with a very handsome silver Salver, of £30 value, bearing the following inscription:—

“Presented by the Members of the Taunton CRICKET-CLUB, to their respected Secretary, EALES WHITE, in testimony of their gratitude for his kind and unwearied attentions in promoting the interest and prosperity of the CLUB, 1837.”

This piece of Plate, which has been furnished with very creditable taste and excellent workmanship, of the “*Convolvulus*” pattern, by our respectable townsman, Mr. Roberts, was handed over, a few days ago, to Mr. White by N. Lee, Esq. who waited on him, with a numerous deputation from the Club for that purpose, and accompanied its presentation with an address, as sincere, eloquent, and appropriate, as the answer thereto was replete with social feeling and becoming gratitude. Mr. White has since addressed a circular to each member of the Club expressive of his grateful respect on the occasion. The Plate is now in the hands of Mr. Roberts, for the inspection of such of the subscribers as had not the opportunity of attending the presentation.

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## SCOTLAND.

GRAND LODGE.—A patent constituting that zealous and enterprising Mason, James Burnes, Esq. *LL.D. R.W.* Provincial Grand Master for the Western Provinces of India, has passed the seal of the Grand Master of Scotland, Lord Ramsay, after having duly received the sanction of Grand Lodge. In this appointment there is equal discretion observed in regard to the interests of Freemasonry, as in the promotion of a most distinguished Brother, and it may not be too much to express our opinion, that had the services and zeal of Dr. Burnes been previously made known to the Duke of Sussex, that his Royal Highness would probably have himself delegated him with a similar power. As it is, we are certain that the esteemed Mason will wear his honors nobly, and promote the highest behests of the Order with equal spirit and discretion.

Dr. Burnes has also received from his Majesty the honor of the Guelphic Order, as a reward for his scientific attainments.

February 6.—This supreme Body has resolved to present the golden medal lately struck in honor of the Centenary, to the M. W. the Grand Masters of England and of Ireland; and unanimously deputed Dr. James Burnes, P. G. M. for Western India, to be the bearer of those tokens of Fraternal regard to H. R. H. the Duke of Sussex, and his Grace the Duke of Leinster. The motive of the givers, if not the

intrinsic value of the gifts will, it is hoped, be accepted on the presentation.

**QUARTERLY COMMUNICATION, February.**—It was this day proposed by the Right Worshipful Brother Dr. James Burnes—seconded by Right Worshipful Brother Deans, and cordially agreed to: “That to mark the sense of the benefit which Freemasonry is deriving from that very excellent Periodical the *Freemasons’ Quarterly Review*, the Grand Lodge do possess itself of a copy thereof from the commencement, and do subscribe to it regularly in future.”

Robert T. Crucefix, Esq. *M. D.*, Junior Grand Deacon of the Grand Lodge of England has been proposed, and with one voice and accord admitted a member of the Lodge Canongate Kilwinning, Edinburgh, and enrolled accordingly. The mistake of a worthy Past Secretary of the Lodge had led the Master and members into the belief that Dr. C. had been received into the Lodge at a former period.

**FREE-MASONIC SCHOOLS.**—As a proof that general means are not wanting, nor generous hearts to support any effort of the Grand Lodge to establish some praiseworthy institution of this kind—it consists with fact, that a sum of 25*l.*, or thereabouts, was subscribed by a Masonic community in the North, and sent to the Grand Treasurer (some considerable time since) for the purpose of founding a school, which appears to have been then in contemplation by Grand Lodge. The plan we are sorry to find has never been carried into execution, and the money, if we mistake not, has been very lately recalled by the contributors.

**February 21.**—The Right Hon. Lord Ramsay, *M. E. Z.* of the Canongate Kilwinning Royal Arch Chapter, held a Meeting for exaltation of Candidates, at two o’clock *p. m.*, at which the Senior Grand Warden of Scotland, Mr. W. Forbes M’Kenzie, was exalted. There have been but few meetings of either Royal Arch or Templars this season, the Grand Centenary having seemingly absorbed all else in its engrossing interest and eclat. Few persons indeed have yet recovered from their surprise at the extraordinary Masonic spirit and demonstration evoked on that occasion, by activity, zeal, and the employment of the public press. A new era is beginning.

The name of St. Clair, or Sinclair, seems to have been destined to reflect lustre on the annals of the Lodge Canongate Kilwinning. That truly enlightened patriot and practical philanthropist, the late Sir John Sinclair of Ulbster, one of His Majesty’s Privy Councillors, &c. was the Father of the Lodge at the time of his decease. One of his sons, the Rev. Mr. Sinclair, is now preparing for the press a *Life of Sir John*.

A vacancy has occurred in the province of West Renfrew by the recent death of Sir M. S. Stewart.

**MASONIC CALENDAR.**—There can now be no doubt that the press is the legitimate vehicle of Masonic information, and is calculated to increase and strengthen mightily the interests of the Order. It were to be wished that at least a *Freemasons’ Calendar or Almanack* were attempted in Scotland, as a means of concentrating and keeping alive the interests of the different members. With zeal and due discretion on the part of the Grand Lodge its funds would not suffer by such a publication; on the contrary, whatever tends to the diffusion of Masonic information must bring in resources to its coffers.

SCOTT MONUMENT.—We had hoped ere this to have recorder the Masonic ceremonial of laying a foundation stone to Sir Walter Scott's monument; but (*miserabile dictu*) not even the plan, not to mention the precise site, has yet been published. What the *deciding* committee have been so long about remains involved in mystery and mist. It is high time that the *mist* should dissolve itself into—*a-dieu*! We shall be agreeably surprised to see any good come out of all this indecision and procrastination. In Glasgow too, although the plan and situation have long been settled, yet Sir Walter Scott is still without a monument. Can it be, that in the city of the West, the Tyre and Sidon of Scotland, whose merchants are clothed in purple and fine linen, sufficient funds have not been collected?—Away the invidious thought!

David the First of Scotland founded four great Cathedrals and six magnificent Abbeys, which contained all the stores of known science and learning; a strong proof that the Masonic Fraternity of the middle ages considered their knowledge of Architecture as one of the most invaluable *secrets* of the Craft, exists in the fact, that in none of the religious houses of this country, or of the Continent, were there ever discovered any *written* rules for the practice of Gothic Architecture, notwithstanding it was so extensively practised.

January 24.—The Lodge Mary's Chapel held a private festive meeting, at which the worthy Secretary, and several of the members, expressed their cordial approbation of the Masonic Asylum for Old Brethren, and subscribed to the thrilling song of "the Grey Head."—The Lodge has ordered the "Freemasons' Quarterly Review" from the commencement.

NINETY-FOURTH REGIMENT.—The members of the George William Lodge, No. 328, have caused to be presented to Brother Newlands of Portobello, a handsome snuff box as a mark of their approbation of the manner in which he has discharged his duties as their representative in Grand Lodge; Brother N., we believe, has lately been returned for the Lodge St. Andrew, 42nd Highlanders, and Sir Donald Campbell has been appointed proxy for the 94th *vice* Newlands.

PROVINCIAL GRAND MASTERS.—Something there seems unsubstantial in our Provincial system. A Masonic mirage, we fear, rises delusive around the horizon. Shades and shadows there are, strange and unaccountable, hovering over the mountains and glens of the Scotch Masonic Provinces. The spirit of the Brocken has been playing its pranks among them: and imaginary Provincial Grand Masters hold forth like Ossians' heroes in their "airy halls." How few indeed of the provinces have any head, or one at least which exercises the ordinary directing functions of that important part of body! The paucity, or rather absence of official report to Grand Lodge, is a proof of the little hold, or beneficial connexion that subsists between the supreme legislative power and its subordinate constituencies. This is by no means as it should be, or might be with right effort and resolution. A spirit of regeneration in this department is evidently speaking out among our Brothers of the South; we feel persuaded that under our present Masonic Rulers the subject will not escape due notice in the Council of the Northern Grand Lodge. It is palpably unjust to the country constituencies not to give them the advantage which provincial appointments may hold out: the extent of such advantage depending, of course, upon the *actual efficiency* of the officers

selected. The office of Provincial Grand Master has been deemed too much a merely honorary one, and bestowed where its duties were not likely to be performed. The appointment (or rather the *election* by the provinces themselves) of *resident* and respectable *Deputies* tend greatly to counteract one prevalent inconvenience—the absence or engagements of Superiors of Provinces. Some hints about *Grand Visitors*, in the last Number of the Masonic Quarterly, might be extended to provincial inspection in many matters.

ORDER OF CHRIST.—It appears by the public prints that this ancient Order is still preserved in Portugal, the Queen of that country having recently invested Dr. Bowring, *M. P.* with the Habit and Cross of the Order of Christ. As the undoubted continuation of the celebrated Order of the Temple, we should like to hear more of its history, if any archives as yet exist. That this religious and military Body should be under present petticoat government is the consequence of its supremacy having being vested in the sovereigns of Portugal after the papal proscription of the Templars. (Vide p. 36 of this Review, for 1835.)

KNIGHTS' TEMPLARS.—As Reporters we should have taken an earlier opportunity of stating, that there is no official foundation for the rumour recorded in a former number, that the Knights' Templars of Scotland contemplate becoming a royal body-guard. We have been at some slight pains to trace this idea to its source, and we find that it originated several years ago in a somewhat liberal construction, or interpretation of the following passage from the Book of Cupar—“*sanctus David de preclara militia Templi Hierosol: optimos fratres secum retineus eos diebus et noctibus morum suorum fecit esse Custodes.*” Whether this was a *soul* or *body-guard*, or both, it is not for us to say; but sure enough the ghostly Brotherhood were retained about the royal person. For aught we know, the present sovereign of Portugal may have “*morum suorum custodes*” selected from the successors of the ancient Templars. Nor do we see why, at this day even, the Religious and Military Order should not be guards to a queen as well as a king. Among the military, and we trust, also religious cavaliers of our own country, there are the “*Queen's Bays*”—the Queen's Royal Lancers, &c. all officered by honourable men, who, although they are not *bonâ fide* custodiers of the person, nevertheless rejoice in the honor of the *name*, such, at least, are our individual impressions.

CHARITY FUND.—By an express law of the Grand Lodge of Scotland it is provided and enacted, that “each Brother at his initiation, along with the entry-money to his own Lodge, shall pay the sum of *four shillings and sixpence* towards the *Charity Fund* of the Grand Lodge, and one shilling as the fees of recording his name in the Grand Lodge Books; which dues the Treasurer shall record in a separate book, and shall in *no* instance apply them to *other purposes* than those for which they were exacted.” (Laws of G. L., cap. 14.) A distinct source of revenue is here explicitly provided for the recruiting of the Charity Funds. It is matter worthy of consideration, whether a portion of these benevolent contributions might not be turned with *credit and effect* into a different charitable channel. Bread to the poor Brother, widow, or orphan, is no doubt the first want to be supplied, even though the morsel afford but temporary relief. Yet, to put the poor in a way of gaining their bread is no less a laudable act, approvable by the soundest policy, more especially when it rescues from ignorance and idleness those

who are the objects. The institution of a Masonic Charity School for Female Orphans for instance, supported *partly* from the Grand Lodge Benevolent Fund (which at present is so dispersed as almost to be impalpable in its productiveness) would at once redound to the public character of the Craft, and form a satisfactory and solid object for the benevolent mind to dwell upon. Needlework, &c. taught in such institution, would tend to enlist the ladies also in our behalf. On this narrow foundation a column of beauty might arise.

