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## TO OUR READERS.

THE effect of our last address has, we are happy to say, been such as very much to encourage us in the prosecution of our labours; and if any reliance can be placed upon promises, those labours, aided by the support of our readers, will enable them and ourselves to redeem our pledges on behalf of the Charitable Institutions.

We are deeply indebted to our contributing friends for the continued exercise of their talents, and for the noble stand they thus make in behalf of the Masonic Review—it is a public cause—but the act of personal friendship, is most gratefully acknowledged.

Our accounts from Edinburgh and Dublin are most flattering to our self-love—we must study some plan of repayment—and deserving such fraternal evidence of regard under a trying circumstance.

A conclusive reason why we DARE NOT relax in our editorial duties at present is, that the Asylum will probably require its public advocate; and as we have accepted the retaining fee with our brief, we must e'en wait until the verdict shall be passed. On the recent postponement two hundred witnesses were all ready, and it is just possible that, as the trial is put off until next term, we may have to enlarge our brief in order to let in fresh evidence.

It has been suggested that if all Lodges, whether in London—the Provinces—or the Colonies, were to subscribe, the circulation would be permanently placed upon a sound basis—this suggestion has been made by several distinguished Masons, and in particular by a noble Brother.

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**THE SPENCERIAN COLLECTION.**—We are desired to state that a return of the pass-books under this title, with the amounts collected for the Asylum is requested as early as possible; as, until this is done, some important matters must of necessity be reserved.

**DRAMATIC COMMITTEE.**—We are also desired to state that arrangements are in contemplation to resume the labours of this Committee.

**PROVINCIAL GRAND LODGES of Devon and West Riding of Yorkshire;** we are also desired to announce the liberal contribution of twenty guineas respectively from each of these Provinces in aid of the Asylum.

**MR. W. SHERWOOD.**—We regret to announce the death of this much valued member of society, which took place a few days since, in his 62nd year. A personal friendship of upwards of thirty years, uninterrupted in its mutual good offices, has thus closed; and the firm friend and honest man, has left a void in the hearts of his family, which the remembrance of his virtues can only in time alleviate.

\* \* \* A Communication from No. 234 came too late for the present Number.

THE  
FREEMASONS'  
QUARTERLY REVIEW.

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SEPTEMBER 30, 1837.

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THE British empire is rejoicing in the advent of a new reign, and the nations of the earth behold with admiration a Maiden-Queen, surrounded with all the chivalry of her triple kingdom, encensing her diadem with a panoply of *wisdom, strength, and beauty.*

Does the Mason look unconcerned upon the eventful scene? No; a part and parcel of the whole, he, of the busy throng and with it, *enters heart and soul* into the general enthusiasm, and is among the most joyous and the most loyal. He is proud that "the Lady of England" is a Mason's daughter, and encourages the fond hope that his Youthful Queen will deign to become the Patroness of the Order.

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THE GRAND MASTER.

THE illustrious ruler of the Craft is, we are happy to state, in most excellent health, and enjoying the hospitality of his friend Lord Dinorben, with all the zest which renewed vigour and good spirits are calculated to inspire.

For this we are most thankful; as our protector, his pleasures are sources of pleasure to us; his anxieties we

know frequently arise from a desire to carry out into their fullest extent the effect and meaning of the principles of our Order.

In no former period of the Masonic career of H. R. H. have the great powers of his mind, and at the same time the well-known simplicity of his manner, been so conspicuously displayed as upon a recent occasion, when having convened the Grand Lodge, for the purpose of addressing his youthful Sovereign and relative, the Queen of England, upon her elevation to the throne, he entered upon the several topics connected with that important event.

The general points may be reported, and we believe they have been, with conscious rectitude; but the manner in which the Grand Master delivered his sentiments, the almost bursting emotion under which he laboured, and yet the chastened feelings by which he subdued that emotion, were as characteristic of the man, as honourable to the Mason. Much as we regret the want of power to do justice to the sentiments delivered, we are still most grateful to have the opportunity of recording them.

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#### GENERAL TOPICS.

THE finances of the Grand Lodge are prosperous; they fully admit of the loan to the Female School being effected without inconvenience; and it is satisfactory to know that the proposition has been confirmed without a dissentient voice. The proceedings of the Board of General Purposes evidence no other dereliction than on the part of some Provincial Lodges, a forgetfulness to remit their dues; but, as the question is likely to be brought under consideration, we trust the several parties will see their error, and take measures to remove the probable protest against their credit.

A Minor or Weekly Board of Benevolence has been

commenced, by way of probation. Its object is to receive petitions from qualified Sojourners immediately, without subjecting them to the delay occasioned by waiting for the Monthly Board. This assuredly is an improvement upon the general principle; for in many instances the applicant has had to wait for several weeks; and when he has obtained the amount awarded him, it has barely sufficed to pay the expenses incurred by waiting, instead of aiding him on his way or in his work. When the Board shall be generally known to be in operation, we feel assured it must be beneficial; as it is, some cases have occurred wherein it has proved most effectual in arresting misery in her progress.

THE SCHOOLS.—Both institutions are prospering—the Boys' establishment is funding money and increasing the number of its scholars; and the Girls' school is recovering from the pressure of its recent expenditure.

THE PROVINCES are generally in good order, and only require (as soon as the Grand Master can make arrangements for the purpose) the appointment of Provincial Grand Masters, where vacancies have occurred by decease or retirement.

The Northumberland Masons are loud in their thanks for the appointment of the Earl of Durham, who has now two provinces under his guidance.

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#### THE ASYLUM.

HERE we pause for a moment. We would almost ask of our readers to peruse the account of the Festival held on the 19th of July in Freemasons' Hall,\* before they shall reflect upon the following pages, that they may fully enter into the spirit, the joyous spirit, which pervaded the aggregate body then assembled. Upon the feelings of that meeting there was no drawback; it was the

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\* Page 367.

holiday of one heart, beating with an honest pride, that in its own Hall, it could be merry and cheerful; that in the hour of social happiness the foundation-stone was to be laid of that superstructure, perfect in all its parts, and honourable to the builder.

NEVER DID A MASONIC FESTIVAL PASS OFF WITH SUCH PERFECT SATISFACTION.—The Chairman earned bright laurels. The Stewards were indefatigable—Masons' wives, daughters, and friends witnessed with approving smiles—and a noble subscription rewarded the labourers' toil.

On the sixth of September the Grand Lodge was held, at which there was the most numerous attendance of the Craft ever witnessed since the Union. It is not too much to say, that five-sixths then present were in favour of the motion about to be submitted relative to the Asylum, and that many were roused from their apathy, and once again resumed their station, when so legitimate a call was made upon them. And when at length the moment came for the mover to address them, there was a breathless anxiety; hope appeared to have enlisted expectation—and there was that evident approach to perfect success which union and numbers could have ensured. Yet at that moment—when the hearts of hundreds were panting to give thanks to heaven for the attainment of the long hoped-for measure—the cup was taken from the lip—by the mover himself, who craved permission to postpone the motion until December, *in consequence of intimations given to him by the Deputy Grand Master on his entrance to the hall.* It was indispensable that he should solicit an audience from the Grand Master before the motion was entered upon. The perfect silence with which this heartfelt disappointment was received, is the best reply to those who can any longer doubt. The confidence reposed in the Treasurer of the Institution was

unabated—his situation spoke out the difficulty; and the Deputy Grand Master must, in his own mind, have acknowledged the almost unprecedented power of the high moral principle which could regulate and subdue those emotions, which so sudden and so perfectly unexpected a denial (however, *only for a time*) naturally gave rise to. The silence was a lecture.

We come now, as well as we are able, to render some explanation of the general circumstances of the case, so as fully to justify the course taken at this moment; and let all bear in mind, that whatever was to be done was to be hazarded on the instant. The difficulty was,—to avoid compromising the future stability of the Asylum; and yet, at the same time, to meet the probable displeasure of its numerous friends. It was a moment of peril—yet a few sentences, briefly asking for a continuance of confidence, emboldened the mover to postpone the question—and subsequent events have proved that he was correct.

His Royal Highness the Grand Master had expressed his intention to attend—every arrangement was made—the Masonic Throne was prepared—the cortége of Grand Officers was marshalling, when information was given that the sudden arrival of the Duke of Cambridge, in London, had prevented the Grand Master from meeting the Brethren—at the same time the attendance of the Treasurer to the Asylum was desired by the Deputy Grand Master in his room, to receive a communication upon the motion about to be brought forward—the nature of that communication was such, that owing to the unexpected absence of His Royal Highness, it was thought not only more respectful to the illustrious Brother, but also more favourable to the interests of the Asylum, that no seeming advantage should be taken of an accidental circumstance; the more so, as it was

well known, that his Royal Highness intended to address the Grand Lodge on the subject; when, with his wonted clearness, he would have given an opinion with frankness and sincerity—while to have urged the question at the moment would have shown haste, but would not have displayed either respect, or kindness, or discretion.

For obvious reasons, we have thus far avoided allusion to private matters, having only to deal with what actually occurred in Grand Lodge.

Some few are of opinion that the delay will be dangerous: as a general maxim this may apply, but not so in the present case. In deferential silence, there is no meanness, no forfeiture of position or principle; on the contrary, both are preserved, and in an attitude more effectively shown because under a most trying moment. Let us supply a just motto:—

“Cunctando restituit rem.”

And although, far be it from our own wishes that delay should continue until it become dangerous, yet we hesitate not to affirm, that any other course than that taken at the Grand Lodge might have ultimately proved fatal to the Asylum, if not dangerous to the true interests of our Order.

One among us there is, however, who has been in consequence placed, undeservedly, in a position of difficulty and doubt; he has been considered as having been pressed forward indiscreetly and unadvisedly in the cause of the Asylum, while some, who look only at the surface, fear that he has compromised their interests by this delay. He must bear *with* his anomalous position for a time; and he will probably keep in mind the following sentence from De Foe:—“But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless.” At any rate, he was empowered to act discretionally. He bore in

mind that, even recently, under a misapprehension of his conduct, his explanation to the late Board of Stewards drew this acknowledgement from them, "that they saw additional reasons to exert themselves in the cause of the Asylum;" and he may console himself with the assurance that "a vote of confidence" is, at this moment, mentally accorded to him by every sincere well-wisher to the Asylum.

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If it is feared that, by delaying the measure, it is to be rejected, it may, in such case, be considered that some obstruction exists of an unhealthy nature; and all obstructions to a good principle are unhealthy, and therefore must be removed by the only power to which the obstructions will yield, viz. to the moral force of public opinion. Public opinion is the only means by which reorganization of an originally sound basis can be produced, and upon such the principle itself depends;—charity is the principle—benevolence the basis. All argument is folly that does not acknowledge the slightest deviation from this position to be in itself an endangerment of both. There is something incomprehensible in the doubts which are entertained as to whether the Asylum will be the means of effecting good or evil; and there also appears to be a question as to *terms*, between those who entertain either of these doubts; but into these, at this moment, we shall not enter otherwise than to declare our own conviction, that, having enlisted under the Old Masons' banner, our allegiance is to charity, and to deserters we cannot and will not degenerate. All that the friends of the Asylum ask for, is the opportunity to express an unbiassed opinion—all that is expected is an honest dealing with the old man's hope. The temperate discussion of the subject surely cannot be deemed disrespectful. Every Mason who feels that he is gifted by Providence

with common sense—(and if, in the common relations of life, this gift is acknowledged to be conferred by the Great Architect upon the creatures he has made)—feels it is not asking too much to raise our voices in thankful expectation, that HE who made the universe, may apportion a single speck upon which the praises and adoration of decayed humanity may pour forth the expiring breath, unembittered by other throes than those which the mortal coil shall pay as the dues to eternity.

We hope the best. This we feel to be a sheet anchor always in store, deny it who may, “that his Royal Highness the Grand Master, *is not opposed* to the Asylum;” and therefore we may, with perfect confidence, abide his opinion, which, in all probability, will be delivered at the ensuing Grand Lodge. In the mean time, it is satisfactory to know that the advices from the Provinces continue to be most cheering; that the subscriptions are also progressing, and that the Stewards’ list for 1838 is already circulating among the Craft.

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## ON FREEMASONRY.

## EIGHTH EPOCH.

(Continued from p. 163, vol. 4, June, 1837.)

HAVING traced the progress of Masonry in its purest channel; its descent from the Patriarchs and through the Jewish nation; it is our duty, ere we proceed to notice its introduction into the British Isles, to investigate its state with regard to the mighty heathen nations of antiquity. Of China, the most ancient in the world, having been founded, according to the best authorities, by Noah when he parted in anger from his rebellious offspring, little can be said. Most probably, at a very early period it fell from the true faith; but the extraordinary policy of that people renders every thing pertaining to their government, literature, antiquities, and sacred laws, a sealed volume; or, at best, a subject of conjecture. Certain it is, that a knowledge of those truly Masonic sciences, Astronomy and Geometry, at a remote age prevailed amongst them. To Egypt, founded by Misraim, the son of Ham, we turn with awe and reverence—the land of the wonders of the Craft—the land of the Pyramids! Thousands of ages have past, and still those gigantic monuments of human industry and skill rear their eternal apex. Egypt was the hallowed fount whence Assyria, Media, Babylon, Greece, and Rome drew the mightiest of their inspirations. Simple as were their principles of architecture, ignorant as were their builders of the properties of the arch, they applied *their skill to the grandest of purposes*. What can be more stupendous than the roofs of their temples—more magnificent than the ruins of Memphis, Heliopolis, and Thebes, at whose colossal remains the traveller still gazes in breathless wonder and admiration? The man of science ponders in vain upon the means by which such enormous masses of granite could have been raised,—masses whose weight would baffle the proudest inventions of modern mechanism.

Egypt is in truth the grave of art; the present degraded state of its people affords a striking lesson to the wisdom and pride of mankind. The dust of her soil teems with records of the past; yet her children prize and understand them not. The pilgrim from distant Europe visits the land

of science, to mourn over its fair lamp extinct. India alone may compete with her in grandeur and skilful architecture; the knowledge and practice of the Royal Art have, by Meries and other learned writers, been supposed in India coeval, if not anterior to its introduction in Egypt; in the mythologies and superstitions of both countries we trace amid fable and error fragments of pure and speculative Freemasonry. The vast Empire of Assyria, founded by Ninus, the son of Belus, whose ruins gave rise to the kingdoms of Babylon, Nineveh, and the Medes, in the midst of her impious idolatries cultivated the practical secrets of the Craft with success. The walls of the two former cities, erected by their skill, are reckoned among the seven wonders of the world; but as the bricks of which they were built were cemented with bitumen and straw, or reeds, it is to be presumed that they were ignorant of the Art of converting stones into lime, and that their workmanship, though majestic in its character and design, was rude and unfinished in detail.

The Phœnicians were no less celebrated. Their Temple of Dagon at Gaza, supported by only two slender columns, not too large for the grasp of Sampson, affords no slight proof of their excellence in the art of building. This city, so famous in Holy Writ, was afterwards repaired by Hiram, king of Tyre, the friend and contemporary of Solomon, and one of the acknowledged Grand-Masters of our Order. He joined it to the Temple of Jupiter that stood upon an adjacent island, and adorned it with two noble new ones, which he dedicated to Hercules and Astarte. This is the same Hiram who supplied builders and materials for the Temple at Jerusalem.

From Egypt Freemasonry travelled into Greece. Thales of Miletus having visited that country, and consulted the priest of Memphis, from whom he obtained his knowledge of geometry, astronomy, and philosophy, on his return calculated eclipses, and first gave the Grecians a correct notion of the system of the universe, and taught them to cultivate the arts,—where, fostered by a genial climate and an ingenious people, they soon began to flourish, and at length arrived at a maturity and perfection which have rarely been equalled, certainly never excelled by succeeding nations. In the arts of design the Grecians had no rivals; and, for a period of at least three centuries, from the time of Solon to the death of Alexander, they maintained a superiority of

excellence so great, that the most perfect gems of sculpture, which Time, loth to lay his hand upon perfection, has spared us, are the production of Artists who flourished during that period. The arch most probably was the invention of the Greeks; we are undoubtedly indebted to them for the Doric, Ionic, and Corinthian Orders.

Two reasons have been assigned for the universal custom amongst Freemasons of excluding from the participation of their rites all who are not free by birth; hence their term Free or Accepted. The first is that when Abraham drove Hagar and her son into the wilderness, it was commanded, in order to show that the son of a bondwoman could not inherit with the son of the free. The second, to which we are more particularly inclined, had its origin in a law in Greece, that no slave should be permitted to learn the seven sciences of the freeborn,—namely, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. Now as geometry is the foundation of Masonry in a practical sense, the inference may be fairly drawn, that even in Greece the Brethren were distinguished by the name of Freemasons. The ancient rulers and sages of the Craft, considering that the beautiful proportions in architecture are taken from the proportions of the human body, wisely determined that skilful painters and statuaries should be considered as architects and accepted as Brothers; hence the union of the liberal arts in the Lodges of the Order,—a union cemented by Taste, Philosophy, and Truth.

The Sicilians descended from the Greeks, inherited from them a knowledge of Architecture, as practised by the Craft. The name of Archimedes, who defended Syracuse against the Romans, is held by all true Masons in the most profound respect. In Sicily and parts of Italy a peculiar branch of the Craft has been formed, connected with the circumstance of his death; and, to perpetuate his system, it is called the Order of Knowledge, perhaps one of the most sublime degrees in Masonry; happy should we be to hail its introduction in England, where at present we believe it is unknown. From Sicily we pass to Italy, where the Tuscans, who had learned from the Greeks the Three Orders, added their own, the Tuscan, which the former people were unacquainted with. *Turrenus*, their last King, bequeathed his kingdom to the Romans, whose skill in architecture was so poor that they were obliged to employ that skilful people in building the capitol, and the Cloaca Maxima, the remains of

which still excite the attention of the traveller. It does not appear that the Romans made any progress in building till after Scipio Asiaticus had deprived the King of Syria of all his dominions west of Mount Taurus. Then it was they first became acquainted with the beauties of Grecian architecture, and beheld with astonishment the productions of taste, grandeur, and simplicity. But if that extraordinary nation wasted five or six centuries of their existence in a succession of wars, they afterwards cultivated the mysteries of the Craft with a zeal which obtained a merited success. To the three Orders derived from Greece and the Tuscan from their neighbours, the Romans added the Composite or Roman Order; but even in their most flourishing period, from the reign of Augustus to Constantine, we look in vain for that purity of taste and simplicity of design which attracts our admiration in the unrivalled architecture of the Greeks, who never seem to have forgotten that they were building for posterity.