VISIT TO THE THEATRE, EDINBURGH.—On the evening of Tuesday the 21st February, the Brethren of the Canongate Kilwinning Lodge, Royal Arch Chapter, and Priory of Knights Templars, visited the Theatre Royal, which, for the night, was under their especial patronage. Notwithstanding the inclemency of the weather the house was well filled; the dress circles presenting a very *fair* proportion of “ladies patronesses” of the mystic tie, and of Brother Murray the manager. After the performance of the first piece Brother Manvers came forward and sung with considerable taste and effect the sweet and impressive song of “the Grey Head,” and which was received with reiterated plaudits by the whole audience. Among the numerous Office-Bearers of the three Orders present, we observed the Right Hon. Lord Ramsay, M. W. G. M., and M. E. Z. of the Royal Arch Chapter; Dr. Burnes, Prior and Grand Constable of the Temple, and Prov. Grand Master for Western India; Bro. M’Neil, R. W. Master of the Lodge Canongate Kilwinning, Brother James Jardine, Substitute Master of same Lodge; Brother Deans, Secretary to the Three Orders, and P. G. S. B. of Grand Lodge of England; Brother John Wilson, Sub-Prior of the Templars; also Brothers William J. Dowling, Senior Deacon; A. Marshal, Past Secretary of Lodge Canongate Kilwinning, and Past Commander of the Edinburgh Encampment of Knights’ Templars; W. Pringle, Treasurer to the Priory, and P. Grand Hospitaller of the Order of the Temple, &c. The variety of jewels and clothing displayed gave a gay and novel aspect to the assembly. The Lodge of St. Andrew also were present by their Office-Bearers, dressed in Masonic costume. We likewise observed the Grand Secretary, and Poet Laureate of the Grand Lodge. Altogether, Brother Murray had reason to be satisfied, the house being perhaps the best which he has had since the invasion of the *influenza*—the “foul fiend” having left him, it is alleged little else but “a beggarly account of empty boxes.” This is the third Theatrical visit of the Masonic body within a twelvemonth. When the Brethren shall have founded some Masonic Charitable Institution, they may then surely engage the house for the benefit of their own Charity funds.

The Grand Lodge of Scotland has, under the present administration, formally accredited the “Freemasons’ Review,” by adding it to its library, and archives.\* A correspondent in the North has, however, been unexpectedly disappointed in not receiving certain historic documents long since due in point of date. We allude to the Address of Grand Lodge to the Duke of Sussex, and His Royal Highness’s reply. Future annals of the Order will look for such, especially in the pages of the public Organ of the British Craft.

R. A. RITES, &c.—A correspondent of the “Freemasons’ Quarterly Review,” complains in the last Number, that there is an inconvenient

\* A correspondent enquires if the Grand Lodge of England has any library?—We believe not.—ED.

discrepancy in the R. A. working of the United Kingdom. We believe that the Scottish and Irish systems agree; and that in the exaltation of candidates particularly, they practice a certain ceremonial, which, we understand, is veiled from view in England, but which, in Scotland, is absolutely necessary to be known, for a stranger to gain admission generally into the Chapters. How then is this want of uniformity to be remedied? There must either be an addition to the ritual of one party, or a subtraction from that of others; neither of which propositions, we suspect, would be palatable to those called upon to adopt it.

The same observations may extend to the Masonic Templars, so called, which differ, we are informed, in the three kingdoms, and in Scotland have, for some years back, been reformed, upon the model of the ancient ritual, as deposed in the examinations of the Knights at Edinburgh, in 1309.

VISIT OF THE M. W. GRAND MASTER AND OFFICE BEARERS OF THE GRAND LODGE OF SCOTLAND TO THE ANCIENT LODGE OF EDINBURGH MARY'S CHAPEL, NO. 1.—One of the most brilliant meetings of which the annals of Scottish Masonry can boast, was held in the ancient Lodge of Edinburgh Mary's Chapel, No. 1, on the evening of the 14th February last, the Right Worshipful Master, Wardens, and Brethren of this ancient Lodge (particulars of the history of which, we hope, at a period not far distant, to be enabled to lay before our readers) had forwarded an invitation to the M. W. the Grand Master Mason of Scotland, Lord Ramsay, praying his lordship along with the Office-Bearers of the Grand Lodge to countenance the Brethren of Mary's Chapel, by honouring them with a Masonic visit. Notwithstanding the other avocations of the noble lord, the request of the Fraternity was most handsomely acceded to, and the evening of the 14th February fixed for his reception accordingly. This being the first visit of a Grand Master to any Lodge in Scotland for upwards of thirty years, the applications for admission were very numerous, but as the Lodge could not with comfort contain more than one hundred and thirty individuals, the sale of tickets was restricted to that number, much to the disappointment of upwards of fifty Brethren, who could not possibly be received. The Lodge having been opened in due form by the Right Worshipful Master, Bro. James Graham of Litchtown, various preliminary proceedings took place until the arrival of the Grand Lodge was announced by the Stewards of Mary's Chapel. The Right Worshipful Master thereupon requested the Past Masters of the Lodge to wait upon the Grand Master, which having been regularly attended to, he thereafter instructed his Wardens, Brs. James Linning Woodman, W. S., William Scott Elliott of Arkleton, W. S., accompanied by the Deacons and other Office-Bearers to introduce the Right Hon. Lord Ramsay, and the Office-Bearers of the Grand Lodge. On the entrance of the noble lord the Mason's Anthem was played by the band, the assembled Brethren keeping time, and cheering his lordship most enthusiastically. The Right W. Master Bro. Graham having resigned his rod of office and the chair to the Grand Master, the Senior and Junior Grand Wardens, William Forbes Mackenzie of Portmore, and Sir Patrick Walker of Coates, were conducted to their respective places by the Senior and Junior Wardens of the Lodge.

The noble Grand Master in proposing "Prosperity to the ancient Lodge of Edinburgh Mary's Chapel," took occasion to thank the Brethren for the reception which he had experienced among them, and con-

gratulated the R. W. M. upon having the management of such a Lodge entrusted to his care. His lordship having examined the minute books of the Lodge and approved of their accuracy, adverted to the singular fact, that it wanted only a few hours to complete the three score years and ten which had elapsed, since his grandfather, the late Earl of Dalhousie, then G. Master of Scotland, had paid a visit to this ancient chapel, and subscribed the books in testimony of his approbation. The Grand Master availed himself of the opportunity afforded by the meeting, to which we refer, of impressing upon the assembled Brethren, the propriety and expediency of practising the Masonry of St. John in their Lodges, with that strictness which had raised Scottish Masonry to so high a pitch, and caused it to be esteemed amongst continental nations, in a manner, such as had scarcely been accorded to Brethren initiated in any other country. The noble Grand Master was supported by Sir Reginald Macdonald Stewart Seton of Staffa, and Sir — Touch, Bart. as Depute G. M.; Sir Robert Keith Arbuthnot, Bart. as Sub G. M. the Senior and Junior Grand Wardens already named, George L. Douglass of Tilwhilly, Esq.; Dr. James Burnes, *LL. D. P. G. M.* of the Western provinces of India; W. A. Lawrie, Esq. W. S. Grand Secretary; J. Maitland, Esq. Grand Clerk Assistant; John Wilson, Esq. Advocate as Grand Treasurer; Brother Gilfillan, Bard of the Grand Lodge, &c. Deputations from the following Lodges visited Edinburgh Mary's Chapel, in the course of the evening; viz:—Canongate Kilwinning, headed by the R. W. M. Brother Alexander M'Neil, Advocate—St. Davids', by Captain Donaldson Boswell of Wardie, *R. N.*—St. Lukes, by the R. W. M. Brother Richardson, *W. S.*—St. Andrew's, by R. W. M. Brother M'Gill—St. James', by R. W. M. Brother Mavor—St. Stephens', by R. W. M. Brother Monroe—Defensive Band, by R. W. M. Brother Paxton—Roman Eagle, by R. W. M. Brother Bryce—and the Celtic, by R. W. M. Brother Aitken. The healths of the various individuals above named in connection with the Lodges which they represented were given from the Chair, and a great variety of other toasts purely Masonic, were introduced by the Grand Master, who, after having performed his duties in a manner most honorable to himself, and gratifying to the Brethren assembled, rose to depart, and was ushered out with the accustomed formalities. The R. W. M. Brother Graham having resumed his chair, congratulated the Brethren of the Chapel on their auspicious meeting, and in an especial manner, referred to the services which had been rendered to the Lodge, by Brother Pearson, Secretary,—the Wardens, and other members of the Committee of Management, who had attended to carrying into execution all the details attendant on the present assemblage, and concluded by proposing the healths of these Brethren. Thanks having been returned, the R. W. M. soon afterwards closed the Lodge, and dismissed the Brethren.

We cannot conclude our notice of this Meeting in Edinburgh Mary's Chapel, without congratulating the Brethren of the ancient Lodge upon the regularity which characterised all their proceedings, and the admirable manner in which the most minute details were arranged. The meeting was one, which for respectability, happiness, and harmony, will long be remembered, and tend more than any thing which has occurred in the Masonic circle in Scotland of late years, to raise the high character of the Craft in general, and promote in no ordinary degree in particular, the prosperity of that most ancient Lodge, within whose walls so auspicious an event took place.

LODGE ROMAN EAGLE, Feb. 1.—The First Convivial Meeting of the above Lodge for this season was held in the Grand Lodge, Niddry-street (with permission), at eight o'clock, P. M.

ABERDEEN, Dec. 27th, 1836.—ELECTION DAY. MACHAR'S LODGE. Alexander Cromar, Surgeon, R. W. M., Lewis Crombie, D. M., John Green and William Gray, Wardens; Robert Dyce, Secretary; Ninian Kynoch, Treasurer; the Rev. Charles Cordiner, Chaplain; James Westland, Grand Steward; John Walker, Senior Steward; Isaac Machray, Junior Steward; William Philip, John Hay, Alex. Rust, Wm. Knox, James Walker, and Wm. Fraser, Committee; Alexander Keard, Clerk; Robert Dallas, Tyler and Officer to the Lodge.

ST. NICHOLAS LODGE.—John Cruikshank, R. W. Master; David Shepherd, Depute-Master; John Allan and John Edmond, Wardens; Wm. Walker, Treasurer; Simon Grant, Secretary; Adam Walker, G. Davidson, and James M'Hardy, Stewards; Robert Brown and Thos. Grant, Assessors; James Horne, James Carr, John M'Hardy, Alexander Fraser, James Kennedy, and James Shanks, Committee; Alexander Marshall, Clerk; and Edward French, Tyler.

OPERATIVE MASON LODGE.—John Burnet, R. W. Master; James Morice, W. Depute-Master; James Mann, W. Senior Warden; Geo. Davidson, W. Junior Warden; James Muirden, Grand Steward; Wm. Hall, Senior Steward; John Leonard, Junior Steward; John Elrick, Secretary; Alex. Hunter, Treasurer; James Matthew, Clerk; John Lyon, Tyler; George Walker, John Copland, Wm. Mackay, Robert Connon, James Fife, David Robertson, James Pirie, James Hunter, James Stuart, James Mitchell, and Wm. Thompson, Committee.

ST. GEORGE'S LODGE.—Alexander Duncan, R. W. Master; George Greig, Depute-Master; George Donaldson, Sen. Warden; James Lawrence, Junior Warden; George Fowler, Treasurer; Alexander Diack, Secretary; Thomas Davidson, Chaplain; John Diack, Grand Steward; Samuel Forbes, Senior Steward; Donald Gumm, Junior Steward; Robert Phillips, Alexander Campbell, George Cruickshank, John M'Intosh, Councillors; John Helmrich, Clerk; William Sandison, Tyler.

STONEHAVEN LODGE.—Andrew Duthie, R. W. Master; William Thompson, Depute-Master; Robert Burnett, Senior Warden; James Davidson, Junior Warden; David Strachan and James Cowie, Deacons; George Morice and David Watson, Stewards; John Murray and David Beattie, Key-Bearers; Wm. Melvill, Chaplain; John Balfour, Treasurer; John Beattie, Clerk; Alexander Thom, Tyler; G. Strathdee, Officer; James Knox, Alex. Paul, Wm. Fraser, and James Young, Committee.

FOUNDATION STONE, MARISCHAL COLLEGE.—We are informed that Alexander Low, Esq., R. W. Master of the Aberdeen Lodge of Free-masons, has presented the Lord Provost with a splendid block of granite, weighing about two tons, from the Dancing-cairn quarries, properly dressed, and prepared in *Masonic form*, for the Foundation Stone of the New College.

MONTROSE.—Extract from the minutes of St. Peter's Lodge, Montrose, 27th December, 1836:

In the course of the meeting, there was handed to the R. W. Master,

a handsome mahogany case, addressed to him, which contained an elegant and splendidly bound Bible, with an appropriate inscription; accompanied by a very kind and brotherly letter, from Brother James Burnes, F. R. S., requesting the Brethren of St. Peter's to accept it as a mark of his affection and regard.

This valuable proof of his esteem towards his Mother-Lodge, enhanced by an inscription of best wishes and truly Masonic sentiments, in the hand-writing of the Rt. Hon. Lord Ramsay, M. W. Grand Master of Scotland, was received with every feeling of delight and enthusiasm; and, thereafter it was resolved, unanimously, that the sincere and cordial thanks of the Brethren be offered to Brother Burnes, their last R. W. Master, for this elegant testimonial of his affection and esteem; and while they assure him of their high estimation of his Brotherly love, they will also make it their pride and care to preserve and hand down this splendid expression of it, to their Brethren for ever.

The following congratulatory address was also voted by the Lodge St. Peter's, on occasion of the Right Hon. Lord Ramsay's accession to the Masonic throne, and which does honour to the feelings of devotion and fealty which dictated the sentiments therein expressed.

“Unto the Rt. Hon. James Andrew, Lord Ramsay, Most Worshipful Grand Master-Mason of Scotland.

“The address of the R. W. Master, Office Bearers, and Brethren of the Lodge St. Peter's, Montrose, No. 120, holding of the Grand Lodge of Scotland.

We, the R. W. Master, Office Bearers, and Brethren of St. Peter's Lodge, Montrose, beg most humbly to approach your Lordship, to express our unfeigned sentiments of gratification at the accession of a Brother to the chair of the Grand Lodge, who, although but lately initiated in the mysteries of the Craft, has already displayed so much zeal and enthusiasm in forwarding the cause of Masonry.

“While we offer our sincere congratulations to your Lordship, we are also desirous of congratulating our Brethren throughout Scotland on this auspicious event, and with this view we venture to request that your Lordship will be pleased to lay the present address before the Grand Lodge, at its first meeting.

“Although our feelings on this occasion are purely disinterested, and relate to your Lordship personally, we cannot refrain from mentioning, that our Lodge derived its existence from the Grand Lodge, during the Mastership of your noble ancestor, George, Earl of Dalhousie; and while the charter of our Masonic liberties is subscribed by your noble relative, we know and feel that the interests of the Craft will continue to flourish under the guardianship of his successor.

“In conclusion, we beg to express our humble but sincere wishes for your Lordship's health and happiness, and that you may long be spared to forward the prosperity and best interests of our Ancient and Honourable Order.

“Given under our hands and seal, in full Lodge assembled, at Montrose, this 27th day of December, A. L. 5836. A. D. 1836.

“Signed, on behalf of the Lodge,

“ADAM BURNES, R. W. M.”

MASONIC MEETING.—A meeting of St. Peter's Lodge here took place on Saturday evening, at which there was a numerous assem-

blage of the Brethren, to express to Bro. Dr. Jas. Burnes, *F. R. S.* and *F. J. D.*, R. W. Pr. G. Master for the Western Prov. of India, and a Brother of St. Peter's Lodge, Montrose, the deep sense of gratitude they felt for his very brotherly and handsome present of a splendid Bible to this his Mother-Lodge, and which has been rendered still more estimable by the appropriate address appended thereto by the Right Hon. Lord Ramsay, Most Worshipful Grand Master for Scotland. From the near relationship of the R. W. Master, Adam Burnes, to the donor, Brother Dr. John Robertson was delegated to convey to Brother Burnes the thanks of the Lodge; and we are informed, although perfectly unprepared to be thus called upon, Brother Robertson readily undertook the task assigned him; and seldom, if ever, has been heard a more affecting or effective burst of manly eloquence. Our limits prevent us doing justice to the subject-matter of his address, which was loudly cheered throughout; but, when he came to touch upon the absence which must soon take place to both himself and Brother Burnes, and to assure him in the name of the Lodge, that

“ Where'er his wand'ring footsteps roam,  
O'er England's roses, Scotia's heather,  
O'er burning sands, or bounding foam,  
They'll ne'er forget his friendship! never!”

the effect was electrical. Brother Dr. Burnes acknowledged, in feeling terms, the very handsome manner in which the thanks of the Lodge had been conveyed to him by his old school-fellow, and highly-esteemed friend, Dr. Robertson. The evening was spent, till eleven o'clock, in true Masonic spirit and friendship. On Monday evening, the Lodge again met, pursuant to notice, to present to Brother Dr. James Burnes a magnificent Snuff Box, beautifully chased, and bearing a suitable inscription, as a memorial of affectionate friendship from the Brethren of St. Peter's Lodge, and to mark their sense of his zealous and indefatigable exertions in the cause of Masonry; the R. W. Master, Adam Burnes, in the chair, supported by the R. W. Masters of the Montrose Kilwinning and Incorporated Kilwinning Lodges, acting as Wardens (a beautiful illustration of Masonic feeling, and highly complimentary to Dr. Burnes), together with a numerous attendance of the Brethren. Brother James Chalmers, in an impressive speech, presented the box to Brother Burnes, who, in an eloquent and fervent address, acknowledged this additional mark of their favour, and re-assured the Brethren of his ardent attachment to Masonry, and to his Mother-Lodge in particular. The whole proceedings were of intense interest, and clearly show that the spirit of Masonry, when truly acted up to, tends much to keep alive virtuous principles, and to disseminate benevolence and charity to all mankind.—*Montrose Review.*

The Bible and Box alluded to in the preceding paragraphs, are described by a correspondent to be of the most costly description. The former is magnificently bound in green Morocco, richly decorated with Masonic emblems; and bears on one side the arms of St. Peter's Lodge, and on the other, a short but remarkable inscription by the donor. On one of the leaves inside the book, is inscribed a truly delightful Masonic Address, in the hand-writing of the M. W. G. M. of Scotland.—We have been favoured with copies of these gratifying inscriptions, as well as of that on the lid of the gold box, presented to Dr. Burnes, and which we subjoin as follows:

## INSCRIPTION INSIDE THE BIBLE.

“The Grand Master readily complies with the request made to him, by his R. W. and valued Brother Burnes, to inscribe his name on this page. In doing so, he avails himself of the opportunity to congratulate the Lodge St. Peter’s, Montrose, on selecting as their Master, a Brother so distinguished for his unwearied zeal and Masonic ardour. The Grand Master has learned with peculiar pleasure, from the inscription on this volume, the long connexion which has subsisted between the family of that worthy Brother and St. Peter’s Lodge; and he trusts that the tie may long remain unbroken. For himself, ‘the third’ Grand Master in descent of his name and family, he knows and can appreciate the feeling of increased interest and mutual affection, which so prolonged a connexion is calculated to produce.

“The Grand Master cannot on this occasion lay down his pen, without conveying to the Lodge St. Peter’s his sincere good wishes for their future welfare and prosperity; and he believes that the Brethren of that Lodge will not value this expression of good will the less, that it comes from the grandson of the Grand Master, whose name stands upon their Charter of Constitution.

“RAMSAY, Grand Master.”

“*Edinburgh, Dec. 2, A. L. 5836.*”

## INSCRIPTION OUTSIDE THE BIBLE.

“From the R. W. Brother James Burnes, the Third Master in descent, of that name and family, of St. Peter’s Lodge, Montrose, as a token of affection to his Brethren. A. D. 1836. A. L. 5836.”

At the meeting of St. Peter’s Lodge, Montrose, 7th January, 1837, it was proposed and resolved unanimously, that the sincere and cordial thanks of the Brethren be respectfully offered to the Right Honourable Lord Ramsay, Most Worshipful Grand Master of Scotland, for his Lordship’s kindness and condescension, in appending his autograph inscription to the splendid Bible lately presented to the Lodge by the Rt. Worshipful Brother Dr. James Burnes; and, while they highly estimate the honour which his Lordship has been pleased to confer upon them by doing so, the Brethren are more particularly sensible of the flattering sentiments expressed by his Lordship towards Brother Burnes himself, and to the members of this his Mother Lodge.

## INSCRIPTION ON THE SNUFF BOX.

“Presented by the Brethren of St. Peter’s Lodge, Montrose, to the Rt. Worshipful James Burnes, *L. L. D. F. R. S.*, Provincial Grand Master for the Western Provinces of India, as a token of their affection, and as a record of the high estimation in which his Mother Lodge holds his distinguished services in the cause of Freemasonry.

“*9th January, A. D. 1837. A. L. 5837.*”

The foregoing paternal testimonials sufficiently mark how highly esteemed by his fellow Masons, is the Brother who is the object of so much enviable approbation. We say enviable; for surely envy cannot be at all times an unworthy or unjustifiable feeling: nay, rather is it not often the very *primum mobile* of honest emulation and improvement? But the whole conduct of Brother Burnes, during the comparatively short period that he has sojourned among us, has been such as strikingly to exemplify what the activity and abilities of one

well accomplished, in rallying and resuscitating from apathy the many. As respects the society of the Templars especially, we may say, that he has called a new Order into existence—for the Knights had been, for some years before, nigh sleeping “the sleep that knows no waking.” In the annals of Scottish Templary, the name of Bro. Burnes will be blazoned as first and foremost of its chiefs; and though we are not prone to despond in the present times, yet we truly fear “we ne’er shall look upon his like again.” As an officiating—we should say, rather, initiating—Prior, Dr. Burnes cannot possibly be surpassed, if, indeed, he may ever be equalled. But it is not in the masterly conduct of ceremonials alone that the present Prior is pre-eminently distinguished; to this he superadds a profound and varied knowledge of the history and objects of the Order, such as, perhaps, no other individual possesses. We are happy to hear that Dr. Burnes does not proceed to India so soon as was expected by him, having obtained a few months further leave of absence.