The northern nations of Europe, the Goths, the Vandals, and Huns, as Rome declined became numerous and powerful; and at last, bursting like a destroying torrent from their impenetrable holds, overran the fairest provinces of the empire, and finally, Italy itself, destroying with ruthless brutality the finest monuments of arts and architecture, and involving the western empire in the most gross and profound ignorance. The Mahometans, at no very distant period, completed the destruction of the eastern empire, the Goths soon becoming converts to Christianity; and being ignorant of the simplest rules of the Craft, either converted the Roman basilicas into churches, or erected new ones after the models of such as had been built in the latter ages of the empire; slight change therefore in the style of architecture took place during their government, the learned have long been satisfied that the term Gothic has been improperly applied to a style of building which originated at a period subsequent to their existence as a nation. The order that prevailed in Italy during the power of the Goths was the debased Roman. The restorers of the Grecian Order in Italy, and the admirers of Palladio and Inigo Jones, with a view to degrade the beautiful edifices between the early part of the twelfth, and the end of the fifteenth centuries, stigmatized them all with the name of Gothic; and hence the common error, whatever may be the classical beauty of the Greek school, it is

impossible to contemplate the magnificence of many of these miscalled Gothic piles without intense admiration; we may instance that wonder of human genius the Duomo of Miliam, in sight of whose hundred spires we are at this moment writing.

The first accounts we have of Great Britain are from Cæsar's Commentaries, who landed in that island about fifty years before the birth of Christ; we hear little of their progress till the year 77, when Julius Agricola conquered as far as the isthmus between the friths of Clyde and Forth, which he fortified with a wall of earth against the Picts. A succession of emperors and lieutenants visited the country till the time of Carausius, who was employed by the joint emperors Dioclesian and Maximilian against the Saxon pirates; in his reign Albanus, whom he had employed to environ the city of Verulam with a wall of stone, established the first grand Lodge in Britain. Such is the account given by the old constitutions of the introduction of Freemasonry in England, and generally received by the Craft. But we would ask, with all due respect to the traditions of the Order, what were the race of bards? can no Masonry be found amongst them? have the monuments and remains of that extraordinary people been examined, and no trace, no record, no link in the lost chain of evidence supplied? We think we may answer not. We ask the reflecting portion of our Brethren to weigh the following peculiarities extracted from the Triads of Bardism and similar authorities. What can be more truly Masonic than their faith? "There are three circles of existence; the circle of infinity, where there is nothing but God—of living or dead, and none but God can traverse it. The circle of Inchoation where all things are by nature *derived from death*; this circle hath been traversed by man in his mortal career. And thirdly, the circle of happiness, where *all things spring from life*; this, man shall traverse in heaven." Does not this system approach in one sense the three first degrees of Masonry? The following is still stronger evidence, and is taken from Owen's Llyware-Hen. "By a principle of the Order, a bard was never to bear arms or become a party in any dispute, *either political or religious*. No naked weapon (the weapons of the Britons were generally made of metal) was to be bared in his presence. Under the title of Bardd Ynyss Prydain, bard of the Isle of Britain, he was recognised as the herald of peace.

They were the poets, architects, and instructors of their country." Carausius *might* have been the patron of Albanus; and that distinguished person *might* have established the first Grand Lodge in Britain; but we suspect that by the bards alone, the beautiful system of Freemasonry was established and regulated in that happy country. On some future occasion we shall return to this interesting subject.

The Romans continued to interfere in the affairs of Britain during a period of 486 years, if we reckon from the landing of Cæsar to the departure of the last legion under Gallio, A.D. 430. The northern nations hearing that the Romans were never to return, ravaged and invaded the south, and committed great ravages—preying upon the country till all traces of the civilization introduced by their former masters became extinct. After this period it was that the Order of Bards was established; or, as some have surmised, revived in England. The Saxons, who, under Hengist, arrived in great force to assist Vortigern, drove the Scots and Picts beyond the Humber; and settled themselves, after many battles with the natives, in this country founding the heptarchy. The earliest specimen of the skill of the Craft in the island were the Saxon churches; they appear to have been constructed after the models of the Roman temples; their style was called Roman—the term Gothic, as we have shown, being of later date. The style is easily recognised by its semicircular arches and massy pillars, which were either polygonal, square, or circular, and the three tiers or stories which decorated the side aisles. Mr. Britton has thus classed the several styles:—1. Anglo-Saxon. 2. Anglo-Norman. 3. English. 4. Decorated English. 5. Highly decorated English. The first will embrace all buildings erected between the periods of the conversion of the Saxons and the Norman conquest. The second, the order which prevailed during the reigns of William the Conqueror, William Rufus, Henry I., Stephen, and Henry II.; during which time the arch, from being circular became slightly pointed, and the heavy pillars formed into pilastered clusters. The third period, from 1189 to 1272, including the reigns of Richard I., John, and Henry III., is distinguished by the pointed and circular arches mixing frequently in the same building, the taste for pointed architecture becoming more general; uniformity, proportion, and elegance began to prevail; the buttresses were formed into stages, diminishing towards the

top, and ornamented with pinnacles. Fourth period, from 1272 to 1461, including the reigns of Edward I., II. and III., Richard II., Henry IV., V. and VI.; Masonry flourished more especially under the patronage of the latter monarch, who employed and protected the Fraternity. A curious MS. is still extant in the hand writing of his Majesty, since copied by Leyland the antiquarian, concerning the mystery of Freemasonry.

During this period architecture advanced; the east and west windows were considerably enlarged and carried up almost the whole height of the vaulting, and nearly the breadth of the nave, and were richly ornamented with stained glass. The pillars became more tall and slender; the columns which formed the clusters were of different diameters, and the capitals more complicated. The vaulting was studded with knots of foliage; the canopies purfled and terminated with a knot of flowers; the flying buttresses formed on segments of circles, uniting lightness with strength. Fifth period, from 1461 to 1509, including the reigns of Edward IV. and V., Richard III. and Henry VII. the same character prevailed in the few buildings erected during the civil wars.

In the reign of Henry VIII. our intercourse with the Italians begat a mixed and debased species of architecture, much lamented by the Craft; it continued to disfigure the buildings erected during this and the succeeding reigns of Edward VI., Mary, and Elizabeth. The latter hearing that the Freemasons had certain secrets which could not be revealed to her, and being jealous of all secret societies, sent an armed force to break up their annual Grand Lodge at York on St. John's Day, the 27th of December, 1561, an event which might have been fatal to the prosperity of the Order, but for the wisdom of the rulers and the moderation of the leaders of the royal force, who consented to be initiated; and subdued by the sublimity of the science, reported so favourably to their mistress that she refrained from all further hostility. The ancient architecture was soon afterwards restored in England by that distinguished architect and Mason, Inigo Jones, who was born in 1572. His principal works are the Banqueting House Whitehall, Greenwich, Covent Garden, Bloomsbury House, and Wilton House. To him succeeded that noble Grand-Master of the Order, Sir Christopher Wren, who was the principal architect for rebuilding the churches after the fire of Lon-

don; but the work which crowns his name with immortality is St. Paul's Cathedral, inferior only in size to St. Peter's at Rome. This magnificent structure began in the year 1675, was finished under one architect, the actual Grand Master of Freemasons; one Bishop of London, Dr. Henry Compton, in the short space of 35 years. The illustrious Wren reposes beneath its shade—he needs no other monument.

In tracing the progress of architecture from the rude design of the hut, through the gorgeous eras of the massy Egyptian, the sacred Jewish, the stately Grecian, the composite Roman, the heavy Saxon, the debased Italian, the ornamented English—the revival of the ancient styles up to the present age, we have, in fact, traced the progress of our Order, which has fluctuated between the extremes of princely patronage and cruel persecution, to its now immutable state of honour and stability. Its origin is a mystery, its preservation a miracle; persecution never drew the sword in its defence, blood hath never been shed to accelerate its progress. It hath disarmed cruelty by patience, ignorance by the Divine Light of Truth; superstition by knowledge. Its virtues render it beloved by the good; its unostentatious yet frequent charities, are its silent blazoners. Should the philosopher demand the utility of the Order, let him remember that the liberal arts have been preserved by it. Should the cynic sneer, let him view the asylum of unprotected innocence erected by the Mason's bounty; soon to be increased, we trust, by a refuge for decayed and worthy Brethren in their age. To the worthy and deserving alone, our ranks are open. Without courting proselytes, we may fairly state the advantages which Masonry presents: knowledge, to which the uninitiated are strangers; sublime and majestic as its foundation, truth; friendship, hallowed by the purest sentiments, and the means of gratifying the noblest impulse of human nature—the desire of doing good.

## ILLUSTRATION.

HAIL Masonry! thy sacred art had birth  
 When the glad Angels hymn'd the young born earth;  
 Divinely fair, o'er Eden's vale it shone,  
 A ray of light from the Eternal's throne,  
 To guide mankind in knowledge and in truth,  
 Their prop in age, the safeguard of their youth.  
 'Twas thine to see the first rude hut arise,  
 The earliest shelter from inclement skies;

The rush-thatch'd cot, the pile of unhewn stone,  
Raised by unaided, unskill'd strength alone,  
'Till man, by favouring science onward led,  
Rear'd the proud turret's stately-crested head.  
Could language give thy mystic being tongue,  
Cast back the veil time o'er thy deeds hath flung,  
Dark Egypt's wonder—Europe's problem—then,  
The mighty pyramids were solved to men.  
Famed Babylon, girt by Euphrates' stream,  
No more a vision or a fable seem,  
Since thou amid the desert sand couldst trace  
The ruins of her former dwelling place,  
Point where her stately walls and temples rose,  
Where the crush'd breach gave entrance to her foes;  
Lead to the spot, by perfect science known,  
Where rests her dark foundation's hidden stone.  
In favour'd Greece we need not language aid,  
Though 'Time, relentless, his rude hand hath laid  
To crush the triumphs of the Mason's skill—  
Fragments remain that breathe of glory still;  
Relics whose beauties a bright shadow cast,  
And shed a halo round the mighty past.  
Felix Italia,—land of the sunny clime,  
From Greece, Art progress'd in her course sublime,  
Glow'd in thy temples, crown'd imperial Rome,  
Thy breathing sculpture, and thy stately dome.  
Where'er thy eagles' unclipt pinion soar'd  
Art rear'd the shrine—fair science was adored;  
When Britain trembled at thy Julius' name,  
To that blest isle the welcome stranger came:  
So well the spirit loved the generous race,  
That isle hath been her chosen dwelling place.  
Long may fair science rear her temple there,  
Anglia's pride—her happy children's care,  
And pilgrim nations to the hallow'd shrine,  
Quaff at the gushing fount its truth sublime.  
Darkness hath cover'd Egypt's sacred land;  
Greece groan'd beneath a fierce barbarian's hand:  
Soon their dark cloud of night shall pass away,  
Then when shall dawn their brighter nobler day;  
Their ark of refuge from destruction's wave,  
Britain, restore the light Greece Egypt gave.

## SIGNS AND SYMBOLS.\*

(SECOND NOTICE.)

FREEMASONRY is the single institution which admits of neither change nor innovation ; but, like its divine author, is the same yesterday, to day, and for ever ; and the Freemason's Quarterly Review is the lion of the times. Regina may boast of her charms, (and all lovely she is, " her clothing is of wrought gold ;") Maga of her glorious ebon polish ; Tait of his universal panacea for all existing evils in the changeful rotation of the ever-varying wheel of politics ; the Times and Chronicle may each lay claim to the palm of political sagacity ; the Atlas groan under his terrestrial burdens ; and the Athenæum fancy herself Minerva's favourite child. With all this Freemasonry has no earthly concern. We are not politicians. We pursue science—we labour for the benefit of our species, and solace ourselves with poetry and music. Happy in the absence of all exciting topics which produce disunion and the forfeiture of self-respect, we enjoy that true equanimity of mind, which sages and philosophers have pronounced to be the consummation of earthly felicity.

The outline of this great System of peace has been successfully delineated by the Rev. Dr. Oliver in the Work before us ; a portion of which it was our pleasing province to review in our last number. There appears to have been a design of great regularity in the author's mind when he constructed the plan of these Lectures. The first six evidently relate to the origin and remote antiquity of Lux, and the latter half to Freemasonry as practised in our Lodges at the present day. The eighth Lecture commences with a hint to this effect.

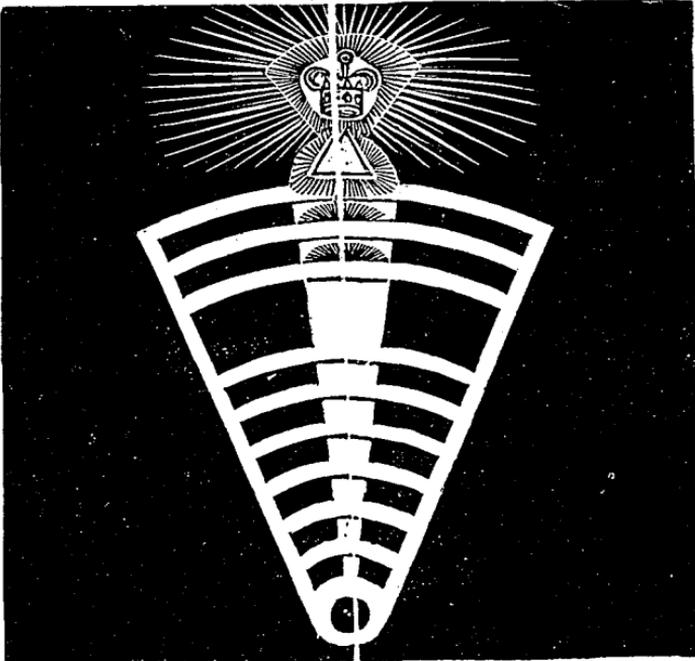
" We have now contemplated the great object of our FAITH and HOPE ; we have beheld the unlimited power exhibited in the expulsion of our first parents from the garden of Eden, and the subsequent destruction of the antediluvian world ; events which have been uniformly grafted into all the mysteries of heathen nations. And we have considered with feelings of surprise and regret, how mankind renounced the true and living God in conjunction with LIGHT, and devoted themselves to imaginary deities, who were worshipped in union with *Darkness* ; which elicited the vengeance of insulted Purity in a series of scourges inflicted on them by war, pestilence, and famine. But in the midst of justice He always remembered mercy. After the first great display of power in the general destruction of mankind, this gracious Being placed his bow in the clouds, as a divine token that mercy should now prevail ; and that he would no more destroy the earth by a flood of waters. And when mankind had degenerated to the lowest point of human depravity, he sent his Son to make atonement for them, that lost purity might be restored, faith and hope placed on a firm foundation, and his fallen creatures readmitted within the sphere of his favour and protection. Thus the dark clouds of divine wrath are dissipated, the heavens are opened ; and we enjoy a ray of his glory in the *celestial covering of the Lodge*. And more than this ; the same divine Being has taught us how to attain the summit of the same, by means which are emblematically depicted by a ladder consisting of three principal ROUNDS or STAVES, which point to the three Theological Virtues, FAITH, HOPE, and CHARITY. We are now to consider the origin and

\* Signs and Symbols illustrated in a course of Twelve Lectures on Freemasonry. By the Rev. G. Oliver; D. D. Sherwood, Gilbert and Piper.

application of this Symbol, by which a communication is opened between the creature and his Creator, with the gracious design of restoring to man that supreme happiness which was forfeited by Adam's transgression. The application of this emblem is said to be derived from the vision of Jacob."—p. 148.

Now we would observe, by the way, as a brief illustration of true and false Masonry, as practised in the ancient world, or in other words, of Lux and the idolatrous Mysteries; that the former was the true Light, symbolized by the Sun at its meridian; while the latter was but its reflection, symbolized by the Moon; and more correctly denominated Lumen. Hence the true system, or Freemasonry was Lux, and the Mysteries, *Lumen*; and, as is well expressed by Zanchius; *Lumen enim nihil aliud est quam Lux, lucisve imago in corpore diaphano.*

"In ancient Masonry, the Ladder was figuratively said to rest on the Holy Bible, and to consist of three *principal* staves, although the general number was indefinite, pointing to Faith, Hope, and Charity, as the fundamental virtues which exalt mankind from earth to heaven. But in subsequent ages, the Essenes increased the number to *seven*, and subsequently to *ten* principal steps, which were denominated the *Sephiroth*. In the emblematical representation of these divine splendours, we find the three great hypostases of the godhead surmounting the seven steps of the Ladder, and by regular gradations ascending to the celestial abodes. The names of the Seven Sephiroth were, *Strength, Mercy, Beauty, Victory or Eternity, Glory, the Foundation, and the Kingdom*. Initiation was considered absolutely necessary to intitle the candidate to a participation in these divine splendours; which communicated with each other by progressive stages; until, from the summit of the Ladder, the three hypostases of the divine nature were attained whose consummation was a crown of glory and the throne of God."—p. 151.



The explanation of the Persian tale of Rustam, and of the Scandinavian Ash-tree Ydrasil in the above Lecture, is not merely an ingenious fiction, but serves to illustrate the process of initiation into the mysteries of those countries; and identifies the absolute transmission of ancient mythology into modern romance. The rites of initiation are more intimately mixed up with the fables of Eastern nations than has been generally considered by historians and antiquaries; and their resolution would be easy if they were subjected to the alembic of this interesting portion of mythological practice. Many of the most pleasing tales in the Arabian Nights Entertainments, abounding in dangerous adventure, magical delusions, alarming transformations, and hair-breadth escapes, are but an overwrought description of various ceremonies to which the candidate for initiation was subjected, in order to test his fortitude and virtue.

The Rev. Author has bestowed a fund of learning and research on all these subjects. We think the *Point within a Circle* may be astronomical, and referable to the Zodiacal signs, or the planets in their course round the Sun. The analogy is equally apparent in the Betarmic dances of the Corybantes, the Egyptian Pyrrhic dance; the Raas Jattrā of India; the Mithratic cave of Persia; the druidical circular temples, and the winding palace of the Scandinavian Thor. The ancient stone edifices of our own country, constructed in this form, were an unequivocal illustration of the significant emblem before us, and were evidently constructed on astronomical principles. Thus the number of stones in the exterior circle of the great temple at Stonehenge, which Diodorus terms "the round temple of the sun," to which was attached a place of initiation, was sixty, in allusion to the sexagenary cycle; and the inner oval contained nineteen, referring to the cycle of the Sun and Moon. The interior circles of twelve stones, which occur at Abury, were the Zodiacal signs, or perhaps the months, while the outer circles of thirty might refer to the days of which the month was composed; and the temple itself, (the Cór, or circle of stones) represented the Universe; denominated by one bard *Cylch byd*, the mundane circle; and by another, *Cylch balch Newwy*, the magnificent celestial circle; i. e. the Zodiac, which in India was called the "circle of Signs;" and some authorities are of opinion that Stonehenge and Abury were planispheres or orreries. Under whatever denomination, they were certainly illustrative of this universal emblem, the Point within a Circle.