ENOCH R. A. CHAPTER.—A meeting of this Chapter was held for the first time for several years, on the occasion of Dr. Burnes’s visit to Montrose, 9th January, under the direction of that old and respectable Mason, Br. J. Christie, M. E. H., when six Companions were admitted members, and no less than nine Brethren were exalted to the R. A. degree. We owe the revival of this old and respectable Chapter—one of the most ancient, we believe, in Scotland, to the great exertions of that indefatigable and excellent Mason, Brother James Chalmers, P. M. of the Lodge St. Peter’s.

The St. Peter’s Priory of Knights Templars is also now in full action, several highly respectable gentlemen having already joined it.

Dr. Burnes, P. G. M. for Western India, has intimated his nomination of Sir Robert K. Arbuthnot, Bart., and Capt. Alexander Burnes, F. R. S., as his Provincial Grand Wardens. Captain Burnes, we understand, is now holding a very high political appointment in India, having been commissioned as Ambassador to Cabul and Candahar.

ST. PETER’S PRIORY, Feb. 2.—Robert Gilfillan, of the C. K. Priory, Edinburgh, (Grand Poet Laureate), was nominated Procurator and Representative from this Priory, before the Grand Conclave of Scotland.

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## IRELAND.

DUBLIN.—GRAND LODGE OF IRELAND.—The members of this body, in conjunction with many of the metropolitan Masons, celebrated the festival of their tutelary saint on Tuesday the 27th of Dec. 1836, at the Commercial Buildings. At five o’clock, the Duke of Leinster, G. M., opened in ample form, when Sir Coghill Coghill was raised to the rank of S. G. W., and the Hon. Richard Westenra was installed as J. G. W., and after being placed in S. received a salutation.

The *formula* used on such occasions was very adroitly gone through by the Grand Officers, who during the evening were most unremitting in their attentions. The reply of the G. M. of England, to a congratulatory address from the Irish G. L. on the merciful and providential restoration of his Royal Highness’s sight was then read, and received with

that feeling of Masonic warmth due to this illustrious individual's character and position.

An address from the Freemasons of Ireland to the Duke of Leinster, was presented by the D.G.M., expressive of their gratitude to his grace, for his exertions in the House of Lords, to legalize "in his own bright isle," the Brotherhood, and place it in the same position as the fraternity of Great Britain. A kind and gracious answer was returned by the G.M., truly Masonic in feeling, and distinguished by those sentiments, the fulfilment of which "in acts and deeds" so much endear his race to all those who have the good fortune to be acquainted with his sterling worth. At six o'clock the G.M. called the *labourers* to refreshment, when one-hundred and thirty of the order in full clothing, sat down to the good cheer, served under the immediate superintendance of the *maitre d'hotel*, Bro. Radley. Alderman Hoyte sat at the foot of the table. Amongst the Brethren present were Bro. Reevers, High Sheriff; Alderman Warren; Rev. S. W. Fox, G.C.; Hon. Fitzwalter Butler; Rev. J. A. Birmingham; Sir Richard Baker, J. W. King,—Hyndman and Drummond, late High Sheriffs; Rev. Tho. Carmichael, Dr. Smyth, Surgeon Wright, Dr. Leeson, &c. &c.; besides several barristers and clergymen, visitors, who, in the course of the evening, gave a most gratifying account of the Order's prosperity during the past year, it having increased under the divine blessing in the number of respectable, intelligent, and pious personages in the rural districts. The cloth having been drawn and a thanksgiving offered up to the "Father of light" by the Rev. Thomas Flynn, the G.M. proposed "The King, Patron of Freemasonry," and which was drunk with the usual honors. Bro. Herbert sang the Masonic solo, and with Bro. Sapiro the duo parts of the national anthem; Bro. Jones returned thanks on the part of Lodge No. 2, Major Westenra for No. 6, Bro. Brown, for Lodge No. 100; W. H. Wright, for the Leinster Lodge, No. 141; the Rev. Mr. Birmingham, for the Victoria Lodge, No. 4. On the Lodge of St. Patrick, No. 50, being given, Bro. O'Connor spoke nearly as follows:— "M. W. G. M. as Master elect of Lodge 50, that has just been honored by your notice, it becomes unexpectedly my duty in the absence of the W.M. to convey to your grace my deepest sense of gratitude for the very kind manner in which it has pleased your grace to introduce my Lodge, and to thank the Brethren for the fraternal response with which they received it. I feel a pride in assuring your grace, that the body of which I am now the humble organ yields to no other branch of the Order, in deep devotion to the principles of Freemasonry, in due allegiance to that throne where you preside with so much honor to yourself and advantage to the Craft, and that we entertain personally for our G.M. the most affectionate regards. We feel, in common with the whole Masonic body of this kingdom, how peculiarly felicitous we are in having the supreme power vested in one so eminently qualified by his high attributes to support, to adorn it. We know you, my Lord Duke, to be a Mason not only in word, but in deed, who through the conflict of angry elements keep the even tenor of your way, practising the broad philanthropy which is the proud basis of our Order, breathing peace, love, and harmony through all the walks of life, from the court where you are beloved to the humblest cottage on your own wide domains. I shall not stem the social current by any further observations, and beg to conclude by again expressing to your grace and this G.L. my deepest thanks for the high honour done to me and to the body to which I belong."

W. White, Esq., then rose and made an animated address, which he concluded by proposing the health of the Grand Master of Ireland.

The Duke of Leinster briefly acknowledged the compliment, after which he sung with much *naïveté* the Irish *buffo* song of "St. Patrick was a gentleman," written by the late Bro. Tolekin, of Cork. Amongst the toasts enthusiastically received were those of the healths of the Marquis of Kildare, the Duchess of Leinster, the D.G.M. the noble Chairman emphatically expatiating, and with merited justice, on the Masonic zeal and private excellence of Bro. White. Bro. Wilkinson of Lodge No. 2, presided at the pianoforte; and several glees, duets, and solos by Bro. Brough of No. 50, Bro. Herbert of No. 2, P. M. Deane of No. 4, and Signor Sapio of Lodge 50, were given with a correctness creditable to their musical and vocal skill.

At "the midnight hour" the meeting separated, after an evening past with the most perfect cordiality, and which afforded a strong manifestation of the increased and increasing strength and respectability of the Freemasons' Lodges in Dublin and its vicinage.

EXTRACT FROM THE GRAND LODGE TRANSACTION BOOK.

(Copy of Address to H. R. H. the Duke of Sussex.)

Dublin 27th Dec. 1836.

"To his Royal Highness Augustus Frederick, Duke of Sussex, Earl of Inverness, and Baron of Arklow, Right Worshipful Grand Master of Freemasons in England.

"The Address of the Right Worshipful the Grand Lodge of Free and Accepted Masons of Ireland.

"We, the Grand Master, Deputy Grand Master, Grand Officers, and other Brethren of the Grand Lodge of Ireland, approach your Royal Highness with joy and exultation at the boon granted to the Masonic Craft, by the *Great Architect* of the *Universe*, at whose creative fiat all things first were made, who, in the glorious manifestation of his power, has again bestowed on your Royal Highness the light of this sublunary world, of which you were so long deprived.

"Ever mindful of the blessings dispensed by him who said "let there be light, and there was light," who has withdrawn the veil of darkness from your sightless orbs as if it were his will the high decree should be kept perfect, and that your Royal Highness might be without blemish, and continue to inculcate the divine attributes *faith, hope, and charity*, into the hearts of the mystic Craft, over whom you have so long presided with advantage to them and credit to your Royal Highness.

"We of the mystic Craft in union with our *British Brethren*, rejoice that the Masonic Star of England has again arisen into noon-tide splendour, and that your Royal Highness can again behold the glorious light of day.

"That your Royal Highness may long continue to enjoy that blessing for the good of the Masonic Order, and the benefit of the nation, is the fervent prayer of your Royal Highness's Brethren in Ireland."

(Signed)

Copy of H. R. H. the Duke of Sussex's answer to the Grand Master, Deputy Grand Master, Grand Officers, and Members of the Grand Lodge of Ireland.

"My Lord Duke, most Worshipful and highly esteemed Brother—I hasten to express to you as Grand Master of Ireland, and through your

Grace to the Brethren who compose the Grand Lodge of Free and Accepted Masons of Ireland my sincere acknowledgments for the congratulatory address with which you have marked and welcomed my restoration to the blessing of sight.

“Every true and faithful Mason must be ready at all times to bend before the chastening hand of the Almighty, as well as to adore and magnify his goodness and his mercy.

“During the progress of my disorder, my heart was cheered, and my sufferings were alleviated through the divine favour, by the consoling attentions as well as by the kind sympathy of my friends, and now that the same gracious Providence has been pleased to remove the veil of affliction, and to bring me back to the enjoyment of life’s choicest treasure, the happiness which I enjoy is increased in a tenfold proportion, by the numerous and affectionate addresses which I am proud to have received from those who were distant, as also from those who were near.

“And now, my Lord Duke, whilst the opportunity is thus favourably afforded me as a Brother of our ancient and venerable Order, I avail myself of it to communicate to your Grace, my entire satisfaction at hearing of the distinguished exertions which you had made in the last session of Parliament during the progress of a bill in which the interests of our fraternity in Ireland were concerned. My unfortunate malady rendered me at that time wholly incapable of seconding, as I otherwise most gladly would have done, both by my voice and my vote, your zealous exertions, nor did any one more sincerely rejoice than myself at their proud success.

“In conclusion, I must further assure your Grace that so long as I shall continue to preside, by the wishes of my Brethren, over the Fraternity of Free and Accepted Masons in England as their Grand Master, I shall always endeavour to promote by every means in my power the best understanding, as well as cement and strengthen the bonds of affection between the respective Grand Lodges of our Fraternity, and among all our Brethren in the threefold division of that mighty empire which is placed under the dominion of our Gracious Sovereign, who is at once a Brother, and the Patron of our Craft.

“That you, my Lord Duke, the Grand Master, together with all the Brethren under your rule and guidance, may long enjoy every earthly blessing which the Great Architect of the Universe can bestow, is the sincere wish and fervent prayer of,

“Your Grace’s

“Affectionate Brother and sincere Friend,

“*Holkham, 16th Dec. 1836. (Signed,)* AUGUSTUS FREDERICK G.M.”

Copy of address to his Grace the Duke of Leinster.

“To his Grace Augustus Frederick Duke of Leinster.

“Right Worshipful Grand Master of Free and Accepted Masons of Ireland—The Grand Lodge of Ireland, fully conscious of your Grace’s unceasing endeavours to sustain the Order of Freemasons in this kingdom, approach your Grace to express our warmest gratitude for the Brotherly zeal manifested by you in behalf of the Order during the Parliamentary proceedings of the House of Lords in the late session.

“The opinion of the royal and illustrious head of the Order in England adopted and recorded by the Grand Lodge of England “that the truly

Masonic conduct of your Grace has upon all occasions endeared you to the Brethren, is the unanimous and reiterated feeling of the Grand Lodge of Ireland.

“As protector of our Moral Science, which so beautifully exemplifies *virtue* by the acknowledged integrity of your character, you were enabled in the full confidence of truth, to obtain those privileges for Irish Freemasons enjoyed by the Fraternity in England. It is an attribute of Masons to be loyal, but the happy result of your Grace’s exertions has taught them to consider loyalty a meed of retributive gratitude to a paternal and fostering Monarch.

“May the blessing of the Great Architect of the Universe continue to illumine your path through life, and may his dictates be the unerring guide of all your Grace’s efforts for the well being of the Order, is the fervent prayer of your Grace’s grateful Brotherhood of the Grand Lodge of Ireland.”

COPY of his Grace the Duke of Leinster’s reply, to the Right Worshipful the Grand Lodge of Free and Accepted Masons of Ireland.

“Brethren—I accept with most warm feelings of gratitude the address you have this day presented to me.

“If I had not used my utmost endeavours to obtain for the Freemason’s Order in this country, those privileges which our Brethren in England enjoy, I should not be worthy of the trust, now for so many years placed in my hands as your Grand Master.

“Most sincerely attached to the principles of Freemasonry, I am happy in having succeeded, being convinced that the Brethren are eligible for situations of the greatest trust, and yield to none of his Majesty’s subjects in their loyalty, to a paternal and fostering Monarch and Patron.

“May the Great Architect of the Universe continue to pour his blessings on all our undertakings.

“27th Dec. 1836. (Signed,) LEINSTER, Grand Master.”

THE SUPREME ROYAL ARCH CHAPTER OF IRELAND—assembled on the 15th of February, and went through the usual business and Quarterly Communications. Notice is given to all subordinate Chapters, that the regular meetings of the S. G. C. of I. are to be held at the Grand Chapter Rooms, College Green, Dublin, on the third Wednesday in February, May, August, and November, in every year, at which meetings, Country Chapters may be represented under their respective Seals, when the proper Officers cannot attend.

On the First Monday in January, Lodge No. 2, assembled in *La Grand Salle*, College Green, for the transaction of business. Several respectable names were added to their list of members, and the following Brethren inaugurated as officers for the ensuing six months—John Jones, W. M.; Brother Carleton, S. W.; Brother Conroy, J. W.; Brother Sapio, S. D. and Brother Higgenbottom, J. D. At six o’clock, an *adjournment to the dining room* took place, in which the usual round of toasts were drunk. During the evening several good speeches were made, and excellent songs given by the professional gentlemen belonging to this Lodge, which we believe completed its centenary in the year 1833. A very splendid snuff box attracted general admiration, and which was presented to Brother Antonio Sapio, by the “London Private Amateur Catch and Glee Club,” on their tenth anniversary, as a testimony of the esteem and gratitude of its members, for his valuable

assistance in the exertion of his professional skill since their formation. The manner in which Brother Murphy's health was proposed and received, shows how justly the services of this zealous Mason are appreciated.

The first half yearly meeting of Lodge No. 50, was held on Thursday the 19th of January; business proceeded in the following order—ballot for members, payment of dues, installation of officers, initiations. The Brethren expressed themselves much pleased with the taste displayed in the selection of the new ornaments, collars, Wardens' vests, &c. provided from the funds of "FIFTY," for its exclusive meetings. They have been chosen and designed by Brother Baldwin, "a jolly tar," who has already earned a high reputation in the annals of our ancient Order, and who has recently received a substantial proof of respect from that *practical* and enthusiastic Mason, Brother Brown, W. M. of Lodge No. 100, who presented him with a collection of beautiful tools for working. Although some might imagine that the sameness of such subjects would produce monotony, the contrary is the fact, for many different accessories are thrown into each department, so that a striking variety exists throughout all. At seven o'clock the new Master, Thomas Forest O'Connor, Esq., led the way to the *Salle à Manger*, where he presided in a cordial and courteous manner, consulting the ease and happiness of those around him. The Wardens, Captain Stritch and Brother M'Nally occupied their proper positions. The meeting was enlivened by the admirable singing of Brother Searle, No. 8, London, and Messrs. Sapio, Magee, Herbert, Quinton, Clements, &c., and the *piquant* imitations of the veterans of the Irish stage, Fullam, Williams, Philips, &c. by Dr. Leeson, a newly admitted Brother, contributed much to the *clat* of the entertainment. Its pleasures were also particularly heightened by a new trio and chorus, "O! Wild Sweet Harp," composed by Brother John Smith, Mus. Doc., and which was sung on this occasion with an accompaniment on two piano fortes, by the Author and Brother Conran. In this, as in "God save the King," the full rich volume of Doctor Smith's splendid voice triumphed successfully over the difficulties arising from the prevailing epidemic—influenza. Brother Brough (who is again going to America) sang several songs, with his accustomed energy. We sincerely wish him that success he so deservedly merits. In Ireland he has "won *golden* opinions," and we can say from experience, that the more he is known, the more will his social and professional talents be appreciated. We trust however, that his enthusiastic admiration of the Americans will not induce him to reside permanently in the "new country." An extemporaneous performance, and some of the "soul subduing melodies" of Erin, were played by Brother Conran, in whose exertions the lovers of genuine harmony, could have heard sounds:—

"Which might seize the prisoned soul, and wrap it in Elisium."

On the whole, we have seldom witnessed so many gratifying demonstrations, and such an assemblage of various talents—when the usual sentiments had been quaffed from

"Cups that cheer; but do not inebriate,"

and the *customary* collection for charitable purposes had been made, the Lodge closed, the acting Chaplain, the Rev. Thomas Carmichael, pronouncing a parting benediction. At eleven o'clock, the W. M. gave "healths, hoines, and good night—happy to meet, happy to part, and

happy to meet again," after which he retired, followed by the majority of the meeting—however a few *bon vivans* prolonged the mirthful moments until "High Twelve."

The anniversary of the Duke of Sussex's birth day was selected by the Victoria Lodge, No. 4, for the ceremonial of inaugurating its officers. J. W. King, Esq. W. M. ; Joseph W. Geeson, M. D. S. W. ; Brother Keene, Surgeon Dentist, J. W. ; James Hines, Sch. of Trinity College, S. D., and Robert Ruskell, Merchant, J. D. The attentions of the Brethren were profuse and pointed, and the visitors received with a cordial welcome.—"Father Tom" as usual catered for their comfort, and exerted himself generally to excite the social sympathies of the meeting. At six o'clock, the dinner was placed *sur le table*, to which about thirty-five sat down, after grace *Non nobis Domini* was chanted by the musical Brethren, amongst whom we recognised Mr. Alexander Lee, *Directeur* of the Abbey-street Theatre, who sang some of his own compositions with much sweetness. After the Masonic toasts, and the "Female Orphan School, encrease to its means, and decrease to its objects" had been given. Past Master Tenison, of Lodge No. 50, requested permission to propose the health of a kind and obliging friend, one who in his private character was altogether estimable, and who in his public capacity had exerted his energies and attainments in the cultivation of that Masonic spirit and discipline which was so well calculated to "promote peace upon earth, and good will amongst men," and which taught us not only to revere the laws of the land, but the edicts of our Creator, making us mindful of our present, and our future welfare. Brother King's conduct on that evening, was such as might have been anticipated from his general character, and he (Bro. T.) was certain, that so long as he retained the high station of Master of the Victoria Lodge, his actions would be such, as to show how deeply at heart he had the interests of their Order. He therefore proposed the W. Master's health.

Glee—"Old King Cole."

About ten o'clock the Lodge closed, after which Past Master Deane was called to the chair. Amongst the toasts then drunk, was the health of P. M. Keck, who at all times deserves praise, for the manner in which he discharges his Masonic duties. Brother Hines then proposed the health of Brother Quinton, the first Master of No. 4, detailing in a very felicitous and humourous manner, the part he understood to have been taken in the resuscitation of this rapidly rising and respectable warrant, by "the Three Tom's of the Victoria"—Tom Wright, Tom Quinton, and Tom Keck. Soon after the Brethren seperated, the evening passing off with harmony and right feeling.

A grand jeweller and grand organist are forthwith to be appointed to the institution in Ireland. This is as it should be.

MARK MASTER MASONS, *February 17*.—A congratulation for conferring the degree of M. M. M. was this evening holden under warrant No. 2. The meeting was numerously attended, as several respected members of the Grand Master's and other Lodges had expressed their anxiety to be matriculated. At eight o'clock the chair was taken by John Norman, Esq. P. D. G. M. , supported by Brother Carlton, as S. W. and Brothers Roe, Keene, and Emerson, as Grand Overseers. It is about six years since the Order of Mark-Masonry was first received in this city from the United States of America, through the medium of the D. G. Secretary of Ireland, and by him presented to his Mother Lodge No. 2, which still con-

tinues to confer it on such of the Brethren as are distinguished for their Masonic zeal and moral worth. The ceremonies of this beautiful degree, which is the connecting of the Masters with the Arch, were gone through on the present occasion by Brother Fowler, with his usual correctness, and who communicated to the assembled MARK-MEN the pleasures to be derived from a thorough acquaintance with the pure principles of Freemasonry, impressing on them at the same time, not to lose sight of the solid advantages which can be attained not only by the *knowledge*, but by the *practice* of those obligations which are so well calculated

“To make man like that which is good.”

The names of the Brethren who were initiated on this evening were Brothers Forster, Wauchob, Meade, and Norman, of the Grand Master's Lodge; Brothers M'Nally, and Higginbotham, of No. 2; Brothers Barry and Parr, of No. 4; Brothers Tenison, Bate, and Rev. Thomas Carmichael, of No. 50; all of whom on approval of their works were severally raised to the degree of M. M. M., and saluted accordingly. Br. Tenison was admitted under complimentary circumstance, as if he had been an *original* member of No. 2, and the simple yet beautiful insignia of this Order has been presented to him by the Rev. Brother Carmichael, as a *mark* of his private friendship, and an appreciation of his Masonic services. From the earnestness exhibited by Brother Murphy, and the members of No. 2, we think that ere long this Lodge will be found one of the most valuable auxiliaries in the Irish capital in diffusing the universal light of Masonry.

At a recent meeting of the Council of the Masonic Female Orphan Asylum, held in Hamilton-row, Mrs. Jamar was elected School-Mistress, vacant by the death of Miss Mary Jonquine, who conducted herself during the long period she held this appointment with exemplary attention.