The creation was denoted by the same Symbol. Universal space was the *circle*, and the Sun was the *point*. This is displayed in an ancient Persian edifice mentioned by Herodotus. The following description is quoted from the Greek historian by Maurice. (Ind. Ant. Vol. III. p. 457.) "It was situated on an eminence, the sloping declivities of which were surrounded by *seven circular walls*, one beyond the other, and the outermost of such prodigious extent as to be *sixty stadia* in circumference; in reference probably, to the sexagenary cycle of the Asiatics. The *seven walls*, doubtless intended by their number, and their duration, to designate the seven planets, rose gradually, one above the other on the ascent of the hill, so that the battlements of each appeared distinctly over those of the next in order; those battlements were entirely painted over with various colours. The first was white from the basis of the battlement; the second was black, the third was stained of a purple colour, the fourth of sky-blue, and the fifth of a

deep orange; but the two innermost walls were most gloriously decorated; for the battlements of that *nearest the palace* were covered with burnished gold, and the next to it with plates of silver. *That of the Sun was symbolized by the circular wall of gold, the Moon by that adorned with silver; and the planets, Mercury, Venus, Mars, Jupiter and Saturn, were intended to be typified by the remaining walls.*" Thus the king took up his residence within the Sun's disc, which was here placed in the centre of the System. However mythological this account may appear, it is strictly in accordance with the Persian system. In the figurative diction of the eastern nations, the king was the representative of the deity; and according to Hyde, *the throne of God was seated in the Sun.* In this palace therefore, the residence of the monarch was placed in the centre of that luminary.

For the particular illustrations by which the author has illuminated this striking emblem, so interesting to the Free and Accepted Mason, we refer to the Lecture itself, from which we make no quotation, because it is, in all its parts, equally excellent, and we know not where to select. The Rev. Dr. is no less happy in his Lecture on the Masonic Apron.

"The great design of the Apron is to point out a figurative division of the human body into two distinct parts; separating the noble portion which contains the head and the heart, as the seat of reason and the affections, from the more base and corporal parts, which are merely intended to perform the carnal functions of nature; and while the spiritual man stands erect and open to the view, the natural man is veiled in obscurity, that no impediment may interrupt the speculative avocations and pursuits of Masonry. The Freemason thus clothed is a striking emblem of truth, innocence, and integrity; for the parts only which are the conservators of these virtues are supposed to be in operation, while exploring the hidden mysteries of the science, in the tiled recesses of the Lodge."—p. 193.

That celebrated antiquary, the late Mr. Douce, has indulged in some ingenious speculations on the etymology of the Apron. He says, "Minsheu and others conceived that this word was derived from *afore one*; an etymology that perfectly accords with the burlesque manner of Dean Swift. It has been also deduced from the Greek words *πρω* and *περι*; the Latin *porro* and *operio*, &c. Skinner, with more plausibility, has suggested the Saxon *aporan*. After all, an *apron* is no more than a corruption of a *napron*, the old genuine orthography. Thus in the *merry adventure of the pardonere and tapstere*;

—————"and therewith to wepe  
She made, and with her *napron* feir and white ywash  
Swygid soft hir eyen of teris that she outlath  
As grete as any mylstone."

Urry's Chaucer, 594.

We are favoured with a most important Lecture on the Government of the Lodge, which we should have much pleasure in presenting to our readers entire; for it is a text for the anxious Mason to dwell upon as a sound, pure, and ennobling principle, from whence inferences may be deduced for the regulation of life and its appropriate duties. It would recal many from apathy to action, and lead others from darkness to light. Many additional rules have been subjoined to this Lecture which we recommend to the consideration of every well wisher to Freemasonry; and particularly to all who are ambitious of office; for the ruths which the author, with a view to the best interests of Masonry,

has fearlessly embodied, are sharp but salutary. We have not room for the whole—but take the concluding observations.

“If then, it be the Master’s province to instruct others, he must be conscious that ignorance in himself is totally inexcusable. He cannot enforce on the younger brethren the necessity of ruling and governing their passions—of keeping a tongue of good report—of practising all the duties of morality and social order—unless he exhibit an example of these virtues in his own person. If he be insincere, his praise of Truth will stand for nothing; if he be not charitable, he cannot consistently recommend the practice of Relief; nor if he be factious, can he dilate, with any effect, on the exercise of the most beautiful feature in the Masonic system, Brotherly Love or Charity; that glorious emanation of the Deity, divested of which, Freemasonry would be unworthy of attention. Without these essential qualifications, the Chair will be bereft of its influence; the Master’s authority will be disregarded by the brethren; and disorder and disunion, though delayed, will not be the less certain to ensue.”—p. 223.

Having prescribed a series of rules, by the use of which a Lodge may be wisely and successfully governed; the Dr. proceeds to the conclusion of the whole matter; and has brought forward a vast variety of interesting subjects with which every Mason, who wishes to comprehend the true design of the Order, ought to be acquainted. In fact, almost all the technicalities of Freemasonry are here satisfactorily elucidated, and much additional information has been introduced into the present edition.

“The institution of Freemasonry is founded on Silence, and the mind is instructed and improved by meditating on a variety of visible objects. They are all invested with a moral reference, and read him a lecture by which he is made a wiser and consequently a better man.

“The true Mason, wherever he may be, finds himself always surrounded by objects which forcibly draw his attention to the science into which he has been initiated. If he survey the heavens, the sun in his apparent motion majestically rolling through the expanse, the moon and the planets performing their accustomed courses with order and regularity, the golden stars thickly studded in the blue waste of liquid ether, all are included in his system of Freemasonry, whence he is directed by his speculation on the glorious works of nature up to the Great First Cause, the bountiful Creator of immeasurable space and all that it contains. If he take a view of the productions of nature and art on the face of the planet which we inhabit, the same result follows.

“All is Freemasonry, all is replete with the divine principles of the Order. There is not a mountain or valley; a tree, a shrub, or a blade of grass; there is not a magnificent structure of polished marble rich in the splendid decorations of gorgeous architecture, or a refuse stone rejected from the quarry; there is not an object, animate or inanimate in universal nature, but it is instinct with the genius of Freemasonry; and the learned brother may find an instructive Masonic lecture in the wing of a moth as well as in the motions of the august lights of heaven.”—p. 228.

“Behold these instruments of labour, the Square, the Compasses, and the Twenty-four Inch Rule. When I hold up *the Square*, what virtues are presented to your view! As an appendage to an operative mason, it is indeed used merely to try and adjust all irregular angles, and to assist in bringing rude matter into due form. But as a specu-

lative mason's jewel, it teaches morality and justice; it shows the beauty of order and sobriety, and displays the advantages arising from a mutual communication of benefits. In a word, we are instructed by this instrument, to act upon the square with all mankind, by doing to others, as in similar circumstances we would have them do to us. The obvious use of the *Compasses* is for the formation of plans and designs from which all noble works of art are completed in their just and elegant proportions. In Masonry however they have a reference to something more than this. They admonish us to walk righteously and soberly amongst our brethren; to avoid every degree of intemperance which may degrade the man into the brute, and to render every one his due, tribute to whom tribute is due, fear to whom fear, honour to whom honour. Lastly, the *Twenty-four Inch Rule*, whose apparent use is merely to measure lines and distances; amongst Masons, refers more particularly to the twenty-four hours of the day, and points out the necessity of a regular distribution of Time, one portion of which must be applied to labour, another to rest and refreshment, and a third to prayer and meditation. Thus that excellent monarch and Grand Master of Masons, Alfred the Great, made a regular and judicious appropriation of his hours, after he had vanquished all his enemies, and sat in peace on the throne of his hereditary dominions. It is indeed of primary consequence to ascertain the progress of time. Time does not appear to move. Look at the hour index of your watch. It stands still; you cannot see the process by which time is divided; and yet hour after hour passes on; the index still moves round, and is as actually advancing as if it were visible to your eye. In like manner the Sun in the firmament measures days, and weeks, and months, and years; and yet, how attentively soever it is observed, you have not the least visible perception of its course. It rises in the east, and you behold it in the purple morn; it attains its meridian in the south, still imperceptibly to the human eye, and you know that half the day is gone. It moves majestically towards the end of its daily course, and when setting in the west, you perceive that you are another day nearer to that event which must ultimately close all your connections with this world, and introduce you to another where the division of time will cease, and an endless eternity be open to your view. Let this consideration be the spur and incentive to virtuous pursuits, that your admission into eternity may be glorious, and full of peace and joy unspeakable."—p. 236.

Our limits are scanty, and we regret that our notice of the work before us should necessarily terminate. But we hope enough has been said to induce every Brother who would be really a Mason, to purchase the volume; and we can, in fraternal sincerity assure him, that his acquisition will be a jewel beyond all price.

To our learned Brother, the Rev. Dr. Oliver, we unaffectedly offer the homage of grateful and sincere respect for the labour he has undertaken—for the perseverance he has shown—for the spirit of intelligence, good will and true piety which, while they shed a lustre around his "Signs and Symbols," teach the heart of the Mason to love, and the soul to praise and to magnify Him who liveth in the heavens.—

## THE ARCHITECTURE OF THE HEAVENS.

BY BROTHER E. R. MORAN, J. W., CONCORD LODGE, No. 49.

“THAT which we know is little, that which we know not is immense,” was the prophetic exclamation of La Place, the Newton of France, on his death-bed, although he perhaps had of all men the least reason to say so. But true genius is ever akin to simplicity; and if the fool be wise in his own conceit, as assuredly does he who has studied most deeply the things about him visible daily to sight, and cognizable by the other senses, must readily acknowledge that he knows nothing. When looking up to the living volume of undeniable revelation written in the heavens, man can most distinctly trace the working of THAT BEING WHO HAS BEEN FROM ALL TIME, AND WILL ENDURE FOR EVER. *There* he beholds, in characters which cannot be misunderstood, for they are universal, the proof of that Great Source of All. Hence, the earliest lore of those who wished to be esteemed above their fellow mortals, was the study of astronomy; hence, too, the all but universal traces of sun worship to be found throughout that globe to which the presence of his orb, the visible delegation of its source, gives light and life, and hallows both with grace and poetry.

Men have, at all times, with a natural yearning, turned their eyes upwards, and wished for wings to fly away and be at rest *there*—amid those shining proofs of Beneficence. But to none has it ever been more germane than to the Masonic body, to follow out this inquiry into the works of THE GREAT ARCHITECT. With them the study of useful knowledge is a duty of daily obligation—all their solemn mysteries are pervaded by that great spirit, love of truth, which, unfolding itself in the earliest times, has gone on increasing the width of its circles over the broad bosom of philosophy, with the impetus derived from each progressive advance. All our sublime moralities have this irresistible, this ennobling tendency; without which, indeed, Masonry could not have endured so long, nor struck its roots so widely and deeply into all soils. Nay, further, were this, the great tendency of our labours, removed, Masonry, like other merely human institutions, must speedily perish, or be remembered but as one among those social combinations whose sole utility was secrecy, whose only Craft—craftiness.

In the following remarks we purpose to unfold for our Brethren the results of modern discovery, by laying open to all capacities that are willing to admit of proof, some infinitely remote idea of THE ARCHITECTURE OF THE HEAVENS; and for this purpose we shall avail ourselves freely of a work on the subject, just published by J. P. Nichol, Professor of Practical Astronomy in the University of Glasgow, in which he renders familiar the wonders of modern astronomy, unfortunately previously confined to the more advanced students in those paths of science, and hidden from The Many quite as deeply as the systems in the infinite space of creation to the unaided physical sight of man.

We have often thought that the philosopher who has much investigated the mysteries of space and creation, might be pardoned when looking back at what his fellow dust-atom man has achieved by the aid of such lights as the Great First Cause has afforded him, by penetrating the hidden sanctuaries of those wondrous orbs of light which millions have beheld with various emotions since this earth commenced its glorious

career of utility and happiness. Such a philosopher might be pardoned if, beyond all merely selfish thoughts, he desired lengthened life in order more thoroughly to understand those wonders, the completer development of which is destined for his successors; and carrying with him the fact, that, within the last half century, mankind has far o'erleaped the boundaries of former knowledge, and advancing beyond that which had previously formed the extreme confine not alone of reach and observation, but of imagination and reasoning—the so called solar system—dived into some of the mysteries of the universe itself in the outer space, he might well look forward to a millenium of scientific attainment in this world, which would render him in some degree fit for the perception of that flood of revelation which it is not arrogant in such a mind to anticipate, when its purer elements shall have been disentangled from the grosser matter that encumbers it in its present shape.

The possessor of *such* a mind might indeed, contemplating what has been achieved through the agency of the telescope in the hands of the Herschels, repeat in the language of Newton—language which until these latter days seemed either unintelligible in one who had, according to the limited notions of the world at the period, fathomed the mysteries of the system of which he was a sentient particle, or looked like the words of affected pride, when he said, “I am but as a child standing upon the shore of the vast undiscovered ocean and playing with a little pebble, which the waters have washed to my feet.” And yet that Newton spoke within the truth when he so described his own ignorance, is now as evident as that he was the propounder of the system of gravitation. This familiar illustration of his immortal mind suggests one which we have on many recent occasions adopted from Coleridge, when endeavouring to convey to others some faint idea of space, such as that into which recent discoveries have, so to speak, already mapped the Infinite Beyond; and we cannot do this better than in the words of that inspired man.

“It is surely not impossible,” says Coleridge, “that to some infinitely superior Being the whole universe may be as one plain, the distance between planet and planet being only as the pores in a grain of sand, and the spaces between system and system no greater than the intervals between one grain and the grain adjacent!”

Previous to this century, the planetary orbits were supposed to encircle all space; they had completely bounded all discovery beyond, and it was only through the agency of Herschel's immense telescope,<sup>3</sup> which increased the visual power of man in the same proportion as its size, four feet in diameter, bears to that of the pupil of the human eye, that worlds before unheard of, became palpable to the senses. “This period,” says Mr. Nichol, “was distinguished by the occurrence of two events which could not exist in combination without ensuring important

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\* Herschel himself, intent on far discovery, seldom looked at the larger stars; and because their blaze injured his eye, he rather avoided their transit. But he tells us, that at one time, after a considerable sweep with his instrument, “the appearance of Sirius (the Dog Star) announced itself at a great distance, like the dawn of the morning, and came on by degrees, till this brilliant star at last entered the field of the telescope with all the splendour of the rising sun, and forced me to take off my eye from the beautiful sight.” Blest power of man, thus to approach a remote idea of the splendour of Heaven's Architecture! The forty feet telescope which Herschel made use of, could descry a cluster of stars consisting of 5000 individuals, were it 300,000 times deeper in space than Sirius probably is; or, to take a more distinct standard of comparison, were it at the remoteness of 11,765,475,948,678 679,679 miles, or in words, eleven millions, seven hundred and sixty-five thousand four hundred and seventy-five billions, nine hundred and forty-eight thousand six hundred and seventy-eight millions, six hundred and seventy-eight thousand, six hundred and seventy-nine miles.

results." These events were the power of the telescope, then first made known, of sounding the uttermost profundities of space, and the peculiar aptitude of the elder Herschel to work out that power patiently, and (all but) perfectly. The primary great revelation thus obtained, was a splendid perspective. "Divided from our firmament and each other by measureless intervals, NUMEROUS FIRMAMENTS, glorious as ours, float through immensity, doubtless forming one stupendous whole, bound together by fine relationships. These remarkable masses" (remember each as complete and extensive a system as all that the naked eye gathers in, including the milky-way of our Solar System,) "are located so deep in space, that to inferior telescopes they seem like faint streaks or spots of milky light upon the blue of the sky; but the instruments which had just been summoned into being, resolve their mystery, and disclose their myriads of stars." One of the most brilliant of these clusters of stars is in the constellation Hercules, and so surprisingly gorgeous does it seem, even to our telescopic vision, that we may well forgive its indwellers if they believe its mass to be infinite. "What wonder that the inhabitants of a planet revolving round one of *its* central suns, should have mistaken his own magnificent heaven for the universe, and needed the distant and dim vision of our firmament appearing to his telescopes a starry speck, to remove the veil from his mind, and give him juster notions of the majesty of creation!"

From the revelations thus made to us it becomes evident that we too are in the midst of a mere group, or cluster of stars; and that in configuration it is narrow, but greatly elongated in the line of the milky-way. While, as if to show us a mirrored resemblance of our whole system, the Great Architect has hung up at a distance as inappreciable to human reason, as incalculable by human means, a facsimile of our system,—suns, planets, satellites, stars, a milky-way!

Herschel next charted the visible firmament. He turned his telescope in all directions, counted the number of stars in its field in each position, calculated upon this basis the corresponding distance of this earth from the extremities of the cluster, approximated the true dimensions of our visible firmament, and from at least seven hundred known observations determined the elements of a suitable and accurate sketch. It was Herschel's idea that towards the sides and shallow parts of the cluster of stars, upon one of which our earth is but an attendant, there might be a line of forty successive stars, at equal distances from each other, between our sun and its extremities; while in the direction of the milky-way, the outside, or more correctly speaking, the more distant rim of the cluster, there were in some places upwards of nine hundred!

Pause a moment and imagine, if you can, what it is that the discoveries of Herschel have thus unfolded,—a distance between this earth and the remotest visible system we behold with the unhelped eye, nine hundred times greater than that of the sun from the earth. Then bear in mind that such another system of stars is hung up in distant space, for no other object, at least as apparent to terrestrial man, than to serve as a specular resemblance of that which, until the other day, he fancied was infinite. It is thus only that we can conceive of the Great Architect of the Heavens, until the purification of Death shall quicken the mortal conception. Singular affinity of forms between our system and that alluded to. "What link!" asks Professor Nichol in subdued amazement, "what far reaching sympathy can connect these twin masses,—that unfathomed firmament and ours? What virtue is there in a shape so

fantastic that it should thus be repeated? Or what is the august law energising at the opposite extremities of space, which has caused those corresponding shapes to come into being? Prompted by reverential curiosity, we eagerly put such questions; but to resolve them baffles our loftiest philosophies!"

To return to the clusters of stars, the masses of firmaments. In the Northern hemisphere, after making all allowances, those whose places are fixed cannot be fewer than between one and two thousand; a number of systems equal to the whole number of stars which the naked eye perceives in any ordinary night.