LODGE No. 50.—'Tis said that the members of this Warrant contemplate giving another ball and supper early in the spring, and that the committee already named for the purpose of considering such a measure is composed of a majority of the activity and intelligence of the institution, thereby proving irrefragably that “FIFTY” is now as anxious as ever for the display of its Fraternal feelings and munificent hospitality—gratifying as it would be to witness a repetition of the splendid balls given on former occasions by the Brethren of this Lodge, yet we hope that no *particular* branch will originate any entertainment that may by possibility interfere with the GENERAL BALL, (including all the Lodges) which we have heard will be got up this season by some of the higher functionaries of Freemasonry.

CONNAUGHT.—After an absence of three years from his native land, the Marquis of Sligo, G. M. of this province, and Past G. S. W. of Ireland, arrived at Westport House on Wednesday evening the 21st of December last. The greatest enthusiasm prevailed amongst upwards of five thousand persons, who accompanied his lordship through the demesne and town, which was brilliantly illuminated. The noble marquis actuated with the true spirit of that “*science*” which was

“Given to the world to spread religious sway,

And pour o'er many a land the mental day.”

placed in the hands of the Protestant and Roman Catholic clergymen 300*l.* for distribution amongst the poor, to which it must have been of infinite relief to them during a period of almost unprecedented privations.

MASONIC GOD SAVE THE KING.

*Composed by Br. John Fowler, Deputy Grand Secretary of Freemasons in Ireland, and adopted as their Charter Song.*

God save our noble King,  
William the Fourth we sing,  
    Long live the King:  
Send him victorious,  
Happy and glorious,  
Long to reign over us;  
    God save the King.

Hail Mystic Light divine,  
May'st thou ne'er cease to shine,  
    Over this land:  
Wisdom in Thee we find,  
Beauty and strength combin'd,  
Our King and we are joined,  
    In heart and hand.

Come then ye Sons of Light,  
In joyous strains unite,  
    Let us all sing:  
May he live long to be,  
In love and unity,  
Patron of Masonry,  
    God save the King.

SONG.

*Composed by the late Br. Victor Hervieu, M.D., P.M. 141, and member of the original Chapter of Prince Masons of Ireland.\**

Whilst drowsy mortals yield to sleep,  
Or wretches toil to hoard,  
We meet, and treasures rich we reap,  
At Masons' festive board;  
(Chorus.) For social joy combines,  
    With rosy wine,  
    And wisdom's law refines  
    Our thoughts divine.  
With us the hours in sportive round,  
Forget the passing night,  
And mirth with friendship's chaplet bound,  
Inspires us with delight.  
    For social joy combines, &c.  
The brightest gems of pleasure's crown,  
Are here by wit refined;  
And smiling Bacchus joins to drown,  
The cares of human kind.  
    For social joy combines, &c.  
Then let us join both heart and hand,  
For here's our charter toast:  
May peace and plenty bless the land,  
And friendship be our boast.  
    For social joy combines, &c.

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\* This was expressly written for the Prince Mason's Chapter.

MASONIC FESTIVAL.—The celebration of St. John's day by the Brethren of our Kilkenny Masonic Lodge, 642, on the 27th December, was observed with all accustomed forms, and the mystic ceremonial of installing the Worshipful Master and other officers elect, was conducted with due solemnity. We shall not here be thought to speak too strongly of the influences of Freemasonry, in the moral government of society, when it is considered how powerful an agent it has ever been, within its sphere of action, in the support and propagation of those great religious principles on which it has been constructed. In an ancient "Charge" which we had annexed to the published By-laws of this respectable Lodge, the spirit and design of Masonry are so well defined, and its leading duties so very forcibly inculcated, that we shall on an early occasion be happy to give the document additional circulation through our columns.

At half past six o'clock about thirty of the Brethren assembled at the social board. The very judicious arrangements of the evening greatly conduced to the comfort, order, and good fellowship of as joyous an assemblage as ever met on any similar festivity.

The usual series of Masonic toasts were given with "all the honors," prefaced in each case with a suitable introduction, by the W. Master, towards whom the kindest regards of the Lodge were repeatedly manifested during the night.

Three of the noble House of Mountgarrett are members of Lodge 642. One of them, T. Butler, Esq. was present.

Some capital songs were sung in the course of the evening, and the happy party broke up at twelve o'clock.

To the excessive severity of the weather, we learn, is to be attributed the absence of several members of the Lodge anxious to have availed themselves of the festivities of the evening.

By the kindness of some of the Brethren we were enabled to view the Lodge Rooms before dinner, which were brilliantly lighted up. The dinner room was very appropriately decorated with banners of the several Orders of Masonry, suitably inscribed, which produced a striking effect.

It is with infinite satisfaction that we are enabled to announce on the best authority, the still increasing prosperity of this ancient Lodge, which occupies so very high a place amongst the provincial institutions of the Order in Ireland.—*Abridged from "the Kilkenny Moderator."*

The Brethren have taken a hall for themselves that they may work with the strictest discipline.

GALWAY.—*Lodge 9.*—"Three years since we could hardly make a Lodge, and now we muster nearly all the rank and respectability of this populous town. We have memorialised the Grand Lodge (sixty-one of us) requesting to be constituted into a Provincial Grand Lodge."

CORK. No. 1—"Two years from the time I write, scarcely twelve of us met, we now are sixty strong, and have also opened a Royal Arch Chapter. We intend also to apply for a warrant to open a Knight Templar Encampment. The Review "has greatly contributed to awaken us from our slumber."

## FOREIGN.

GUERNSEY.—*Lodge of Loyalty, No. 292.*—We are in motion, but sadly retarded in our movements for want of a Provincial Grand Master for the Channel Islands. If a Grand Chaplain were appointed to preach occasional sermons, they would be productive for the Schools and for the projected Asylum. The benefit that would arise from an efficient well-constituted Provincial authority, would restore confidence and activity, the want of such a local power is best shown in the small return of Lodge dues.

JERSEY.—*Extract of a letter.*—“A little more zeal among those who have time, but who lack inclination to set a good example, would be very advantageous to us here. Can you not devise some means to stir them up that we may be enlightened.”

[We quote the extract as best suited to the writer's object; if inclination is really wanting words are but waste of time.—ED.]

MALTA.—Freemasonry is advancing much to the credit of the Brethren, the Provincial Grand Master in a very praiseworthy manner will not appoint a Deputy, that he may not himself have an excuse for neglecting to perform his duties in *propria personâ*.

CAPE OF GOOD HOPE.—*Cape Town, Nov. 18, 1836:*

## MASONIC NOTICE.

*It having been proposed, by our Brethren in England, to erect and endow,*

AN ASYLUM FOR AGED AND DECAYED FREEMASONS,

*A Subscription has been opened, under the Sanction of the Rt. W. Prov. Grand Master, for the*

## VOLUNTARY CONTRIBUTIONS

*Of South Africa, in aid of that desirable Object,*

*Subscriptions will be received by*

*The Hon. J. B. EBDEN, } Cape Town.*  
*W. GADNEY, Esq. } }*

*And by*

*W. M. EDYE, Esq. Graham's Town.*

*By order of the R. W. Prov. G. Master.*

*W. GADNEY, P. G. Sec.*

GRAHAM'S TOWN.—We are pretty much as usual, recent circumstances have obliged us to delay our donations to the Fund of Benevolence for a time.

## INDIA.

MAJOR MACDONALD — We offer our fraternal regards to our excellent friend, and congratulate him and his lady on their safe arrival in India. His communication is most welcome part of it appears in the present number, the remainder is delayed, as a "general article" bearing on the same subject has been for some time under consideration. Our private letter and this acknowledgement will probably reach the Major at the same time.

P. S. (Bombay) We recommend that certificates unclaimed for four years should be returned by a careful hand to the Grand Secretary's Office in London, a schedule thereof being previously taken.

MADRAS.—Lodge of Perfect Unanimity, Masonry is in the whole in a satisfactory state.

BOMBAY.—*Calabah, Orthes, Lodge, 445.*—This Lodge which is held in his Majesty's 6th regiment of foot is working in the East; the distance at which the Brethren are stationed, renders intelligence extremely difficult, and we hope, as there appears some promise of fixed quarters, that they will now be enabled to profit by the experience of Brother Crofton, whose laudable anxiety to obtain Masonic information when in England, has not escaped our recollection; Bro. Horrocks has succeeded Bro. Horne, as Master of the Lodge.

Lieut. John Home has been elected W. M. of the Lodge, and the words "Good Report" apply to the discipline and practice of the members.

ALLAHABAD.—550.—"Good report" also.

DINAPORE.—The accounts of the Masonic transactions in this district are very promising.

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QUEBEC—AND THREE RIVERS.—"In this remote distance from the Grand Lodge, there is an anxious wish to promote Masonry, and the appointment of a Provincial Grand Master would greatly aid us; we have recommended a distinguished Brother in every way eligible to fill such office. In general our report of dues, and transactions are satisfactory, considering our want of means to increase the one, and to render the other more interesting."

## UNITED STATES.

It appears by the public papers that Governor Ritner of Pennsylvania, has been amusing himself in writing a long tirade against Freemasonry, and has sent the same as a message to his State; also that some active and talented citizens, candidates for the State-senate, have fallen under the displeasure it seems of those who oppose Masonry. These symptoms of indiscretion and prejudice, are but feeble evidence against an Institution which will continue to exist as long as the great social compact of mankind is worth preserving. We regret that not having received a copy of Governor Ritner's message, we cannot lay it before our readers.

## REVIEW OF LITERATURE.

*Church of England Quarterly Review*. No. 1. Pickering, 1837. In external appearance there is a form and ceremony about this Quarterly which betokens inward meaning, it embodies high claims to enlarged patronage, and associates willing minds to examine fair pretensions; the contents of its twelve articles are generally of a polemical nature. The introductory bow assumes an unfamiliar air, and does not therefore very gracefully herald us onward. It is what many would term bold, but what the man of reason would consider as wanting the spirit of "inward grace." We are not sticklers for the "soft and silky" style, but we confess a preference for an honest and liberal construction of leading principles. The Oriental linguist will find much to admire, and he will probably be fascinated by the paper devoted to the Syriac, &c. &c. The attack upon Lord Brougham, (for the disquisition on "Natural Theology" is nothing else) is a failure and totally unworthy of the object which should have been most prominent in a *Church of England Review*. The editor we trust will be more careful in future. We are not quite certain that the church itself will be aided by the liberal abuse of public measures recently enacted; critical examination would have been more severe than the mode adopted. "The character and progress of religious poetry" is highly interesting, and is intended we should suppose to be the first of a series of articles very likely to uphold the character of the new claimant for public approbation. Sir Walter Scott follows in the form of "recollections," and although not with the general force and energy that becomes him, rather aids than detracts from the interest of the whole.

There is considerable talent with a great spirit of earnestness about the new competitor, and if there shall grow about his brows a kindlier spirit it will give to his talent a priceless value, which even those most intimately connected with the church will not the less appreciate, because such spirit is the surer, nay, the only influence that should be exercised. Industry and skill in writing is shown by the healthier mode influencing the heart.

*Signs and Symbols of Freemasonry, (given in twelve Lectures.)* By the Rev. G. Oliver, D.D. Sherwood. We are happy to see a new edition of this admirable work; its republication affords a double cause for gladness, that of the assured reward of the learned author, and of the no less assured circulation of the book throughout the Craft. This edition must supersede all others; in as much as it is enriched with a great number of new and curious notes, a new fringe of sterling gold to the rich web of the original work. We greatly err if to a perusal of this work many of the hereafter initiated will not attribute their first step in Masonry.

*Letters to the Right Hon. Lord Brougham and Vaux.* By Sir A. B. Faulkner. Macrone.

These letters give "rambling details of a tour through France, Switzerland, and Italy," in a light, piquant, off-hand way; and though the subjects treated upon after the labours of the many tourists have not the

gloss of novelty, they are nevertheless discussed by the writer in a highly intelligent and critical spirit. He has the art of putting common-place trifles in an attractive light, and of giving a freshness to matters of every day occurrence.

*Objections to the Ballot answered, &c.* Hooper. Those who mingle with their thoughts stirring political considerations, and who in these impressions either favour or object to the ballot, should read this very useful pamphlet. It is a spirited collection of powerful arguments from the writings and speeches of eminent men.

*Mill on the Principles of Toleration.* Hooper. Truth and knowledge are conspicuously displayed in this little tract; as the foundation of moral duty the philosopher may find advantage in the perusal of what is calculated to impress the general reader with peaceful but energetic truth.

*Coulson on the Disease of the Hip Joint.* 4to., with plates. The careful accuracy with which our author has pursued his investigation, and the easy manner in which he has communicated the results of that investigation are both creditable and satisfactory, for if we take the liberty to hazard an opinion that he is occasionally hypothetical in his reasoning, such opinion will by no means detract from the value of his work; we believe most authors however talented have a leaning the same way—neither is the ingenious manner in which he alludes to deficient locomotion in contrast with powerful secretion to be disregarded; what to those who have had an opportunity to judge, may appear a novel argument, Mr. Coulson announces to be the result of observation—hence its importance and value.

The work is divided into seven chapters, embracing the several points of the subject treated of, viz., the anatomy and physiology, cause of disease, pathology, morbid anatomy, symptoms, disease and treatment. In each of these chapters, Mr. Coulson has given evidence of a highly cultivated mind, and the work has the same merit with his former works, of possessing sufficient freedom to be read with interest by the heads of families, to whom as a treatise it addresses itself with perfect propriety, while the professional reader will derive all the advantages, which the practice, observation, and judgment, are so well calculated to afford.

*A Companion to the Medicine Chest.* By John Savory. Churchill. The preface to this unpretending little work is happily written, and as the author very properly offers it to the notice of the traveller, and those humane characters who residing at a distance from professional aid, are often called upon to mitigate if possible the misfortunes of disease and poverty, we have carefully examined our author's "companion," and find it to be, not only what he has professed, but that it contains a condensed arrangement of valuable information, carefully written, and admirably adapted to the class of readers for whom it is intended. We can almost fancy ourselves under the care of some maiden sister or daughter of a country friend, whose benevolent feelings may have been prompted to step forward to our aid, and we mentally thank Mr. Savory for the pleasing manner in which he has directed their efforts.

*Observations on the Preservation of Hearing.* By John Harrison Curtis, M. R. I. &c. Renshaw.—Mr. Curtis surely was not serious when in his preface to this abridgement of his own production, he stated that many are of opinion that such a course is *infra dig.* In his own case

it is clearly proved that a condensed summary may be at least as interesting as the more elaborate work, and it has this advantage of coming within the means and the comprehension of all. The blessings of sight and hearing are denied to so many that every effort made on the behalf of those who are, is a benefaction upon mankind; and if the present *vade mecum*, be somewhat egotistical, we only wish we could with equal truth announce our own right to claim, with the author, the approbation and gratitude of the very many to whom he has, under Providence, been so serviceable.

*Curiosities of Medical Experience.* By Dr. Millingen. Bentley. Here we have a good gossiping book, full of curious matter, to be combed at a leisure hour, bit by bit, to be put down and taken up again, and to be still enjoyed. In truth, the doctor has got together an extraordinary batch of curiosities. We have a list of the fattest men, the leanest men, oldest men, the tallest men, and the shortest; no giant is forgotten, not a single dwarf is looked over. We can recommend Doctor Millingen as a most pleasant companion for those hours dedicated by our friends to light reading.

*Impressions of Italy and other Poems.* By Lady Stuart Wortley. Saunders and Otley. The noble poetess has gratified the world by this effusion of her muse, sweet indeed are many of the poems, and some are sad yet sweet; we have not space to do justice to the many blossoms which grace the volume, and having nearly reached our own limits we shall close with her Ladyship's last poem.

#### HUMAN LIFE.

- “ A darkness and a light,  
A silence and a sound,  
A weakness and a might,  
A vastness and a bound ;
- “ Such, such is Human Life,  
With its contrasts and its change,  
With its trouble and its strife,  
Wild, startling, dim, and strange.
- “ A war within—without—  
A hurry—a delay—  
A certainty—a doubt—  
A slavery and a sway.
- “ A fulness and a void,  
A substance and a shade,  
Hour after hour destroyed  
By the progress it hath made.
- “ A whirlwind and a calm,  
An idlesse and a task,  
A poison and a balm,  
A vigil and a masque!
- “ Such, such is Human Life,  
Say, rather, Human Death !—  
’Tis one agony—one strife—  
From the first to last of breath !”

*The Outcast.* Simpkin, Marshall, and Co. If a man be in love with misery it may be well to read the “Outcast;” peradventure there may

be those with whom gloominess and misanthropy are welcome associates, in such case we unhesitatingly resign to them the task of examining into the recesses of as dark and despairing a scene of misery as could be written. So dismal is the subject as to obscure the few gleams of poetry that would escape if they could, and which appear as if by accident merely to make the "darkness visible."

*Picciola ; or Captivity Captive.* Colburn. Rarely, indeed, does the modern French press contribute so pure and beautiful an offering to literature as *Picciola*. The sentiment is of the highest yet of the simplest kind, addressing itself to all. Nothing can surpass the delicacy of the story, in which a sceptic is awakened to a sense of the Providence about him, by the contemplation of a flower springing up between the flag stones of the court yard of his prison. The hand of a master is present throughout the book ; of which, we hope, we have said enough to send our readers to its pages forthwith. The fortunate author, for he, indeed, is fortunate, who produces such a work that must become a household thing among all men—is M. de Saintine. The book is most felicitously translated.

*Napoleon in Council.* Whittaker. This is the work of Baron Pelet (de la Lozère), member of the Chamber of Deputies, and late minister of Public Instruction. We owe the translation to Captain Basil Hall ; which, we doubt not, will become a popular work with all who seek to know the real character, and it is being slowly yet faithfully developed. Of Napoleon in the work before us, the Emperor is very often a very common person ; we see him descending from his high estate to act the charlatan. The morbid cravings which he exhibited for the pomps and vanities of legitimacy are displayed by the Baron with a terse vivacity. The work is a capital companion to Bourrienne.

*Bentley's Miscellany.* Nos. 1, 2, and 3.—We hail our contemporary as a spicy addition to the monthly fare on our library table. Boz and Cruikshank, in themselves a host, are surrounded by the crack spirits of the day. One of the best contributors, the Rev. W. Hamilton Maxwell, the author of "Stories of Waterloo," ranks in the highest degree of Irish Masonry—he ought to send us an article for our own Quarterly. The success of Bentley's Miscellany has been great, as it deserved to be.

*Sketches of a Summer Trip to New York and the Canadas.* By D. Wilkie. Sherwood. "The poor man's country." So writes our author of the Canadas, and were there no other theme to interest us this would be sufficient. A second home for him who is expatriate from the "fatherland" is an object important to thousands, and the traveller's tale is welcome to him who may be destined to follow his steps and to benefit by experience. The accidents of a voyage, the delicacies of sea-sickness, and the last-log, at length bring our voyager to New York. The scene is extensively pourtrayed, stories, customs, tales, intersperse the volume. The last of the *Oneidas* is well told. There are many flights of humour, and the reader will find many rencountres and Yankeeisms which have not been published. The visit to an old Scotchman, and the Scenes in Canada are written with ease and spirit. The sea scenes are pleasing, and the whole book is interesting.

*Dibbins New Spring Annual.* Haddon. Colchester. Our veteran Bro. is yet in his spring-time, the little annual contains many lyrical effusions, loyal songs, drolleries and sentiment in verse, with epitaphs and conundrums ; it is an olla podrida of wit, humour, and sentiment, to satisfy the most fastidious.

## TO CORRESPONDENTS.

M. M. We shall pause ere we reply; three months' will enable us to decide upon the proper course.

ALPHA. As no Mason should so *speak* to another of his friend, but as courtesy directs—so we will not *write* that which we do not consider to be fair.

ANTIQUITAS. A member enquires why, in the summonses, the W.M., H. R. H. the Duke of Sussex is styled the R.W.M.?

EXAMINER. The minute is curious—but we should advise a reference to the minutes of the Grand Lodge on or about the same date, when it may probably appear to have been a resolution of Grand Lodge that the W.M. of the Lodge of Felicity shall, for the future, wear a red Apron.

IMPARTIAL, is a partial writer; the Brother alluded to never expressed "a great anxiety" to be invited, but has been often very courteously requested to visit the Lodge by more than a dozen members—and he has as often "expressed regret" that various engagements have prevented him from availing himself of their kindness.

ETIQUETTE. Ball Stewards are entrusted with sufficient power to prevent any improper interference with the duty of the Master of Ceremonies, who can *omit* or *introduce* dances as he may see occasion for.

SCOTUS. The letter is inadmissible even with name and address.

G. H. The letter *shown* to the Editor cannot be noticed—to ensure attention a letter must be addressed in the regular manner.

BRO. PETER THOMPSON. His request shall if possible be attended to.

HIRAM, JUN. Why not give name and address?—both are due.

HERALD. Extract from records 3 Wm. IV. "By writ of privy seal dated 23rd Mar. 1833, John George Baron Durham was created Viscount, and Earl of the United Kingdom, as Viscount Lanuton and Earl of Durham."

DR. TYTLER'S PROBLEM IN NO. 12.—CLERICUS.—ALPHA.—L.—LATOMUS.—AN OLD MASON.—We confess our inability to supply the information, and having been thus candid, we invite some of our correspondents to aid our friends by a clear explanation, which we shall insert, or give proper reasons for declining. We can venture to promise that the Doctor will be as ready as willing to reply to any correspondent.

LATOMUS. The Ides of March are past—remember!

BRO. JANUS. What a signature! The circumstances were known, not merely guessed at—even the arrangement of the intended movement—the coquetry is amusing, but the question is now decided, and the quarantine being removed, the party as if with a "clean bill of health" can resume his place without a whisper as to the cause of his late absence.

C. B. We do *not* know if the Brother declined to second the proposition, but we *do* know that he was asked to do so.

R. S. The circumstances are highly honorable to all parties.

BRO. ELVERSON will perceive that we have availed ourselves of his communication.

ERINENSIS will find that we have anticipated him.