Herschel, by using comparatively small telescopes, fixed the comparative remoteness of forty-seven resolvable clusters of these stars, ten of which were upwards of nine hundred times more distant than Sirius, and has represented them by a chart. He has calculated the depth of the 35-175th order of distances in which some of the unresolvable stars or nebulous matter lie. And is even *this* the UNIVERSE? Where are we after all but in the centre of a sphere whose circumference is 35,000 times as far from us as Sirius, and beyond whose circuit infinity—boundless infinity—stretches unfathomed as ever.

"These are thy wondrous works, Oh God!  
Almighty thine, this universal frame."

"Transported with the view I'm lost,  
In wonder, love, and praise."

"But," adds Professor Nichol, in that simplicity of style which wells out in true sincerity from the lips of him to whom much knowledge is given, "But let us not go on to bewilderment. Apart from considerations of space and time we know this fact, that we are in the midst of being whose amount we cannot estimate, but which is yet all so exquisitely related, that the perfection of its parts has no dependence upon their magnitude—of Being within whose august bosom the little ant has its home, secure as the path of the most splendid star, and whose mightiest intervals, if Infinite Power has built up its frame-work, Infinite Mercy and Infinite Love gloriously fill, and give all things warmth and lustre and life,—the sense of the presence of God!"

Let us pause in mute admiration—in silent but expressive homage—the holiest libation that can be poured out to HIM who regards not the action, for HE has given it its direction; but Whose infinite power is, if man dare venture an opinion, not uncognizant of the inward devotion of that dust which He has endowed with the power of reverential worship!

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MASONIC DIDACTICS;  
OR,  
SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.  
BY BROTHER H. R. SLADE, LL.B., CLERK, M.M., AND AUTHOR OF THE  
"TRANSLATION OF THE DEFENCE OF SOCRATES," AND OTHER WORKS.

"Masonry is a peculiar system of morals."

No. XI.—ON THE IMMORTALITY OF THE SOUL.

"Verum est umbras corporibus vivere conditis."—*Seneca.*

"The soul, scoured in her existence, smiles  
At the drawn dagger, and defies its point."—*CATO.*

SENECA plainly alludes here, in a figurative manner, to the manes, or spiritual part of the human formation.

The ethereal essence that vivifies our mould—the basis of the moral system—is that main hope of the Soul's immortality, which is implanted in the breast of almost every reasonable creature.

Now, this important proposition is demonstrated in so able a manner by a very eminent moralist, that it leaves the subject barren to any gleaner of mediocre talent. His arguments for the existence of the Soul after the dissolution of the body, are briefly these:—

First, "from the nature of the Soul itself, and its immateriality; which admits not of a doubt, except in the minds of sceptics and other sciolists."

Secondly, "from its passions and sentiments, with that *secret satisfaction* which it finds in the *practice of virtue*, and that uncasiness which follows upon the *commission of vice*."

And, thirdly, "from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point."

From such premises may be deduced a very rational inference; that there *is* an immaculate, immaterial *something*, which, during our mortal lifetime, inhabits this earthly tabernacle; and which, after death has done his office, departs unto that focus of etherial life whence it originally came. The truth of the Soul's existence is farther confirmed by

"The Divinity that stirs within us."

It is that supernatural agent in every man's composition that

"Intimates eternity to man."

But deprive him of so blessed a hope, and, when affliction bows him to the dust, what is to prevent him seeking relief in suicide? Wherein does man, without an Immortal Soul, excel the brute beast, which is often his equal in mental sagacity? It is that principle which actuates him to "do good" and to "eschew evil." It is that which shall live

"Unhurt amidst the war of elements,  
The wreck of matter, and the crush of worlds."

Ἡ ψυχὴ ἀθάνατος βασιλεὺς οἴσα.

## No..XII.—ON THE WANT OF CANDOUR IN COURTS.

“Fraus sublimi regnat in aula.”—SENECA.

Within the princely hall, guile holds her sway—  
As well as in the cotta's house of clay.—AUTHOR.

DECEIT, or the “cunning craft of men,” has been properly, although quaintly, defined, by an eminent and learned moralist, to be a “sinister or crooked wisdom.”

Nor does it require any deep research into the works of philosophy, or rigid individual observation on “men and manners,” to convince the judgment of the propriety of that definition. It conveys a truth which the “wise in their generation” are in the daily habit of acknowledging.

However contemptible and debasing deceit may be wherever it is found, it is, alas! as frequent a sojourner under courtly roofs, as beneath the rustic thatch. And, though education ought to operate most powerfully in the former instance to correct so vile a principle, yet the very reverse is oftentimes its effect.

*Mankind are become so abject and disingenuous, that it seems compulsory to have recourse to mean artifices in the promotion of those ends which the employment of industry and probity ought solely to accomplish.*

For the forcible illustration of the fatal effects which may result from deceit, history relates, “that the Emperor Trajan, after a long war with Decebalus, King of the Dacians, who had often prevaricated and deceived him, at last took him and subdued his kingdom, and after his death was educating the son with an intention, according to the Roman custom, of restoring to him his father's kingdom. But seeing him break into a garden at night, he asked him where he had been all the afternoon? The boy answered, “In School.” With which disingenuousness the Emperor was so offended, that all the intercession of the Dacians or Romans could never induce him to make good what he had intended for him; always saying, that “he who began so early to prevaricate, could never deserve a crown.”

This, therefore, confirms the truth of the old adage, “that honesty is the best policy,” and obliges all to confess, that

“An honest man's the noblest work of God.”—POPE.

Υευδόμενος ουδείς λαμβάνει πολλὸν Χρῆνον.

## EXTRACT FROM HENRY'S HISTORY OF ENGLAND.

TO THE EDITOR.

SIR AND BROTHER,—Observing among various writers many allusions to our Masonic Society, I have made several extracts, and forward the enclosed from the eighth volume of Henry's History of England, p. 271, et seq. Its insertion will oblige your faithful servant,

J. W.

“As the sacred, civil, and military architecture of this period was nearly in the same style with that which was introduced towards the end of the preceding period, and which hath been already described, it will not be necessary to dwell long on that subject in this place.\*

\* Henry's History of England, vol. vi. p. 190—191.

“Building churches and monasteries being still believed to be one of the most effectual means of obtaining the pardon of sin and the favour of Heaven, prodigious numbers of both were built in Britain, in the thirteenth and fourteenth centuries. In the reign of Henry III. alone, no fewer than one hundred and fifty-seven abbeys, priories, and other religious houses were founded in England.\* Many of the cathedral and conventual churches were very large, lofty, and magnificent fabrics, which were raised at a very great expense of labour, time, and money. Of this a careful inspection of the cathedrals of York, Salisbury, Litchfield, Worcester, Gloucester, Ely, Winchester, and several others which were built at that period will afford the most satisfactory proof; and, at the same time will give the clearest ideas of the style of sacred architecture which then prevailed. This style was what is commonly called the lighter gothic, with some variations. In the thirteenth century the fashionable pillars in churches were of Purbic marble, very slender and round, encompassed with marble shafts a little detached, having each a capital adorned with foliage, which joining, formed one elegant capital for the whole pillar. The windows were long and narrow, with pointed arches and painted glass, which was introduced about that time, or at least became more common. In this century, also, they began to delight in lofty steeples, with spires and pinnacles. In the fourteenth century the pillars consisted of an assemblage of shafts, not detached, but united, forming one solid and elegant column; the windows, especially those in the east and west ends, were greatly enlarged, divided into several lights, by stone mullions running into ramifications above, and forming numerous compartments in various fanciful shapes. Those windows, filled with stained glass of the most lively colours, representing kings, saints, and martyrs, and their histories, made a most solemn and glorious appearance. There were several other variations, especially in the taste of the carvings and other ornaments, which are too minute for general history.†

“The opulence of the clergy and zeal of the laity furnished ample funds for building so great a number of magnificent churches, monasteries, and religious houses, that it was with great difficulty workmen could be procured to execute those pious works. The popes, for very obvious reasons, favoured the erection and endowment of churches and convents, and granted many indulgences by their bulls to the Society of Masons, in order to increase their numbers. These indulgences produced their full effect in those superstitious times, and that Society became very numerous, and raised a prodigious multitude of magnificent churches about this time in several counties: for, (as we are told by one who was well acquainted with their history and constitution), the Italians, with some Greek refugees, and with them French, Germans, and Flemings, joined into a Fraternity of Architects, procuring Papal bulls for their encouragement and particular privileges: They styled themselves Freemasons, and ranged from one nation to another, as they found churches to be built; for very many in those ages were every where in building, through piety and emulation. Their government was regular; and when they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every

\* Grose's Antiquities, vol. i. preface, p. 32.

† See Preface to Grose's Antiquities, Bentham's Hist. of Ely, Wren's Parentalia.

tenth man was called a warden, and overlooked each nine. The gentlemen in the neighbourhood, either out of charity or commutation of penance, gave the materials and carriages. Those who have seen the accounts in records of the charge of the fabrics of some of our cathedrals, near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."—Wren's *Parentalia*, page 306, 307.

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## MASONRY RESTORED TO ITS GENUINE PRINCIPLES.

BY BROTHER DES-ETANGS,

PRESIDENT OF THE COUNCIL OF TRINOSOPHES, PARIS, ETC.

(Translated by Latomus.)

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[Being desirous to place before our readers the published opinions of a very talented Brother, and which will be best effected by giving as free a translation of his work as may be possible, we merely state, that while the efforts of M. Des-Etangs are entitled to the grave consideration of the reflecting Mason, we do not thereby wish to be understood as in all respects adopting his views. In subsequent papers our readers will perceive that this introductory allusion is necessary. M. Des-Etangs, now in his 74th year, is yet active and zealous; and, however, upon some points the Free and Accepted will differ with him, they will, nevertheless, find much more to admire than to reprove.—ED.]

*To all Masons,*

*On the Ceremonial of Initiation into the various Grades.*

“MY DEAR BRETHREN,—If Masonry be of any importance, it must be on account of its utility to man; it must be because Masonry can unite mankind from one end of the earth to the other, because it can in every thing do good and prevent evil.

But, that these ends may be attained, Masonry must be well taught; its rites of initiation must be in accordance with the purity and exaltation of its principles. They must be so framed as to oblige the Brother, in proportion as he advances step by step, to acknowledge that he also advances in moral science, and that the instruction he has received makes him comprehend how Freemasonry can produce all the good it professes to cause. Could it now be said that the initiatory rites\* practised in France, or elsewhere, effect that of which we have spoken above? We do not believe it could. These initiatory lectures and rites have always appeared to us to fall very short of the instruction which ought to be expected from so noble an institution.

The ceremonial and lectures now used at initiation are probably founded upon of practices and ceremonies gathered from the ancient religions India and Egypt, from the old books of Judaism and Christianity, which doubtless in former times were useful in preserving the memory of some truths, but which by no means answer the

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\* *Cahiers*. That is, little books containing the forms to be used at initiations, &c. I translate it as above, which is its metaphorical sense.—L.

expectations of an enlightened age like this. While all else is progressing towards perfection, it is painful to see that Masonry alone is stationary.

We know not by whom these lectures and rites were revised and modelled; but forty years' experience has proved that they leave on the minds of the initiated but imperfect impressions.

We have heard Masons complain of them; and we have seen Brethren become indifferent to the forms of an institution because they did not answer their expectations.

What was the remedy for this evil?—There was but one; to remodel our rites.

But who could or should undertake such a labour?—A general meeting?—Committees?—Several delegated Masons?—Certainly not; for a century would pass away ere they agreed on the subject matter before them, or its proper form.

This sort of legislation must issue from a single brain; there must be unity of intention, unity of action. Zeal or love of mankind in one man could alone attempt such a work.

It has been permitted to us to possess this zeal, and we have remodelled the rites and lectures of initiation. We beseech our Brethren to forgive us for it. It is neither pride nor presumption which has induced us to do it, as they will perceive. We have decided upon doing it only with a view to restore to Masonry the power and dignity which appertain to it. We wished that Freemasonry should be understood, loved, and respected, and that it should be cited as the greatest school on earth for truth, magnanimity, and for every virtue. Masonry is a Priesthood superior to all others; for, without reward, salary, cunning invention, violence, or subterfuge, without any other resource but reason, it teaches all the good that exists here below.

We think, therefore, that the *initiation* into its mysteries should be solemnized with such a series of forms and rites, with such powerful *evidences*\* of reasoning as could justly be called *LIGHT* by those to whom we should promise them.

We have recalled into action those forgotten conditions which served to make the candidate's character known, which obliged him to reflect, to attach great importance to the step he was about to take, and to inspire him in the beginning with a high respect for the institution into which he sought an entrance.

We have wished that the candidates should be most carefully examined as to the feelings and morality which they had acquired and learned in the profane world, in order that such real instruction might be given, as could guard them from the errors and falsehoods which are the shame and the misfortune of this world.

We have then restored Masonry to its genuine principles,—Truth and Brotherly Love; and we have remodelled its initiations on the principles and precepts which flow from them.

These principles and precepts we have included completely in those five degrees, which ages have consecrated as the most essential, 1. E. A. P. 2. F. C. 3. M. M. 4. Ros. Cruc. 5. Grande Em.\*

Of the other degrees we have only given a summary view; they are to be imparted by *communication only*, and we have added short, but sufficient instructions.

\* Possibly the author means by *evidence* the *shining forth*, the manifestation or attestation, in the sense of making clear or obvious.—L.

† This is the name of the 30th degree of what is called "*Le rite Bossais*," and unknown in England, though one of its secret names is to be found engraved on the stars of English Masonic Tombs.—L.

There was a general complaint against the multiplicity of degrees, and it became necessary to lop off some. Multiplicity of words only fatigues and embarrasses the traveller.

Every land has its Masonry,—its rites, its pretensions, its variety; all this produces differences which are injurious to the Order. The essential points, which are science and virtue, toleration, good sense, and union among people, are forgotten. These are the true ends of Masonry, and we may say, man's salvation.\*

For more than twenty years have we sought for reform of this system. We have pointed out the means of effecting it. We have demonstrated that it might be carried into effect without commotions or troubles; and we have dispersed numerous works on this subject throughout all the Masonic world. Unfortunately, be it from love for old customs, be it lukewarmness, or fear of displeasing, no one has put his hand to the plough; abuses and differences continue. We have, therefore, been obliged to undertake a work alone, in which we expected the co-operation of our Brethren. It is for them to say, if we are mistaken.

Were the Masonic authorities to condemn us, they would be in fault; for long since ought they to have established the amendments, which for all the Craft called,—amendments which were so simple, especially since half the globe has for forty years been tired of the vices of old times, and has shown that a civilization was sought for which should be more conformable to justice and the dignity of man.

But we would fain believe that the Masonic authorities will be the first to appreciate and perhaps even to assist our labours. They will perceive that we have carefully preserved the principal ceremonies; it would have been madness to have altered this universal language. We have proposed no innovations rare in the *mode* of giving instruction, so as to accommodate it to the lights of the age and the wishes of our Brethren.

The Masonry of which we have spoken we have practised for fifteen years in the Lodge of the Trinosophes, in the presence of the *elite* of Paris and the provinces; and it has been practised in several towns in France and abroad, and all have borne witness in its favour. We therefore persuaded ourselves that we had been of use to the Order, in circulating our new ritual; that is, in giving it to those W.M's, Chapters, and Councils, who asked for it, and who promised to employ it in the same spirit which made us conceive it.

Since 1829, we have published in a reprint of the "*Lien des Peuples*," the conditions on which it may be obtained.†

At that period the degree of R.C. had not yet been purified; we had brought it to purification, by many thought a practical impossibility, so utterly remote did it appear to us to be from those principles which establish concord among men. We have been better inspired this year. The solicitations of many Lodges have encouraged us. We have called history to our aid, and we have made the errors of that grade subservient to the triumph of truth. It was a great difficulty to overcome; and if some Chapters which have adopted our system are to be credited, it is

\* The strict meaning of these words, in this instance, I am entirely at a loss to understand, but have translated them literally.—L.

† The conditions for obtaining the ritual are to cause it to be copied by a trusty person, and to do oneself, within six months after having obtained it, some remarkable act of charity towards the poor of one's own town. (Note of the Author.)

overcome. Thus, then, Masonry will have a complete ritual, and will present a rational system in the hierarchy of its initiatory rites.

And the initiated will no longer complain of being left without guides, or interest in the new career upon which they have chosen to enter. All those who understand our meaning will remain for ever as greatly attached to Masonry as to honour and reason personified. They will teach it and diffuse it far and wide, and *thus render more service to the world than all legislators together.*

Such, then, is the end of our labours. It is for our Brethren to assist us in them, and their reward as well as ours shall be the prosperity of our Order and the happiness of having done well."

## THE SONGS OF MASONRY.

### No. 2.

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

MY DEAR SIR AND BROTHER.—It has been said that some of our songs are bibulous. I admit the fact. Many of them were written in the eighteenth century; and it is well known that the prevailing vice of that period, amongst the higher and middle classes was, an inordinate attachment to the pleasures of the table. All our hunting songs, written in the same age, are bacchanalian; and even the professedly moral songs bear the same character. As for example; "Says Plato why should man be vain;"—"What Cato advises;"—"On fragrant myrtles let me lie;"—"Cease Boreas, cease;"—"Diogenes surly and proud;" and many others. It is true, we find drinking songs of an earlier date. The following was written by Thomas Nabbes so early as 1639; and I quote it to illustrate the fact, that the songs of any period are characteristic of the prevailing habits of a people.

"Thou, ever youthful god of wine  
Whose burnished cheeks with rubies shine,  
Thy brows with ivy chaplets crowned;  
We dare thee here to pledge a round!  
Thy wanton grapes we do detest,  
Here's richer juice from barley pressed.

"Let not the Muses vainly tell  
What virtues in the horse-hoof dwell,  
That scarce one drop of good blood breeds,  
But, with mere inspiration feeds;  
Oh, let them come, and taste this beer,  
And water henceforth they'll forswear.

"If that the Paracelsian crew,  
The virtues of this liquor knew,  
Their endless toils they would give o'er,  
And never use extractions more;  
'Tis medicine, meat, for young and old;  
Elixir,—blood of tortured gold.

“ It is sublimed—it’s calcinate ;  
’Tis rectified—precipitate ;  
It is Androgena—Sol’s wife ;  
It is the mercury of life ;  
It is the quintessence of malt,  
And they that drink it want no salt.

“ It heals, it hurts, it cures, it kills ;  
Men’s heads with proclamations fills ;  
It makes some dumb, and others speak,  
Strong vessels hold, and cracked ones leak.  
It makes some rich, and others poor,  
It makes, and yet mars many a score.”

Here is a recommendation of the British beverage in terms of Alchymy ; and the song was undoubtedly popular in its day, because it is composed of phrases which were understood by the people of England as being attached to that science. An idea of the possibility of transmuting metals had long been prevalent ; and Rymer furnishes a licence which was granted by King Edward IV. to Richard Carter, for enabling him to practise the art ; but at the time when the above song was written, the good sense of the people had returned, and the quackery of Alchymical pursuits had become evident ; and hence the satire which it contains would be highly acceptable to the boon companions to whom it was addressed.

Drinking songs however were not of very common occurrence before the eighteenth century ; and then toasts and “ healths,” with all their trains of consequences were introduced ; inebriety became fashionable ; hard-headed drinkers were deemed the only desirable society ; and a three-bottle man, if he were also a good singer, was certain of as many invitations as his time and constitution would allow him to accept. And yet with these acknowledged propensities to excess in drinking, I question whether actual vice of any grosser kind prevailed so extensively as at present. And there is some truth in a satirical observation of Horace—

“ *Ætas parentum peior avis tulit  
Nos nequiores, mox daturos  
Progeniem vitiosiore.*”

Our jovial progenitors may appear somewhat less refined in their manners than we may esteem ourselves, but they possessed sterling merit ; they were hospitable and free—bountiful to the poor—kind to their neighbours—but what am I doing ? Attempting to describe old manners, when it is so well done by a song, written in the reign of Queen Anne, with which, by the bye, a modern author has taken certain liberties. I subjoin a few verses of the original from a copy in my own possession.

“ Here is an old song, made by an old ancient pate,  
Of an old worshipful gentleman who had a great estate ;  
Who kept an old house at a bountiful rate,  
And an old porter to relieve the poor at his gate,  
Like an old courtier of the queen’s,  
And the queen’s old courtier.

- “ With an old lady, whose anger good words assuages,  
 Who ev'ry quarter pays her old servants their wages,  
 Who never knew what belongs to coachmen, footmen, and pages,  
 But kept twenty or thirty old fellows with blue clothes and badges,  
 Like an old courtier, &c.
- “ With a study fill'd full of learned books,  
 With an old reverend parson—you may judge him by his looks,  
 With an old buttery hatch, worn quite off the old hooks,  
 And an old kitchen, which maintains half a dozen old cooks,  
 Like an old courtier, &c.
- “ With an old hall hung round about with guns, pikes and bows ;  
 With old swords and bucklers, which have borne many shrewd blows ;  
 And an old frysadoe coat, to cover his worship's trunk-hose,  
 And a cup of old sherry to comfort his copper nose,  
 Like an old courtier, &c.
- “ With an old fashion, when Christmas is come,  
 To call in his neighbours with bagpipe and drum ;  
 And good cheer enough to furnish every old room ;  
 And old liquor, able to make a cat speak, and a wise man dumb,  
 Like an old courtier, &c.
- “ With an old huntsman, a falconer, and a kennel of hounds,  
 Which never hunted nor hawked, but in his own grounds ;  
 Who, like an old wise man, kept himself within his own bounds ;  
 And, when he died, gave every child a thousand old pounds,  
 Like an old courtier, &c.”

For the reasons already assigned, the most popular songs of that age very naturally assumed a bacchanalian character ; and if such habits were indulged and considered necessary for admission into decent society by every other description of men, it was scarcely possible for Masons to escape the infection. It is therefore undeniable that they are truly described by the epithet of “ jolly fellows.” Witness the sub-joined song.

- “ All ye who to Masonry are elevated,  
 Who freely and jovially laugh, quaff, and sing ;  
 All ye who as foes to dull paleness are rated,  
 Attend, while some proofs I endeavour to bring,  
     That Zeno, Pythag'ras,  
     Eudoxus, Protag'ras,  
     Hipparchus, Diag'ras,  
 In short, all who are,  
     For clearness or mystery,  
     Recorded in history,  
 With ancient Freemasonry none could compare.
- “ *Sophistical sceptics, and cynics dogmatic,*  
*Highflying, Platonical metaphysicians,*  
*Rhetorical ranters, declaimers Socratic,*  
*And peripatetical, frothy logicians,*

- Mysteriously gabbling,  
With scribbling and squabbling,  
And quibblingly babbling,  
Their thoughts vainly twisted,  
The true *summum bonum*  
To find, 'till 'twas shown 'em,  
By jolly Freemasons, wherein it consisted.
- “ To those who sought after a state apathetic  
Freemasonry often has freed them from cares ;  
To those too who fain would mount Plato's phrenetic  
'Tis proved they would send their brains past the five spheres.  
And to all in subjection  
To grave circumspection,  
Of aqueous complexion,  
We make it appear  
That, spite of all grumbling  
And phlegmatic mumbling,  
Masons great as immortals are in the idea.
- “ By Aristotelian rules, curiously technic,  
'Bout essence or substance, a vacuum or plenum,  
Let Philomaths battle, with arms dialectic,  
So fiercely, that few like to venture between 'em ;  
T' each other e'en mystic,  
In form syllogistic,  
Or mode rhapsodistic,  
Most learnedly fine !  
They'll ne'er gain the station,  
Which, in fight Pegasusian,  
Freemasons have reached, who are surely divine.
- “ Among moderns, let ——— and ——— keep squabbling  
About rights of man ;—they are all in the dark,  
But Masons, while quaffing, are convinced without dabbling  
In their works democratic, that they're nearer the mark.  
For while with sage muttering,  
Disloyalty uttering,  
Each declaimer sputtering,  
They each other spatter ;  
Loyal Masons declare  
That if such worthies are  
Neither Masons, nor loyal, they're lumps of dull matter.
- “ Though, not to detain you from offering oblations,  
To Anacreon's shrine, for in truth, I grow thirsty :  
Let's drink to the first of all sects—the Freemasons,  
Who, in Charity's cause, of all sects will the first be.  
From which we may, surely,  
Infer, most securely,  
That, strictly and purely,  
Freemasons alone,  
In doctrine and practice,  
For such the real fact is,  
Are the happiest and truest philosophers known.”

An anecdote is related of the Lincoln Brethren of that day, which will serve to illustrate the above proposition, and show the style and character which the practical fun of the eighteenth century assumed, and how our jovial forefathers loved it. The Brethren at that time assembled in the city of Lincoln to attend the Lodge from all parts of the county, and having spent the evening in harmony at the Rein Deer Inn, where the Lodge was held, they usually separated after breakfast the next morning. On one of these occasions, as a party of them sat over this social meal, laughing away the cares of the world, and joking on the privileges of Masonry, a bagman, who happened to be at breakfast in the same room, ridiculed the Craft, and gave the Brethren a decent rowing on their high flown pretensions. In the course of the dispute one of the Brethren observed, as if incidentally, what a capital privilege it was that they were allowed to pass through the turnpike gates free of toll. The bagman pricked up his ears when he heard this; for the number of gates through which he passed in the course of a year proved a heavy tax upon his purse; and began to be a little more serious; but as he had endeavoured to hoax them, the Brethren were determined to hoax him in reality. The sly rogue proposed to be made a Mason, that he might enjoy a privilege which would soon repay him a hundred per cent. on his initiation fee; but they declined to admit him. After some conversation however they agreed, provided he would treat them with a bottle of wine, to impart so much of their secrets as related to the privilege in question. He eagerly embraced the offer, and the party adjourned to the Lodge room; where, after many ridiculous ceremonies, which will scarcely bear repetition, although they form a standing joke with the Lincolnshire Masons of the present day; they told him that when he desired to pass free through a turnpike gate, the sign was to place the first finger of his right hand on the side of his nose, and repeat the word "Twig." Having finished the bottle with great glee, several of the Brethren, on their return home, had to pass through the same toll-bar with the poor bagman; who, eager to show a specimen of his new acquirements, summoned the keeper of the gate, (who happened to be the tyler, and had been made acquainted with the transactions of the morning by a Brother who had previously passed through) and exhibiting the magic sign significantly exclaimed—"Twig."

*Keeper of the gate.* "Pay sir if you please."

*Bagman.* "Twig! I say."

*Keeper.* "Three halfpence sir."

*Bagman,* with his finger still on his nose. "Twig, sir, Twig—don't you understand me?"

*Keeper.* "I understand that you are a Mason, sir, and as such you may pass through the gate free of toll; but your horse is not a Mason, so you must pay for him."

Thus were the Brethren led away by the prevailing customs of the age, until they excited the attention, and brought upon themselves the ridicule of the great painter of manners, Hogarth; who showed them up in his picture of "NIGHT." There may be some truth in the satire; yet, like his "Modern Midnight Conversation," and a few pictures in his "Rake's and Harlot's Progress," which contain a similar reference, though overcharged, it must be confessed that it is founded on reality. The like propensity was introduced into a satirical print published about the same time, viz. 1742, to ridicule the prevalent custom then used by the officers of the Grand Lodge, of forming a procession annually at

the festival in *carriages*, clothed as Masons, and preceded by three bands of music. Thus speaks the key to this caricature. "Around in mournful order placed, the loving, weeping, *drunken* Brethren sit, in a superb open hearse, having a cloudy canopy, &c., drawn by six stately, unfledged horses, with their aprons—their gloves they had put in their pockets, &c." Anderson thus notices the circumstance, "Some unfaithful Brethren, disappointed in their expectations in the high offices and honours of the Society, had joined a number of the buffoons of the day, in a scheme to exhibit a mockery of the public procession to the grand feast. This, as may well be supposed, furnished mirth to the gaping crowd, and disgust to the Fraternity; who, wisely recollecting themselves, determined in future to confine their operations within the limits of their own assembly;" and the public processions of the Society were discontinued by an order of the Grand Lodge.

The circumstance of the grand festivals being usually celebrated at the Devil Tavern, gave rise to many frivolous and absurd suggestions, not very creditable to the Order; because the same place was notorious for the orgies of another society of profligate persons which had the appalling name of the Hell-fire Club; and attracted public attention more particularly because its members were men of property; and here, it is said, the celebrated John Wilkes spent his evenings in conviviality. The inconvenience of meeting at taverns appears to have been keenly felt by the Brethren of that period; and therefore, amongst the arguments for creating a fund (A. D. 1768) to be applied to the building of a Masonic Hall for the meetings of the Grand Lodge, we find the following. "Besides, our meeting at the houses of publicans, gives us the air of a *bacchanalian* society, instead of that appearance of gravity and wisdom which our Order justly requires. How properly might it be remarked on such conduct, that as almost all the companies that resort with so much formality to the city halls, have in view chiefly feasting and jollity; so Masons assemble with an air of festivity at taverns, to perform the serious duties of their profession under the regulations of morality and philosophy. Such a conduct in the eyes of every thinking man must appear, even on the first view, to be ridiculous and absurd."

But though it is clear, from existing records, that the Brethren did not generally indulge in any excessive degree of intemperance, or carry their convivialities to an unreasonable height, yet it is no less true that the jovial song accompanied the cheerful glass; and in too many instances this exercise formed the chief business of the meeting. From the bye-laws of the old Lodge at Lincoln already referred to, it appears that the fine for any breach of discipline was "a bottle of wine, to be drunk by the Brethren present;" and I doubt not that this was the usual custom.

I knew a Lodge within the last thirty years, in which the members so far lost sight of their interest and duty, as to spend their whole time during Lodge hours in drinking and glee singing; (and capital performers they were;) until the officers entirely forgot the current business of their station. The consequence was, that the Brethren soon forfeited their self-respect as Masons, and grew weary of an amusement which was so obviously inconsistent with their profession; until at length they withdrew, one by one, from an institution which was degraded to a common catch club; and the Lodge sank to rise no more. Of such a Lodge, the following song, which is not of very modern date, would be characteristic.

“ We have no idle prating  
Of either Whig or Tory ;  
But each agrees  
To live at ease,  
And sing or tell a story.

## CHORUS.

“ Fill to him  
To the brim,  
Let it round the table roll ;  
The divine  
Tells us, wine  
Cheers the body and the soul.

“ We will be men of pleasure,  
Despising pride and party ;  
Whilst knaves and fools  
Prescribe us rules,  
We are sincere and hearty.  
*Cho.* Fill to him, &c.

“ If any are so foolish  
To whine for courtiers' favour,  
We'll bind him o'er  
To drink no more  
Till he has a better savour.  
*Cho.* Fill to him, &c.

“ If an accepted Mason  
Should talk of high or low church,  
We'll set him down  
A shallow clown,  
As understanding no church.  
*Cho.* Fill to him, &c.

“ The world is all in darkness ;  
About us they conjecture ;  
But little think  
A song and drink  
Succeed the Master's lecture.  
*Cho.* Fill to him, &c.

“ Then, landlord, bring a hogshead,  
And in the corner place it ;  
Till it rebound  
With hollow sound  
Each Mason here will face it.  
*Cho.* Fill to him, &c.”

Those days have happily passed away. Topping propensities have been exchanged for the more stirring pursuits of science ; and the Brethren now appear unanimous in their determination to support the Order with wisdom, strength, and beauty ; and to adorn it by the practice of every moral and social virtue. *Crescit occulto velut arbor avo.* But let it not be considered that I am so fastidious as to object to Ma-

sonic harmony, or a moderate enjoyment of that portion of our time which is peculiarly appropriated to refreshment. On the contrary, I think a song is quite refreshing after the Lecture; and I subscribe to the sentiments of the following American composition, which is sung to the tune of "Faint and Wearily."

" When the Junior Warden calls us from our labours,  
When the sun is at meridian height,  
Let us merrily unite most cheerily,  
With social harmony new joys invite,  
One and all, at his call,  
To the feast repairing,  
All around, joys resound,  
Each the pleasure sharing.  
*Chorus.* When the Junior Warden, &c.

" Mirth and jollity, without frivolity,  
Pervade our meetings at the festive board ;  
Justice, temperance, and prudence govern us,  
There's nought but harmony amongst us heard.  
One and all, at the call,  
To the feast repairing,  
All around, joys resound,  
Each the pleasure sharing.  
*Chorus.* Mirth and jollity, &c.

" Thus we ever may enjoy the pleasant moments,  
Giv'n unto us from the Master's Chair,  
Till the sun an hour has past meridian,  
And then each Brother to his work repair.  
One and all, hear the call,  
From the feast repairing,  
All around, gavels sound,  
Each the labour sharing.  
*Chorus.* Thus we ever may, &c."

This pleasing part of our avocations is only an evil when it becomes a primary object. It ought to be esteemed distinctly subservient to business, and used only as a relaxation. In this view let no one despise the Muse of Masonry, although she may not be decked out in the meretricious embellishments of Bowring, Beranger or Moore.

It must not be supposed that our songs are devoid of elevated sentiments or moral reference; for the existing specimens are evidence to the contrary; and whatever may be said of the poetry, they certainly point out the honest benevolence, and blunt good humour, which distinguished the Brethren of the age when they were written. The subjoined song is selected at random.

" Brother Masons assembled, as Masons should be,  
In worth, truth, and harmony's cause ;  
My song is a theme truly noble and free,  
And founded on Masonry's laws,  
Like the sun-star of day is its lustre supreme,  
A lustre no foe can destroy ;  
And this we'll insist on, whatever folks dream,  
Our laws are the fountain of joy.

O, yes, and this fountain, so crystalline bright,  
 To preserve is each Mason's endeavour,  
 And now for a toast, and a toast of delight,  
 Here's Masons, Freemasons for ever—huzza !  
 The Lodge of Freemasons for ever—huzza !  
 And now for a toast, and a toast of delight,  
 Here's Masons, Freemasons for ever.

“ From the north to the south, from the east to the west,  
 Our order is known to appear ;  
 And the plume that so gracefully blazons its crest,  
 To justice and mercy is dear !  
 Like the air that we breathe in, it bears no control,  
 So potent it waves for our good :  
 While Faith, Hope, and Charity's names we enrol  
 In a cause that we'll seal with our blood.  
 O, yes, and this order, so brilliant and bright,  
 No malice nor demon can sever ;  
 And now for a toast, and a toast of delight,  
 Here's Masons, Freemasons for ever—huzza !  
 The Lodge of Freemasons, &c.

“ Like man bound to man in true brotherly love,  
 Our Lodge rears its eaglewinged head ;  
 And, under an Allseeing Eye from above,  
 By white-robed benevolence led.  
 Blest Charity ! where doth thy stream purer flow,  
 Than there where our schools are endowed ?  
 Like the hymn-charm of angels, it vanquishes wo,  
 And Freemasons sing it aloud.  
 O yes, and this stream, too, so noble and bright,  
 No envy nor hatred can sever ;  
 And now for a toast, and a toast of delight,  
 Here's Masons, Freemasons for ever—huzza !  
 The Lodge of Freemasons, &c.”

Although the poetry of this song is not of a very high character, it is far from being contemptible ; and considered as a drinking song, has much of a redeeming character to mollify the critic, even of this age of temperance and tee-totalism.

In admitting that the Freemason of the eighteenth century was a *bon vivant*, I do not mean to infer that science was neglected, or that the routine business of the Lodge was sacrificed at the shrine of sensuality. On the contrary, the minute books of the Lodges are pregnant with evidence that sheds a different light on their pursuits. The Lectures were regularly delivered—Bye-laws and Ancient Charges read—scientific conversation followed ; and then—and not before—the office of the Junior Warden came into requisition. Nor were the songs used in this stage of the proceedings always of a bacchanalian character ; but those of a more chaste and sacred tendency were frequently preferred. Odes and anthems were occasionally performed, of which I subjoin a specimen ; and the Lodges re-echoed with the sacred harmony.

“ Almighty Sire ! our heavenly king,  
 Before whose sacred name we bend,  
 Accept the praises which we sing,  
 And to our humble prayer attend !

- All hail, great Architect divine!  
This universal frame is thine.
- “Thou, who didst Persia’s king command,  
A proclamation to extend,  
That Israel’s sons might quit his land,  
Their holy temple to attend.
- “That sacred place, where three in one  
Comprised thy comprehensive name;  
And where the bright meridian sun  
Was soon thy glory to proclaim.
- “Thy watchful eye, a length of time,  
The wond’rous circle did attend,  
The glory and the power be thine,  
Which shall from age to age descend.
- “On thy omnipotence we rest,  
Secure of thy protection here;  
And hope hereafter to be blest,  
When we have left this world of care.
- “Grant us, great God, thy powerful aid  
To guide us through this vale of tears;  
For where thy goodness is display’d,  
Peace soothes the mind, and pleasure cheers.
- “Inspire us with thy grace divine,  
Thy sacred law our guide shall be;  
To every good our hearts incline,  
From every evil keep us free.”

Freemasonry does not embark the character of its poetry on the false bottom of its convivial songs; which however are not very numerous, compared with those that treat of science, morality, and philosophy. Some of them are of an exciting strain under circumstances which cannot be publicly explained; and others possess many characteristics of great value to the Craft, though their poetic claims may not appear to reach mediocrity.