BRO. ROFT. GILFILLAN. The Knight Templar's Song will appear in our next; it came too late for our present number. We with pleasure correct an error in our last, viz. that it was Dr. Burnes, and not Dr. Brown, who proposed Brother Gilfillan to be "Poet Laureate" to the Grand Lodge of Scotland. We thank our friend warmly for his kind letter, and thankfully admit him "of our crew." Dinna forget, Brother—and now all hail to the muse!

BRO. TENISON. Has the scrap of paper reached you?

FATHER TOM. Bother us again and again.

BRO. BROWN. Have you received the parcel?

AN INNER GUARD. The "idea" of a motion to censure us, is not bad; we presume a copy of the motion will be sent to us, if so it shall appear to the utmost possible advantage.

A COUNTRY VISITOR. The Second Section at the last public night of the Grand Stewards' Lodge was worked by Bro. Rodgers, S.W.

BRO. J. N. FIRMIN's communication has been freely employed.

PHILO DRAMATICUS. The attendance of the Masons at Southampton Theatre, was in aid of two very deserving Brother Masons, who as managers had experienced severe losses by the depressed state of theatricals.

BRO. GEO. AARONS desires us to state that he has seriously considered of some few alterations in the Ceremonies and Lectures—but not being desirous of innovation, requests us to aid him as to the best mode of submitting them to the Craft. Had he not better consult with some half dozen leading Brethren of the principal Lodges of Instruction, and having obtained their sentiments, finally submit the case to the consideration of the Grand Stewards' Lodge?

**A PROV. SECRETARY.** We have repeatedly solicited from Provincial Grand and Private Lodge Secretaries accounts of any interesting proceedings.

**BRO. MESSENGER.** The communication came too late, unless as an advertisement, for which no order was given.

**LEGION.** The letter is postponed, a recent correspondence with the writer renders this the more prudent course.

**TEMPUS FUGIT.** We agree with our whimsical friend, and advise him to draw the attention of the Board of General Purposes to the propriety of recommending to the Craft at large that the hour named in *all* summonses, should be understood as the precise time at which business should actually commence.

**ENQUIRER.** Bro. Benjamin Aldhouse, P. Grand Tyler, who has passed his ninetieth year, was, we believe, initiated in Norwich. Bro. Robert Miller, the present Grand Tyler, was initiated at Windsor.

**AN OLD NORE MAN** need not be unhappy. If the boat cannot make a long voyage, there will be the less inconvenience to the Masonic crew. The Venus has been lengthened fore and aft, has been especially beautified, and promises to be as captivating as ever. At least so says Bro. Coe, her old admirer, who boldly declares she will lie along side the "Howe," on the excursion day, that the company may have the opportunity of boarding a man-of-war.

A **WIDOW'S** name and address are indispensable. It is a matter of surprise to us that we are not more frequently called upon to publish the thanks of many ladies who receive aid from the Benevolent fund; the name and address however would never appear.

A **BROTHER VOCALIST.** Many thanks for calling our attention to the subject—we suggest a trifling alteration in the last line of the stanza, which as it stood was anything but complimentary to the Grand Master.

*Fair Charity, hail! may we long at thy shrine  
A garland of love and goodwill intertwine!  
But how can we fail in our homage to thee,  
When our Prince is well known thy vicegerent to be!*

The words in the printed circular are

*When a Prince condescends thy vicegerent to be!*

**BRO. DR. BURNES.**—We very gratefully acknowledge the Fraternal courtesy of our distinguished Brother, and anticipate that when in Western India he will put into active practice the tenets and discipline in which he is so well versed. Our readers may expect a correspondence teeming with intelligence and interest.

**BRO. A. PEARSON (ED.).**—The obliging communication came safe and has been acted upon.

"**PILGRIM** "is of us"—to thank him for ourselves is now superfluous; but on the part of our readers we do thank him for his very valuable services. The "Pilgrimage to Torpechin" was too late—it will appear in our next.

**SCOTO-ANGLUS.**—We may have *appeared* to be unmindful of his kindness; but we have not really been so—Scoto-Anglus has zeal to give effect to important operations, and having a wee bit of "second sight" in regard to him, we forewarn that a time is approaching when that zeal will be called into active exercise, and if tempered by discretion will effect very satisfactory results—we rejoice in the prospect of his future success.

**VERAX**—We take the liberty to term the signature a *misnomer*—the Constitutions must be revised to a certain extent; the party who stands pledged does not press the matter at present from motives of respect and delicacy—Verax should be more courteous; want of temper does not convince.

**L. M. S.**—Conciliation is the word, and no other will do; was not the party instigated to resign?—if so, why urge the matter.

**ONE OF MANY.**—We *guess* to be one of few. Vexation and vanity do not greatly improve either speech or correspondence. The true nobility of Nature is unassailable, either by direct or secret influence—the one it confronts with ease and dignity; and it willingly grants time to those who insinuate unjustly, as well as to those who believe too readily—that the first may acknowledge their error, and that the latter may learn wisdom.

#### POINTS OF DISCIPLINE AND PRACTICE.

**ARGUS.**—A Master is presumed to be the best informed as to the business of the Lodge, and should summon in due time to perform such business; it is not decorous in any Brother to question the conduct of a Master unless he has infringed the law. Wardens and members should **STUDY** the Book of Constitutions.

**AN INSTALLED MASTER.**—The introduction of the "Royal Female" in the ceremonial is at least unnecessary.

A **MASTER.**—The Constitutions do not *positively* state that more than one Lodge of Instruction may not be held under *one* warrant; but the honest construction of the law is, that as more than one Lodge of Instruction is not required, so two were not contemplated; but particular caution and delicacy should be exercised in withdrawing permission without sufficient reasons being assigned.

**WARWICK 1, 2.**—The irregularities complained of are glaring indeed; but as we hear the Provincial Authorities are determined to suppress them, and to exercise the constitutional power, we shall merely thank our correspondents and applaud their vigilance.

LYNX overrates the circumstance; yet we agree with him upon the *impropriety* of any one but a Clergyman assuming the collar of a Grand Chaplain—even in private Lodges we think the office should be restricted to Reverend Brothers.

TYRO LATOMUS (329)—Is correct; the Constitutions do not provide for a “Master” of Ceremonies, and for obvious reasons—the office is that of “Director.”

A RED-APRON.—Decidedly not—a Lodge of emergency should be summoned forthwith, so that the *confirmation* may precede the *transmission* of the name to the Grand Master for his approval.

AN OBSERVER, BUT NO SPEAKER.—The Constitutions are very distinct upon this point—see Art. 6, p. 19; read the last paragraph attentively—Art. 10, p. 27 is equally clear, and implies that no motion, although notice may have been given in the Committee of Masters, can be entered upon after eleven—until lately we thought otherwise, and it is our duty to express a candid opinion that we were mistaken.

#### ARCH MATTERS.

H.—The omission of the name, and address of the writer is fatal to the insertion of the letter; this we especially regret, as although it severely censures the conduct of the Editor of this Review, yet contains some valuable remarks, especially upon dispensations to Lewises. We hope H. will dispassionately reconsider of his prejudice against us—we are of no party, unless when a Brother is unfairly treated, and then we are of his party—heart and soul.—H. we suspect is not a Royal-Arch Mason—he will however find the matter touched upon elsewhere.

AN ARCH MASON.—Companion Philipe is an excellent authority; also Comps. Hope; Fortune; P. Thomson; L. Thompson; G. Turner; and A. L. Thiselton, may all be consulted with advantage.

Z. H. J.—The subject is treated of elsewhere.

H.—The Committee of General Purposes have no power to receive notices of motion; not being a “Committee of Principals of the Grand Chapter”—they have have not a similar power with the “Committee of the Grand Lodge.”

J.—Enquires if the Entry-Book *should* be signed by such Grand Officers who do not enter the Grand Chapter? Assuredly not.

P. Z.—Read the proceedings in February, of the Grand Officers' Club (R. A.), and the answer is given.

#### THE ASYLUM.

BRO. DR. OLIVER.—Is our respected Brother aware how greatly he has inspired us by the words “go on and prosper?”—we will go on; and if blest with health will endeavour to deserve his future commendations.

BRO. EALES WHITE.—We cannot do even faint justice to our noble-hearted friend, whose zeal no difficulty can retard, nor any danger appal: the evidence of his pen and speech would form a delightful chapter, and we threaten him with the probability of attempting some day to inflict upon his patience what may be very agreeable to our readers.

SENEX is too sensitive—the observation, if made in the sense as interpreted, is very complimentary to the presumed forethought of the individual—we have carefully examined the list, and reverse the construction—there is certainly no security against misfortune, and some who are now in prosperity may bless the active exertions of such as do not disdain to encounter the misapprehension of their motives.

BROTHER HARRIS.—His letter appears; and we hope his personal exertions will not be wanting.

A PAST MASTER AND OTHERS.—In September the question of the Asylum is to come on; we hope the Brethren in their laudable anxiety to attend and judge for themselves, will postpone their “shooting excursions” till after the 6th.

*Books, &c., for Review should be sent as soon as possible after their Publication.*

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Advertisements, Prospectuses, and Catalogues, should be sent in as early as possible, either to the Publishers, the Printer, or to

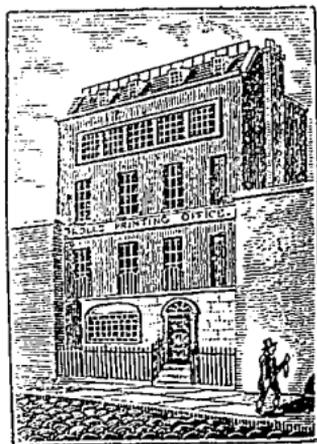
**MR. RICHARD HOOPER,**

11, Dyer's Buildings Holborn, who is appointed Agent and Collector for the same.

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All Newspapers containing Masonic Intelligence should be very *conspicuously* addressed to the Editor.

**☞ IT IS REQUESTED THAT ALL COMMUNICATIONS BE  
ADDRESSED TO THE EDITOR, POST PAID.**



# I N D E X.

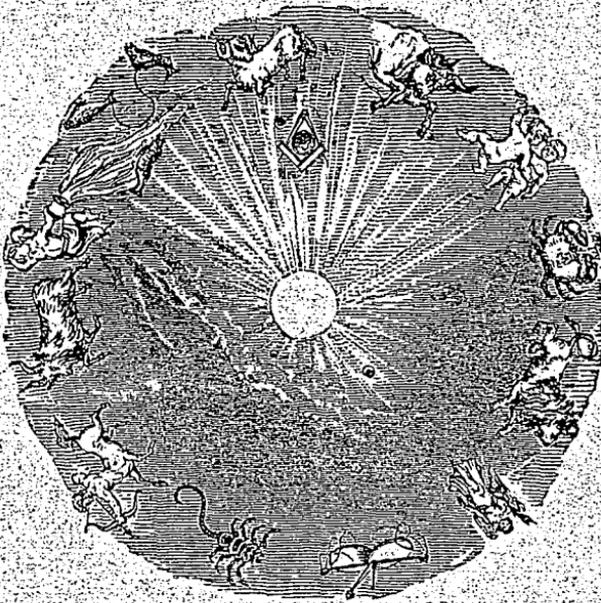
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