It must be further remarked that the poetry of the above age had not attained the high grade which has distinguished it in more modern times. Scott and Southey, Wordsworth, Coleridge and Byron have given a new character to the art, which would astonish Pope, Dryden, Johnson, and the rest of the tame though stately and harmonious poets of the English Augustan age, not excepting the chaste and elegant Goldsmith, could they rise from their graves and peruse the works of this new and improved school. And not only would they be astonished, but offended at those imaginative flights of vigorous genius, soaring, out of all rule, into the world of fancy, and developing all the minute springs and hidden movements of the human soul, which are exhibited in the poetry of the present era.

We will now proceed somewhat higher in the scale; for there is in poetry a vital spirit so unworldly and sublime, that it has ever been used by Masons as a vehicle of instruction which makes its way directly to the heart. In estimating the poetry of Masonry there is unfortunately, from an indisposition in our ancient Brethren to commit their thoughts to writing on Masonic subjects, an *amari aliquid*—much sublime matter

has escaped, but enough remains to show that the science communicated somewhat of its inspiration to the poet's soul ; the reminiscences of which still warm the ancient Mason's bosom. The votary of the Nine has held sweet converse with the Graces Three, and the genius of Masonry has been propitiated by the talismanic spell. The subjoined beautiful effusion, which breathes the spirit of true poetry, is a short extract from an ode written by Brother Waller Rodwell Wright in celebration of an event which constitutes an epoch in Masonry.

“ Lo, where our silent emblems breathe  
 Their sacred influence o'er the soul,  
 In mystic order ranged : while round the whole  
 A starry zone the sister virtues wreath.  
 Ye, who by compass, square, and line,  
 Those hidden truths can well divine,  
 To all besides unknown ;  
 In each symbolic form portrayed—  
 Ye, who with firm undaunted mind,  
 Have pierced the vaulted cavern's awful gloom  
 And marked the holy secrets of the tomb ;  
 Still let your actions to the world proclaim,  
 The secret lessons of our art,  
 By whatsoever mystic rite conveyed,  
 The rules of moral life impart ;—  
 Nourish bright charity's ætherial flame ;  
 And breathing love and peace to all mankind,  
 Like incense rise at Heaven's eternal throne.

“ Fair Queen of science, nurse of every art  
 That crowns the happiness of social life,  
 Whose dictates from the desolating strife  
 Of warring passions, purify the heart—  
 In ev'ry clime, through ev'ry age,  
 The prince, the poet, and the sage,  
 Have knelt before thy hallowed shrine ;  
 And nations own'd thy origin divine—  
 Great Hermes, founder of the Memphic rite ;  
 And Mithras erst through Persia's realm revered ;  
 And he who to Eleusis bore  
 The treasures of thy mystic lore ;  
 But chiefly those by holy truths inspired ;  
 The chosen servant of the living God  
 Who Sinai's holy precinct trod,  
 And he, with love of sacred wisdom fired  
 The mighty prince, whose pious hand,  
 To the eternal fount of truth and light  
 That holy temple reared,  
 The pride and wonder of Judea's land—  
 His great and comprehensive mind  
 A nobler edifice design'd,  
 That time and envy should defy,—  
 Founded on truth's eternal base,  
 Vast as the ample bounds of space,  
 And sacred to fraternal unity.

A sweet little piece which is used in the German Lodges, is introduced here ; and I have beheld whole assemblies of Brethren charmed with it when sung as a glee to Sir John Stevenson's delightful composition of "Come buy my Cherries."

"Come Brothers sing with me,  
Join Brethren all ;  
Wisdom our goddess be,  
List to her call.

"Laugh at the foolish throng,  
Heedless and vain ;  
Wisdom inspire our song,  
Blest be her reign.

"Masons we are all bound,  
Heart, voice and hand ;  
Her laws to spread around  
O'er ev'ry land.

"Nature directs us still,  
Mortals to aid,  
This we with joy fulfil,  
Well we're repaid.

"We need no borrow'd beams,  
Brethren behold,  
From the bright east still gleams  
Radiant gold.

"Which on our joyful way,  
To us is given ;  
Till an eternal day,  
Greets us in Heaven."

I conclude this paper with a couple of modern pieces. The former is the production of a lady ; and I am proud of an opportunity of weaving the roses, which the delicacy of female taste and genius has engrafted on our science, into my garland of Masonic song. The latter speaks to the heart in most affecting language. And how could it do otherwise ? It was written by Brother Burnes.

"All hail ! ye dear lov'd social band,  
The boast, the glory of our land !  
Whose mystic meetings ever prove  
The feast of Charity and Love.

"Though far apart, where'er ye tread,  
Alike by one great motive led,  
In Heav'nly union still ye move,  
The friends of Charity and Love.

"What though without the tempest raves,  
The loyal heart each danger braves ;  
Within these walls no murmurs sound,  
Here, Love and Peace are ever found ;

*The Songs of Masonry.*

- “ Here, Brother’s hand to Brother’s join’d,  
Bespeaks the union of the mind :  
Then fill the sparkling goblet high,  
For Church and King, we live or die !
- “ To thee, illustrious Prince, we raise  
A lasting monument of praise  
In hearts, from which thy honour’d name  
The warmest gratitude may claim ;
- “ Hearts which, in brother’s love close bound,  
To thee will e’er be faithful found ;  
And still, as now, united sing,  
Long live our Prince !—God save our King !”
- 

- “ Adieu ! a heart warm, fond adieu !  
Dear brothers of the mystic tie !  
Ye favour’d, ye enlightened few,  
Companions of my social joy !  
Tho’ I to foreign lands must hie,  
Pursuing fortune’s slidd’ry ba’  
With melting heart, and brimful eye,  
I’ll mind you still, though far awa’.
- “ Oft have I met your social band,  
And spent the cheerful festive night ;  
Oft, honour’d with supreme command,  
Presided o’er the sons of light :  
And by that hieroglyphic bright  
Which none but Craftsmen ever saw !  
Strong mem’ry on my heart shall write  
Those happy scenes when far awa’.
- “ May freedom, harmony, and love,  
Unite you in the grand design,  
Beneath the omniscient eye above,  
The glorious Architect divine !  
That you may keep th’ unerring line,  
Still rising by the plummet’s law,  
Till order bright completely shine,  
Shall be my prayer when far awa’.
- “ And you, farewell ! whose merits claim  
Justly that *highest badge to wear* !  
Heaven bless your honoured, noble name,  
To Masonry and Scotia dear !  
A last request permit me here,  
When yearly ye assemble a’,  
One round, I ask it with a tear,  
To him, the bard that’s far awa’.”

## ON THE MYSTIC NUMBERS, 9 AND 15.

BY BROTHER GEORGE AARONS.

KING David remarks in the hundred and eighteenth Psalm, ver. 17th, **לֹא אָמוּת כִּי אֲחִיּוּה וְאֶסְפֵּר כּוֹעֵשָׂה יְהוָה**, which is translated in the English Bibles, "I shall not die, but live, to declare the works of the Lord." Now it cannot be supposed when David wrote this passage, that he would resist, or be exempt from the common lot of all men; we must therefore presume his meaning to be, "let me not die, but live, and I will declare or tell the works of the Lord." This seems the more probable, as in the original we find in this verse the word **סָפַר** "Sapper," literally, "to tell or declare," whence the noun Misper, **מִסְפֵּר**. There is no doubt David intended to show by numbers the connexion between the Most High and his works, and thus to call the attention of his brethren, and people, as well as a memorial to himself, of the goodness of the Almighty to man.

Taking this view of the subject, I have thrown together the following remarks as they have occurred to me, and now offer them to the reader, merely premising, for the information of those who are unacquainted with the fact, that most of the Hebrew characters have a numeral value.

It is very remarkable that the word in the above passage translated "Lord," is in the Hebrew **יְהוָה** "Jah," and that the value of the characters of which the word is formed is 15, and it is true, that taking any of the names or attributes of the Deity, the Hebrew characters denoting those names, may all be reduced to either the number 9 or 15. The former being the seal of Truth **אֱמוּנָה**, and the latter the number of the Deity, and by these two numbers the whole of our time is regulated. Thus, if we observe, the hammer of a clock will strike 78 in 12 hours, the numerals 7 and 8 added, make fifteen. In the first minute of life we have sixty seconds, in which we discover 4 times 15, the number 4 being also symbolical. In the first  $\frac{1}{4}$  of an hour we have 15 minutes, in the natural day we have 24 hours, which being once 9 the seal of Truth, and once 15 the number of the Deity, seems intended to remind us of the faith we ought to exercise in his unbounded goodness.

Proceeding onwards we find in three days, 72 hours, again  $7 + 2 = 9$  on the 4th day we have 96 hours,  $9 + 6 = 15$ ; the 6th day, 144 hours, which numerals added, give 9; the 7th day shows 168 hours during the week, 168 added, give 15.

I think, taking various passages of the Psalms into consideration, there is no doubt, when David said let me not die, but live, to tell the works of the Lord, he meant to pen them in such characters, that if counted, they might easily be referred to the Great Architect of the Universe as their author.

To illustrate my meaning, I shall select one or two passages, which seem to prove the position I have taken in a rather singular manner.

In the 139th Psalm, 12th ver., he says "The darkness hideth not from thee, the night shineth as the day." The darkness **הַחֹשֶׁךְ** and light **אוֹר** are both alike to thee; thus the numeral value of the word **הַחֹשֶׁךְ** the darkness, is  $333 = 9$ , and light **אוֹר**, is  $207 = 9$ .

Again, in the 85th Psalm, ver. 10, he says "mercy **חַסְדְּךָ** and truth have met together;" and it will be found that the word **חַסְדְּךָ** mercy is  $72 = 9$ , and truth **אֱמוּנָה** is  $441 = 9$ .

Again in the 90th Psalm, "To teach us to number our days, that we may apply our hearts unto wisdom, or knowledge;" the word יוֹם day, is 96=15, and דַּעַת knowledge 474=15.

These singular coincidences may be traced in almost infinite variety, as may be seen from the few words I have subjoined, and those who have a little leisure would find it not unprofitably employed, in searching out these little matters.

WORDS.	HEBREW.	NUME- RAIS.	EQUAL TO
Truth	אמת	441	9
Knowledge	דעת	474	15
Hour	שעה	375	15
Day	יום	96	15
Light	אור	207	9
The Darkness	החשך	333	9
The Sun	השמש	645	15
The Moon	לבנה	87	15
Planets	מזלות	483	15
The Morning Star	השחר	513	9
Bread	לחם	78	15
Adam, or Man	אדם	45	9
Our Father	אבינו	69	15
The Architecture of the Universe	בנין עולם	258	15
Faith	אמונה	96	15

### FUNERAL OF NAPOLEON'S MOTHER. ROME, FEB. 7, 1836.

BY BROTHER JOHN SMITH, BANK OF ENGLAND LODGE.

HAVING, by the kind attention of Monsignor Mai, the learned discoverer of the lost books of Cicero's Republica, obtained admission into the church adjoining the Doria Palace in the Corso, where the funeral was to be celebrated, I awaited the service with intense interest.

The death of the mother of Napoleon was an event to conjure up a thousand associations, to awaken thoughts of departed greatness; her fate during the last lonely years of her protracted existence was indeed a lesson of the instability of human greatness. The woman whose womb had teemed with kings; whose son had swayed a mightier sceptre than the Cæsars, closed her eventful days in neglect and obscurity—without one kindred voice to soothe the pangs of expiring nature\*.

\* Her brother, Cardinal Fesch, was not present when she expired.

I found the church dimly lighted, and the altars hung with black ; the priests in their embroidered robes, and the Capuchin monks in their picturesque habits and long beards, gliding with noiseless step between the aisles, would have made a fine study for a painter.

The body at last arrived in the state carriage of the cardinal, attended by a few domestics in the imperial livery, and the ladies of the household. It was received by the choir chaunting the service of the dead, and placed upon a platform covered with a pall of cloth of gold ; while the last rites of religion were performed—these were brief—masses had previously been said in the chapel of the palace, and concluded with Mozart's magnificent requiem.

At the termination of the service the sarcophagus was opened, and for the last time the remains of the mother of Napoleon exposed to human sight, in order that the notary might verify the delivery of the body to the church ; I approached with awe and gazed upon the features of the dead ; their expression, for I had seen her living, had not changed ; and the pale hue of death increased the resemblance to the busts of her son ; his ample brow and aquiline nose were plainly to be traced.

The body was dressed in a habit of dark purple velvet, a veil of rich lace fell from the head on either side of the countenance reaching to the feet, a crucifix was placed upon its breast.

A few favoured individuals were permitted to kiss the hand of the deceased ; when the recognition being completed, the lid of the sarcophagus was closed and the remains shut, most probably, from sight for ever. The inscription placed upon the coffin by her previously expressed command, was simple and appropriate.

“LETITIA, MATER NAPOLEONIS.”

The armorial bearings were a shield with an eagle surmounted by the imperial crown.

By command of the Pope the funeral was strictly private ; not more than thirty persons besides the priests were admitted in the church.

Mother of him whose giant-mind  
Aim'd at the empire of mankind,  
Gather'd beneath his eagle's wings,—  
Mother, whose womb didst teem with kings,  
'Tis past—thy care worn spirit's fled,  
And thou hast join'd the mighty dead ;  
I saw thee living, and could trace  
Majestic sorrow in thy face ;  
The broken heart, the unspoken care,  
The silent grief, the fix'd despair,  
Removed alike from hope or fears,  
Too deep for words, too proud for tears.  
I wept while gazing on thy brow,  
But shed no tear to see thee now.  
This city of the dead, old Rome,  
Was in thy grief a fitting home ;  
For here the records of the past  
Around each spot their shadows cast,  
And thou didst find amid their gloom  
All earth could yield—a living tomb.

*The Tear.*

Here too the wreck of empire flown,  
 The Curule chair, the regal throne,  
 The trophied eagle, must have been  
 Visions of all thy soul had seen ;  
 For years thy thoughts were o'er the wave,  
 Thy yearnings round that lonely grave,  
 Where rest the ashes which enshrined  
 The master spirit of mankind.  
 There was thy world, all else to thee  
 Was cheerless as that lonely sea,  
 Whose waters hear no living thing,\*  
 Shunn'd even by the sea birds' wing † ;  
 A scene accursed, a desert rude,  
 A barren wild, a solitude ;  
 Age was to thee a path of tears,  
 Thou Niobe of modern years ;  
 Thy pride, thy eagle son was dead,  
 Joy, hope, ambition, all were fled,  
 Thy children exiled from the land  
 Whose sceptre fill'd their brother's hand ;  
 Sever'd on earth from every tie,  
 What hadst thou left thee? but to die !

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 THE TEAR.

TO M. F.

THE tear, the tear, the falling tear,  
 Steals down many a blushing cheek ;  
 Emblem of passion, hope, or fear,  
 It tells what language cannot speak.

When the sad heart oppress'd with grief,  
 Writhes 'neath the world's contemptuous sneer,  
 What gives the mourner's soul relief?  
 My answer is—a silent tear.

When joy strikes thro' misfortune's gloom,  
 And tells the hour of transport near ;  
 Like flow'rets in their early bloom,  
 The soul is gladden'd by a tear.

Oft will they fall, I know not why,  
 Their cause, their source you bid me tell ;  
 They spring from nature I reply ;  
 This is my answer, so farewell.

One wish in friendship I bestow,  
 'Tis thine for happiness 'yond measure,  
 And if thine eyes with tears o'erflow,  
 May each drop prove a tear of pleasure.

\* The dead sea.

† So said by travellers.

## THE HYPERCRITIC.

A SATIRE.

How oft you'll hear some fool pretend  
 To censure what he cannot mend,  
 Scorn and condemn each work of art,  
 Arraign and analyze each part,  
 Judging it right, by critic law,  
 To magnify each trifling flaw,  
 To find some fault, or wrong or right,  
 To prove his taste and show his spite.  
 If such e'er go to see a play,  
 They go determined to display  
 Their skill, by finding fault with all  
 That 'neath their venom'd lash may fall :  
 To be found out they are afraid,  
 So have a jargon for their trade ;  
 As thus : " that pause was much too long—  
 The antithesis is mark'd too strong.  
 Poets are now devoid of sense—  
 The verb is placed in the wrong tense ;  
 Actors on ranting have reliance,  
 So set all grammar at defiance :"  
 Then, to give an air, they quote  
 The names of authors learned by rote ;  
 Talk of the metres of the Greek,  
 Of Sophocles or Terence speak ;  
 Bepraise some ancient poet's fire,  
 But deprecate each modern lyre.  
 Sometimes these fools will go to stare  
 At some rich painting chaste and fair,  
 Raising the glass with stupid leer,  
 They vow the distance is too near ;  
 The colours too are much too bright.  
 Who ever saw such horrid light ?  
 Clouds look as if they were on fire,  
 Figures like puppets worked by wire ;  
 And to conclude with critic grin  
 They vote it a complete take in.  
 Show them a statue, lovely, bold,  
 Formed in old Greece's classic mould ;  
 They rack their brains and instant try  
 Some imperfection to descry.  
 The head too stiff ; if that should fail,  
 They instantly attack a nail.  
 On any thing, to keep the law  
 Of finding out some hidden flaw,  
 Their malice such, it were in vain  
 For them to read the poet's strain,  
 Though wit and genius struck the lyre,  
 And Phœbus did the verse inspire ;

They'd find some cunning sceptic rule,  
 To prove Apollo's self a fool ;  
 The measure's wrong—the ideas old—  
 Or borrowed from the French we're told.  
 Yet, such who dare these things advance,  
 Know nought of measure, or of France.  
 And yet such gain the Critic's name—  
 Shall idiots judge the wreath of fame ?  
 Shall they aloft presume to sit,  
 Supreme o'er merit and o'er wit ?  
 No ! let us hurl them from their throne,  
 And show them as they should be shown ;  
 Strip them of every borrowed plume,  
 And make each jackdaw wear his own.

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POVERTY AND PRETENSION.

STAND back, says purse-proud Wealth, stand back !  
 There is no room for thee ;  
 See'st thou not the place is filled  
 With wealthy company ?  
 I am as rich as any here,  
 Quoth sturdy Poverty !  
 Of worldly goods some may have more,  
 And yet in moral worth be poor.  
 Stand back, says haughty Heraldry,  
 There is no room for thee ;  
 See'st thou not the place is filled  
 With noble company ?  
 I am as great as any here,  
 Quoth stubborn Poverty !  
 Let Heraldry do all he can,  
 Nor rank nor title change the man.  
 Stand back, says blindfold Bigotry,  
 There is no room for thee ;  
 Seest thou not the place is filled  
 With righteous company ?  
 I am as good as any here,  
 Quoth honest Poverty !  
 Where all are sinful, it were best  
 That none presume to judge the rest.  
 Make room ! says Wealth—make room ! says Pride—  
 Make room ! says Bigotry ;  
 He comes who will not be denied,  
 For *any* company !  
 Aye, truly, yet his strength you tried,  
 Quoth dogged Poverty !  
 And Poverty is often found,  
 Where bold pretensions most abound.

THE WISH.

I WILL not wish thee heaps of gold,  
For added coin brings added care ;  
Whoever boundless wealth would hold,  
Must ceaseless trouble share.

I will not wish thee troops of friends,  
For many friends make many foes ;  
Whoever friendship lightly lends,  
No lasting friendship knows.

I will not wish thee lengthened days,  
For after time brings after toil ;  
And whoso for the future prays,  
The present will despoil.

I wish thee gold enough to give  
Content, without or stint or store—  
Of friends a few—in joy to live—  
What should I wish thee more ?

*British Lodge, No. 8.*

JOHN LEE STEVENS.

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MASONIC ANECDOTE.

IN 1823 a merchant ship belonging to Sweden, was wrecked upon the coast of Africa, about five hundred miles from Cape Town ; the crew of which (about seventy in number) were saved, and afterwards conveyed to the latter place. Fifty-seven of the number, including the captain, were Freemasons, and immediately made themselves known to two Dutch Lodges there ; they were supplied with food, clothing, and every necessary for about a month, until an opportunity occurred of sending them home passage free. In consequence of this benevolent act, the inhabitants of the town entered into a subscription, and sent home the remainder of the men, so that the benefits of Masonry were felt by the whole crew. The relater of this was at the time a visiting Member of one of the Lodges mentioned for four months, and must bear testimony to the good feeling shown to visitors.

## TO THE EDITOR.

SIR,—It must be obvious to the mind of every reflecting Mason, that however pure our oral traditions, no *one* system of working can possibly obtain throughout the numerous meetings of the Craft, unless some better steps are adopted for such a desideratum than exist at present—

To accomplish this by that body, I have proposed to the Grand Lodge that qualified persons should be sent to the provinces, the expense of which, although apparently an obstacle, can be easily met by the vast resources of such an extensive society. Our funds, if properly managed, and that they are so I have no doubt, would surely admit of such an arrangement. Besides, the deputation may not be required above once in ten years.

May I beg, Sir, you will insert these hastily written remarks in the forthcoming number of your truly valuable periodical, in order that the attention of the Craft may be attracted to the subject. At the same time, permit me to hint that no Lodge should be without a supply of your *Journal*; its usefulness cannot be questioned.

I am, Sir, yours obediently,  
 W. M. THOMAS, *Surgeon*.  
 Royal Welsh Lodge, 525.

## TO THE EDITOR.

PROVINCIAL VISITS.—BY A GRAND STEWARD.

SIR AND BROTHER,—It is admitted by the most zealous Members of the Fraternity, that a more frequent interchange of Masonic duty and friendly intercourse between the Brethren of the Metropolis and those of the Provinces would tend to much general benefit, as promotive of greater uniformity in our practical operations, and leading to more extended and permanent utility to each other in our moral and social relations, through the medium of personal acquaintance. And from which other advantages would naturally arise, but of less prominent importance. Individually impressed with these sentiments, I determined when I embarked on board the steam-vessel which was to convey me from London to Newcastle, on the evening of Saturday the 2d instant, that I would embrace every opportunity which might present itself, during my stay in this neighbourhood, of visiting its various Masonic Lodges, and should any warrantable circumstances occur, or peculiarities be presented, to offer you a sketch of them for record or rejection, as your judgment might determine.

Arrived off the entrance to the beautiful and busy river Tyne, and having gratified my love of pictorial effect by a delightful view of Tynemouth Castle, the outlines of whose ruins were brought vividly and firmly out from a back ground of dark clouds which terminated on the sea-formed horizon, in a line almost pitchy black, by the golden rays

of the declining sun, I turned over the pages of my Masonic Calendar, that I might leave to its indications the solution of the question, whether my abode for the night should be Shields or Newcastle. There will be a long evening before me, thought I, and if a Masonic Meeting should be held in either town there ought I to be also. Under the head of "Northumberland," in the Table of Country Lodges, I found "Newcastle-upon-Tyne, 24, 586," and tracing the numbers in the numerical "List of Lodges," I found "24, Newcastle-upon-Tyne, L. Freemason's Hall, Three Tuns' Yard Newcastle, 1st and 3d Monday," and "586, Northern Counties Lodge, Newcastle-upon-Tyne, 1st and 3d Wednesday." "How fortunate," said I, "this is the first Monday, (Sept. 4th,) and I shall be enabled to pay my respects to the oldest Lodge in these towns, on the very day of my arrival."

Full of this pleasing anticipation, I was eager to get on shore at Newcastle, and with a satisfied and confident air desired the porter who shouldered my portmanteau to lead the way to the Three Tuns' Yard, concluding that I could not do better than domicile myself at the Three Tuns, and thus have only to pass from my dressing room to the Lodge, or from refreshment to labour, without difficulty or delay. Winding up the steep ascent of one of Newcastle's many sinous and hilly streets, I asked my conductor "how far it was to Freemason's Hall at the Three Tuns," "Aye," said the industrious native, with a look in which cunning and ignorance were strangely blended, "Aye, I donna ken where the Mason's Hall is, but there's *three* Three Tuns, an' I'm ganging first to the first ane." It was in vain I taxed his memory; he "kenned nought about the Freemasons, but he kenned a' the Three Tuns weel." To recount all the perplexity into which I was thrown by the mess of error contained in my extracts from the Freemason's Calendar would be to tax your mirth too largely at my cost, and at the cost, too, of your readers; for two pages of the Quarterly would scarcely suffice for its detail. But you may readily conceive the larger portion, when I tell you, that the meeting for the first Monday was that of No. 586, and not of No. 24, and that there is no Freemason's Hall in either of the Three Tuns, or their yards; but that a quiet and retired passage in the Great Market, called Bell's Yard, contains a very appropriate dwelling-house devoted to Masonic purposes; a knowledge which I eventually attained, after an hour's search, and the incurring of a treble fee to the porter. A thorough ablution, a complete change of clothing, and a hearty although hasty meal accomplished, and, having arrived at Newcastle at six, half-past eight found me seated beside the P.M. in the Northern Lodge 586, within the walls of the long-sought Freemason's Hall.

In the absence of the W. M., the chair was very ably filled by William Loraine, Esq., and although the assemblage was slight, I had no reason to regret the trouble I had surmounted; for I was received with Masonic friendship and sincerity, and entertained with true hospitality. From the acting W. M., I learned that a Provincial Grand Lodge would be holden at the Turk's Head Hotel, Newcastle, on the following Monday, at which would take place the installation of the Earl of Durham, as already Past Deputy Grand Master of England, and P. G. M., for Durham,—as Provincial Grand Master for Northumberland; a meeting which I cheerfully promised to attend. Had I derived no other gratification from my visit to the Northern Counties Lodge, I was an infinite gainer in the acquaintance it promoted for me with Mr. Loraine

—an example of all the social virtues among men, and a zealous and appreciated leader among Masons.

The commercial objects of my visit to the North of England, requiring my attendance for some days at Sunderland, I proceeded for this place from Newcastle, on Tuesday the 5th instant, and on the following evening attended the Phœnix Lodge, No 111, held in the Phœnix Hall, which I regretted to find exceedingly thin in point of numbers, and by no means efficient in practical Masonry. Here, as at Newcastle, the chair was filled by an acting W. M. ; but not a single officer, whether sitting in his own right, or as the *locum tenens* of another, appeared capable of going through the most simple duties of the Lodge, in the time of labour. Of the ability of all to do justice to the more social rites—the subsidiary, and in all well constituted Lodges the secondary consideration—I cannot say a word in the way of detraction. And yet there seemed nothing wanting but a directing mind. The materials for an excellent Lodge co-exist with a disposition for social indulgence. The latter placed under reasonable restraint, by some active and influential means, and the former properly applied, discipline and Masonic advantage would arise, where comparative confusion and unprofitable results are now too visible. Some may condemn me for these reflections ; some may say that the very cordial reception I met with in the Phœnix Lodge, a reception in which, apart from Masonic considerations, I am personally sincerely thankful for, ought to have closed my lips, or stayed my pen in the way of reproof. If such there be, my anticipatory reply is simply this—the advancement of Freemasonry in the purity of its practice, and the perfection of its aim, is with me of more consequence than the consideration of any individual pain I must occasion to those whose negligence or misapplication of means provokes that very infliction. And besides all this, “where much is given, much is expected,” and the Phœnix Lodge is unpossessed of the plea of poverty, in abatement of reproof for its want of practical information ; since, if I am rightly informed, the members possess a clear income of 40*l.* per annum, for the use of their Hall, chiefly as a place of divine worship. One would think that the main source of this income would be of itself sufficient to determine its application to the most legitimate Masonic purposes.

For my own part I shall rejoice exceedingly, if what I am now writing should expedite the period in which the Phœnix Lodge, No. 111, may spring up into new life from the ashes of its indolence, may raise anew the pure flame of Freemasonry from its latent embers, and be ranked, in every point of view, with the many excellent Lodges which shed a lustre on the Craft in the County of Durham, and cause that province to stand the first among all for the number, respectability, and proficiency of its Members. Where all else is so praiseworthy, such an exception is the more glaring, and the less excusable. Brethren of the Phœnix Lodge, I should be insincere as a Mason, if I did not thus attempt to excite you to do justice to yourselves ; you will be equally so if you do not acquit me of all improper motive, in a case wherein to have avoided would have been easy, and to censure, is most painful.

Let me now turn to the most pleasant of my Masonic reminiscences in this quarter. On Monday, the 10th, I had the gratification of attending the Provincial Grand Lodge of Northumberland, and of sitting under the presidency of the Earl of Durham. It is not for me to describe the particulars of this assemblage of the Fraternity, except

as they may bear by peculiarity upon the objects with which I set out, as concerning this communication. These, however, are of the most gratifying nature. Often have I visited meetings of a similar description, often have I, as a Provincial Grand Officer, taken part in the duties consequent upon such assemblages; and to me, therefore, there was no novelty to attract attention or excite surprise; yet will the Masonic labours and the social relaxations of the 10th of September, 1837, shine forth the purest and warmest among the brightest rays of my pleasurable recollections. Excepting only the illustrious Duke, who is indeed the father of the Fraternity, the experience of seventeen years has afforded me no example of Masonic excellence, whether in presiding over a Lodge, or fulfilling the minor duty of countenancing and controlling a public festival, comparable even to that of the Earl of Durham. In him precept and example are so identified, that one seeks for a single word to express them both. Happy will it be for Northumberland, as it has been for Durham, that Freemasonry has such a leader there. Never was the wise discrimination of H.R.H., the Duke of Sussex, made more manifest than by such a delegation of his Masonic power; and, as if all who had to take part in the after proceedings of the day, had caught up the spirit thus diffused, not a single failure took place in the incidental addresses which had to be made. The Most Worshipful Provincial Grand Master, occasionally assisted by his worthy deputy, William Loraine, Esq., proposed altogether about twenty toasts; and their addresses were so excellent, and their individual acknowledgements so appropriate, that the most critical could not but be disarmed, the most fastidious satisfied.

I have made two visits to private Lodges since the provincial meeting, but must defer further mention of them for a day or two, both for convenience of writing and of transmission. Meanwhile, believe me to be, in due Masonic regard,

Yours, Sir and Brother, most sincerely,  
S.

*Sunderland, Friday, Sept. 15, 1837.*

P. S. I regret to say that the minutes of the Especial Meeting of the Grand Lodge have not yet reached any Lodge in this neighbourhood; so that the promulgation of the M. W. Grand Master's wishes respecting the Masonic mourning for his late Majesty is not likely to arrive until after the period shall have elapsed.

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A TRUTH.—“I cannot form an idea of a mortal more wretched than a man of real talent, compelled to curb his genius, and to submit himself, in the exercise of that genius, to those whom he knows to be far inferior to himself, and whom he must despise from the bottom of his soul.”—*Cobbett*.

## MASONIC INTELLIGENCE.

### BOARD OF BENEVOLENCE.

*June.*—B. B. Cabbell, as Master ; B. Lawrence, G. P. Philipe, as Wardens ; R. T. Crucefix.

*July.*—R. T. Crucefix, as Master ; G. P. Philipe, C. Simpson, as Wardens.

*August.*—H. J. Prescott, as Master ; P. Hardwick, G. P. Philipe, as Wardens : R. T. Crucefix ; R. W. Jennings.

### WEEKLY BOARD OF BENEVOLENCE.

*July 5, 12, 19.*—Grand Officers appointed.—Brothers Lawrence, Burckhardt \*, and Crucefix, with fifteen Masters of Lodges.

*August 2, 9, 16, 23.*—Grand Officers.—Brothers Philipe, Simpson, and Jennings.

*Sept. 6, 13, 20, 27.*—Grand Officers.—Brothers Cabbell, Henderson, and Bossy.

As the Board has but recently been appointed it is not generally known to be in existence ; the cases therefore have not been numerous, but we understand it is working well, and that in some instances it has already proved a prompt and very efficient means of relieving very deserving brethren, whose health and circumstances would have suffered by delay.

### ESPECIAL GRAND LODGE.—TUESDAY, 18 JULY, 1837.

- H. R. H. Prince Augustus Frederick Duke of Sussex, M. W. G. M.  
on the Throne.
- R. W. The Right Hon. Lord H. John Spencer Churchill, D. G. M.  
“ The Right Hon. Earl of Durham, P. D. G. M.  
“ Henry R. Lewis, P. G. M. for Sumatra.  
“ Right Hon. Earl of Yarborough, P. G. M. for Isle of Wight.  
“ Rev. George A. Brown, Acting P. G. M. for Cambridgeshire.  
“ David Pollock, P. S. G. W. as S. G. W.  
“ Henry James Prescott, J. G. W.
- V. W. Wm. Fallowfield, G. Chaplain.  
“ W. H. White, Edward Harper, Grand Secretaries.
- W. Henry Perkins, and Rev. G. Gilbert, Grand Deacons.  
“ John S. Gaskoin, Thomas F. Savory, Augustus B. Granville,  
M. D., Archibald Keightley, Fred. W. Bossy, Robert T.  
Crucefix, M. D., Past Grand Deacons.  
“ George P. Philipe, G. S. B.  
“ John Lawrie, P. G. S. B.  
“ Sir George Smart, G. Organist.

\* Absent from ill health.

The Grand Stewards of the year.

The Master, Past Master, and Wardens of the Grand Stewards Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

VISITORS.

Hercules Ellis, Prov. G. M. for Monaghan, Ireland.

Dr. James Burnes, Prov. G. M. for Central India.

Sir Patrick Walker, Grand Warden of Scotland.

W. A. Lawrie, Grand Secretary of Scotland.

His Royal Highness, the Grand Master, rose under very evident agitation, and addressed the Brethren in a most affecting address. In adverting to the particular and lamented occasion of their being assembled, he could not but consider it as one of deep and sincere regret; but if the Brethren regretted the loss of a great and good patron, how much must he individually feel the loss of a kind and generous brother. As such he loved him, and as a subject he venerated his character. During a long life they had never exchanged a word but in brotherly kindness.

As a man, William the Fourth had performed all his duties with exemplary facility; as a friend, he had proved himself staunch and true; as a brother, when the crown was far, very far, distant from his prospect, he was kind and forbearing; as a husband, he might be taken as an example for the correctness of his domestic habits, and for the happiness he shed around him; as a subject, loyal and brave; as a king, he was just and merciful, and his reign may be quoted as that of a good monarch over a grateful people.

His early career was marked by an exemption from the usual lot of princes. He chose a seafaring life, and served the full six years, like the general class of those who were really to learn the duty. He was first a powder-monkey, and after the completion of his sixth year served two more as lieutenant, then became post-captain, and in due time rose to be the first naval officer of his country. No doubt but the Sailor-King, by the practice of such duties in early life, became the better qualified to exercise the high and important office of sovereign of these realms, that he acquainted himself with the character of the people; and having for many years officially obeyed the public law, he the better knew how to claim obedience, but always with kindness. His reign was mild; and although war might be said to have shunned it, yet events were important, and required great discrimination to steer between the difficulties of public opinion.

But it was in the character of a Mason that our noble King shone forth in splendour. Young and enthusiastic, when he first wore the Apprentice-Apron, he has often declared that the moral impression made upon him at his initiation never could be effaced; and it may safely be affirmed that the principles of our blessed Order were so firmly fixed in his upright mind, that they tended to make clear what without them might have been difficult.

As a Brother in Masonry, he acted as a faithful Craftsman; as a Master of his Lodge, he protected its interests, and as Patron of the Order, he shed a lustre around it, the more brilliant from his private conduct than from the regal splendour which emanated from the crown he wore.

He is indeed to be mourned as a Patron and King; and we therefore

most sincerely condole with our illustrious Queen on the loss of her beloved uncle.

His Royal Highness, recovering somewhat from the depression which the previous subject naturally gave rise to, observed that a more pleasing duty was now to be performed, namely, to congratulate the illustrious lady, Queen Victoria, who had happily succeeded to the throne of these realms. He must go back to a period of eighteen years, and call to mind a moment of anxiety and yet of joy, when he was summoned to attend in the chamber of H. R. H. the Duchess of Kent, and to receive in his arms, on the delivery of her royal mother, that infant, who, by the blessing of God, was now the sovereign of England. He was the *third* person who saw the child, and received her as a witness of her birth. From that day to this moment they were hardly ever separated; they lived under the same roof. Was it not natural that he should feel for her an affection almost parental. He felt that he must not give way to his feelings. He had watched her with an anxiety that could hardly be exceeded by a father's love; and he expressed his conviction that such had been her education, superintended by her most exemplary mother, that she was in every respect fitted for a Queen. Well would she repay the hopes of the nation.

For himself, he would observe, that on no occasion had he ever obtruded his advice,—which, however, when asked, he had given with a conscious feeling of rectitude, and he should continue to do so, whenever his youthful relative and sovereign should deign to require it.

His Royal Highness then read the following address with marked emphasis. It was pleasing to observe that his manner of reading it was beautifully expressive. Now and then he paused to mark a passage or two with especial care, and quoted some data to give as it were an additional proof of the circumstances.

“Most Gracious Sovereign,—We, your Majesty's most faithful, devoted, and loyal subjects, the Grand Master, Pro-Grand Master, Deputy Grand Master, and other Officers and Brethren of the United Grand Lodge of Free and Accepted Masons of England, venture in all humility to approach your royal presence.

“We request, most illustrious lady, the gracious permission to condole with your Majesty, in common with all your loyal subjects, on the demise of our late most beloved Sovereign, King William the Fourth, your Majesty's most revered and most affectionate uncle.

“At the same time we beg leave to present, with the utmost respect, our most sincere congratulations on the accession of your Majesty to the throne of these realms.

“We are fully aware, most gracious Queen, of the peculiar difficulty under which, as Freemasons, we labour at the present moment, since from the nature of our institution, and the strict obligation which binds its members to secrecy, our incorporate society can be known to your Majesty by its name and title alone.

“Whilst, then, we represent for the information, and openly assert for the satisfaction of your Majesty, that the spirit and intention of Freemasonry is to enlighten the human mind, and by training and exercising its professors in the path of virtue, to render them good citizens of the community, we readily and confidently submit ourselves to the enlightened discrimination, candid judgment, and benevolent disposition of your Majesty towards all your subjects, and humbly

crave for ourselves a share of your royal favour, gracious patronage, and fostering protection.

“Permit us, in corroboration of the appeal which we thus make, and as a convincing proof of our sincerity, to acquaint your Majesty that the august and royal brothers who immediately preceded your Majesty on the throne of England, were enrolled among the members, and were distinguished as the rulers of our Craft. From their first entrance into Masonry, and even from their accession to the Crown, they never ceased to promote and patronise the objects of the Order: and it is with conscious pride that we repeat to your Majesty the declaration of our Royal Grand Master, George the Fourth, when Prince of Wales, wherein he stated that the Freemasons of England yielded to no subjects of the Kingdom in zealous affection for the constitution of their country, and in loyal attachment to the person of their Sovereign.

“The just fear of trespassing too much on your royal time would almost prevent us from submitting to your Majesty one remaining testimony in our behalf. It is contained in the reply of your Majesty’s illustrious and revered father to an address of congratulation from our society on the auspicious birth of your Majesty. His Royal Highness, the Duke of Kent, who had been a Grand Master of the Order, was pleased to assure us of his affectionate regard, as well as of the pride with which he looked back to having been a member of our society for upwards of thirty-two years, and he declared his readiness to assert from his own knowledge and experience, that we were faithful and loyal to our Sovereign, to his family, and our country.

“Accept, then, most gracious lady, the homage of our affection, and condescend to receive the pledge which we offer of devotion to your august person.

“In the meek, humble, and honest confidence that, as Freemasons, we have not degenerated from our ancient purity, we offer up our supplications at the Throne of the Great Architect and Ruler of the Universe, for the blessings of Heaven to be showered down abundantly on your Royal head.

“We pray that as the wisdom of Providence has selected your Majesty at an early age to rule over the destinies of this great Empire, so it may continue to direct, assist, and strengthen you in the way of peace, comfort, and happiness. That the same beneficent and all-ruling power may crown with success the gracious intentions of your Majesty to promote the welfare of those committed to your care. That your Majesty may be enabled both to rival and to surpass, in splendour and renown, the reigns of your princely predecessors, Elizabeth and Anne. Finally, we pray that the throne of your Majesty may be firmly grounded, as it now stands, and be permanently established in the love, the regard, and the gratitude of a free, loyal, and obedient people.

“Freemasons’ Hall, London, 18th day of July, 1837.”

A resolution that the above address be presented to her Majesty by H.R.H., the M.W.G.M., was then passed unanimously.

The illustrious Grand Master again rose to offer an address of condolence to the Queen Dowager, and prefaced the address by paying a very merited eulogium on the character of that illustrious lady.

It was most gratifying to bear testimony to the character of this exemplary lady. She was to the King a virtuous, contented, and happy wife; she maintained in her court that strict propriety which rendered it the admiration of Europe, and was herself what a woman should be.

In humbler life, observed His Royal Highness, the character of woman rises by her trials. We learn with satisfaction that in the hour of sickness, as a friend, a mother, or a wife, she is at her post, to render kind offices, the sweeter by the manner in which they are performed. In the upper ranks, the constitution of woman is not so strong; and, therefore, less capable of enduring fatigue. Yet, in this instance you have a Queen in the character of a wife, committing to no other hand those duties which, as a wife, she ought to perform, solacing her husband by her love and her devotion, and bearing cheerfully the privations which a holy and moral affection only could enable her to endure. Let me add, that for fourteen days previous to his lamented demise the King's wife never changed her clothes, and you may appreciate her character. May her bereavement be characterised by resignation!

His Royal Highness then read the address of condolence, which was unanimously approved.

“TO HER MAJESTY THE QUEEN DOWAGER.

“Madam,—We, the Grand Master, Pro-Grand Master, Deputy Grand Master, Grand Wardens, other Officers and Members of the United Grand Lodge of Ancient Free and Accepted Masons of England, beg to approach your Majesty with our heartfelt and sincere *condolence on the late mournful and sad occurrence*, which, while it deprived you, Madam, of a fond husband, true friend, and powerful protector, left us to deplore, in common with all other loyal subjects, the loss of a kind father, a gracious ruler, and a mighty king.

“The good opinion, attachment, and patronage which his late Majesty ever expressed and evinced towards our Order and its Institutions have impressed on our hearts the deepest sense of gratitude, from whence it can never be effaced, until time shall be no more. And we, therefore, humbly trust that, encouraged by such acts and sanctioned by such proofs, we may look up with confidence to you, Madam, and entreat for a continuance of that same protection which you have so graciously condescended to extend to us and our charitable institutions, from the earliest period of your royal husband mounting the throne of these realms.

“Unwilling to intrude or trespass longer than is necessary on your valuable time, which we are aware must be occupied with objects of care and affliction, we venture to conclude by assuring your Majesty of our devotion to your person, and by offering up to the Great Architect of the Universe our fervent prayers for your health, happiness, and welfare in this world, confidently trusting that the same Divine Providence will vouchsafe to grant you in the next those rewards which, at the conclusion of your earthly career, your Majesty will have earned and merited by the trials and afflictions to which you have been subjected here below, and by the good you have readily, wisely, and generously dispersed amongst all those confided to your fostering protection.

“Freemasons' Hall, London, this 18th day of July,

“A. L. 5837, A. D. 1837.”

The Grand Master then addressed the Brethren on the state of public excitement, consequent upon the commencement of a new reign. He called upon them in a most emphatic manner, while exercising the proudest franchise of Englishmen, during the forthcoming elections, to conduct themselves with becoming dignity of manner, and to let whatever bias to which they might be inclined, as to public principles, be

so tempered with propriety of conduct, that their character as Masons might be exalted in the opinion of the world, who, judging by the manner in which they deported themselves during the time when the feelings and prejudices of other men were too often directed by strife and ill will, might view the Masons as bright exceptions. These were the opportunities which he trusted would not be lost sight of; and as the principles of the Order were in their keeping, he trusted they would be most carefully preserved. Religion and politics were topics not to be discussed, but he considered he was only performing a public duty in addressing the Grand Lodge at this peculiar crisis in a general manner.

His Royal Highness then retired; and the Deputy Grand Master having assumed the chair, stated that he had been informed that there was yet another motion connected with the proceedings, upon which

Brother Crucefix briefly addressed the Grand Lodge upon the retirement of H.R.H., which reminded him that there was another duty for the Grand Lodge to perform; that was, to offer an address of condolence to the Grand Master upon the lamented death of the King, his beloved brother, and their Patron; however prepared he might have been, and he thought he was fully so, to enter upon the subject, yet, after the impressive addresses, and the affecting manner in which those addresses had been delivered by the illustrious Grand Master, he (Brother Crucefix) shrunk from any attempt to do justice to the feelings of the Grand Lodge upon the occasion; and as it would be indecorous to take up the time of the Grand Lodge for one moment more than was strictly necessary, he moved that an address of condolence be presented to the illustrious Grand Master upon the lamented death of King William the Fourth.

Brother E. R. Moran seconded this resolution, which was carried unanimously.

It was moved that the following address be presented; and that the Pro-G.M., D.G.M., and Grand Wardens be a deputation to present the same as early as possible.

“ To His Royal Highness Prince Augustus Frederick, Duke of Sussex, K.G., K.T., &c., Most Worshipful Grand Master of Ancient, Free and Accepted Masons of England.

“ Most Worshipful and Royal Sir,

“ We the Officers and Brethren of the Grand Lodge of England, approach your Royal Highness with the profoundest feelings of sympathy for that irreparable loss, which it has pleased the Almighty disposer of events to inflict upon you.

“ By the lamented death of his late Majesty, William the Fourth, your Royal Highness has suffered one of the severest calamities by which our frail and imperfect nature can be assailed; but whilst we deplore the blow that has fallen upon your royal house, we are comforted by the assurance that our Grand Master has, within himself, the sweetest and most sustaining strength—a power heretofore displayed under a dark vicissitude now happily removed—chastened resignation to the ordination of the Divine will.

“ As Masons we have to mourn the loss of a Patron, whose daily acts were the practical illustrations of the highest principles of our Order—a monarch, who at once elevated and tempered the tremendous powers

of his high office, by the exercise of the first virtues of the Craft—charity to all men, and to all men, mercy.

“As Englishmen, we lament the loss of a good and just king, of a sovereign who has won the brightest trophies of blessed peace; and who, compelling the historian to write the name of William the Fourth with the benefactors of mankind, has obtained for himself that glorious and enduring gift, at the disposal only of the King of Kings.

“May your Royal Highness be long spared to preside over a grateful Fraternity.

“Given in Grand Lodge at Freemasons’ Hall, this 18th day of July, 1837.”

The especial Grand Lodge was then closed.

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## SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, AUGUST 2.

### PRESENT.

E.C. Lord J. Churchill; S. M’Gillvray; L. H. Petit as Z.H.J.

Also Comps. Cuthbert, Shadbolt, Henderson, Bossy, White, Harper, Prescott, Philipe, and Dr. Moore.

A letter from H.R.H. the M.E.Z. was read, wherein it was remarked that the election of a pedestal committee (see page 217) was irregular, and the summoning thereof especially so; also, that the petition for a warrant for a Chapter (596) was not correct; upon which premises the M.E.Z. recommended that such portion of the minutes of the last Grand Chapter as related thereto should not be confirmed.

The letter was directed to be entered on the minutes of this Convocation, and the minutes of the last Grand Chapter, subject to the preceding objections, were then confirmed.

The notice of motion, referring to the ineligibility of a Companion to serve as Principal for two Chapters, was then proceeded with (see page 217.) Companion Philipe stated, that the absence of the original proposer of this resolution, made it imperative on him to bring the subject before the meeting, and he felt great pleasure in doing so, because he fully agreed in the spirit and letter of the motion; which, after many pertinent observations, he concluded by moving in form.

The motion was opposed by a Companion as interfering with the “Freedom of Election.” Another contended that no case was made out; and that alterations and innovations were objectionable.\*

Companion Philipe finally withdrew the motion.

It was then moved and unanimously carried, that an address of condolence, on the lamented death of King William the Fourth, be presented to H.R.H. the Duke of Sussex, M.E.Z. of the Order, and that the three presiding Principals of this evening’s Convocation be requested to draw up, and to present the same.

The Convocation was then closed.

[A word or two upon the withdrawal of the motion by Companion

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\* Yet the worthy Companion is desirous of extensive alterations in the Laws!

Philippe; he was right, perfectly so; to have persisted might have tended to inconvenient, if not serious, result. The absence of the original proposer was thus, by him, treated with delicacy and propriety; to have lost the motion, which, practically speaking, was in itself a good one, upon the futile objections which were advanced, would have been a betrayal of sound judgment, which is never so well shown as when contrasting its power against mere plausible pretexes; but great and serious danger has been avoided, inasmuch as had numbers prevailed, it might have looked awkward for the "Committee of revision" to have introduced such a clause after declarations about freedom of election, alterations, innovations, &c.—*Ed.*]

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GRAND OFFICERS' CLUB, (R.A.)—August 2.—Present:

Comps. Petit,	Comps. Cabbell,
“ Cuthbert,	“ Rawlins,
“ Shadbolt,	“ Fallowfield,
“ M'Gillivray,	“ Hayward,
“ Henderson,	“ Spencer,
“ Harper,	“ Dr. Moore.
“ Philippe,	

Companions Philippe and G. Gilbert were elected members of the Club by ballot.

The topics advanced being chiefly upon the popular events of the day—elections, &c.—and not therefore of a Masonic character, any report is unnecessary.

Five of the Companions present did not enter Grand Chapter, two of whom signed the entry-book in mistake.

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ASYLUM FOR AGED AND DECAYED FREEMASONS.\*

ANNIVERSARY FESTIVAL.

THE Second Anniversary Festival for the establishment of an Asylum for Aged and Decayed Freemasons took place on Wednesday the 19th July, at the Freemasons' Tavern, Great Queen Street.

At half past six the Chair was taken by JOSEPH COPELAND BELL, Esq., P.M., Lodge of Regularity, No. 108, amidst the acclamations of the company, amounting to about two hundred gentlemen, including members of many of the Masonic Lodges in and about the Metropolis, as well as many gentlemen not of the Fraternity.

After the cloth had been withdrawn, *Non Nobis Domine* was admirably sung by the Brothers Hawes, Wilson, and Collyer, kindly assisted by Miss Hawes, who, with Miss Bourke, several times during the evening, lent their "sweet voices" for the enlivenment of the proceedings of the company.

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\* The meetings of the sub-committee have been regularly held. The only reason for the omission of these minutes is that we may not curtail the proceedings of the Festival.

The galleries were filled with Ladies who gave an additional charm to the business of the dinner, and, later in the evening, concluded to the pleasures of the company by their presence at the concert, given in the glee-rooms, near the organ gallery, where many of those who had taken an active part down stairs joined their wives, sisters, and daughters.

The CHAIRMAN, on rising to propose the first toast, said it was one which, at the first blush, might appear little adapted to a festive occasion like the present; but he was sure that as Masons and Brethren, both their duty and loyalty would dispose them to pay due honour to departed worth. (Hear, hear.) He begged leave, therefore, to propose, "The memory of their late Patron, King William the Fourth," which they would drink in solemn silence. The toast was drunk by the whole company in the most profound silence.

The CHAIRMAN, after a short delay, said, that he had now a more pleasing duty to perform, and that was to propose a toast as full of cheering anticipations for the future as the former had been of melancholy retrospection of the past. (Loud cheers.) As men and as Masons, no toast, he felt quite sure, was more dear to their bosoms than that concerning the young, beautiful, and illustrious lady, who was now not only at the head of the female society of the country, but also at the head of the government of the United Kingdom. (Euthusiastic cheering.) They should be anxious, on all occasions, to testify their devotion to the Government, and their loyalty and attachment to the person of their Sovereign. (Cheers.) And although her present Majesty might not achieve such splendid victories as had been gained by Elizabeth and Anne, or other sovereigns who had preceded her on the throne, they might assuredly pray for and expect the blessings of peace in her reign, and the enjoyment of prosperity and happiness under her auspicious sway. (The most enthusiastic applause followed the conclusion of the chairman's speech), "The health of her most gracious Majesty the Queen" was drunk with three times three, and the most ample honours followed by "God save the Queen."

The CHAIRMAN, on again rising, said he was quite sure that he need only name the next toast to insure its cordial approbation with the present company, namely, the health of one who came among us as a stranger, but who had set so bright an example in the performance of the duties and affectionate cares of the wife, as to become an object of affection and homage to all who had the happiness of being acquainted with her character. (Cheers.) He begged leave to propose "The health of the Queen Dowager, and the rest of the royal family." Drunk with three times three, and all the honours. Glee—"Here's a health to the Queen."

The CHAIRMAN said the next toast which he should have the honour of proposing occasioned him considerable solicitude. (Hear.) He was aware that he was addressing two classes of persons,—the one, the Masonic body, the members of their own Craft—the other, although friends to their cause, did not belong to their body. (Hear, hear.) In addressing himself to the former of these classes, he felt that there was nothing he could say that could, by possibility, add to the illustrious and excellent personage who was the subject of the toast. (Cheers.) They had all witnessed the care and solicitude with which he had presided over the Craft as its Grand Master, and they had already acknowledged the benefits derived from his care and superintendence. (Loud cheers.) It was unnecessary for him (the chairman) to dilate upon the

merits of the illustrious individual so well known to them, not more for his high rank than for his conspicuous virtues; and in every meeting, whether of Masons or of Englishmen who were not Masons, he was sure the health of the Duke of Sussex would be cordially received. (Loud and vehement cheering, which lasted for some minutes.) He was not mistaken. The enthusiasm with which His Royal Highness's name had been received convinced him that, however coldly or inadequately that name had been introduced, its announcement was of itself sufficient to call forth the enthusiasm and affection of their breasts. (Renewed cheers.) "The health of His Royal Highness the Duke of Sussex" was then drunk with three times three, and all the honours. Glee—"Hail smiling morn."

The CHAIRMAN had now the honour of proposing a toast, which would, he knew, be drunk by every Brother with great satisfaction; but as there was a great number of topics to which he should this evening have to call their attention, he should propose it very briefly. It was the healths of the Pro-Grand Master, the Deputy Grand Master, and all the Provincial Grand Masters of England and Wales. (Loud cheers.) Song by Mr. Wilson—"John Anderson my Joe."

The CHAIRMAN had next to propose a toast, which he was convinced would be warmly received, (hear,) for it not only enlisted all their sympathies as Masons but also as Englishmen. (Cheers.) It was the "Health of the Grand Masters of Scotland, and Ireland, and the Provincial Grand Masters of those countries." The toast was drunk with three times three, and much cheering.

BROTHER HERCULES ELLIS, P. G. M.—Elect of Monaghan, as soon as the cheering had subsided, rose and said, that as he did not see any person come forward to return thanks, for the toast which had just been so warmly responded to on behalf of Scotland, he would, as one of the Members of the Grand Lodge of Ireland, return thanks on behalf of his Grace the Duke of Leinster, and the other Grand Officers of Ireland. (Cheers.) He need not disguise from them the fact that he was an Irishman, for, even if he attempted to do so, like the apostle, "his speech would betray him." (Loud cheers and laughter.) Their illustrious Grand Master in Ireland had been selected by their body, when he was only known as the head of the gallant and illustrious house of Geraldine; they had not selected him because he was a duke, because he was a man of high rank, of great wealth and station, or because descended from a family whose source was so ancient that it was hidden in the very darkness of antiquity. (Cheers.) No; but because he was a man, who, through evil report and good report, had ever been without spot or blemish. (Great applause of some seconds duration.) Such were the grounds on which they had chosen him, and time had proved that these were the only grounds on which any individual ought to be selected for so important a post, (cheers;) and every succeeding year of office had only added another link to the chain of brotherly love and kindly affection which had bound them together, and added the cement of private and personal friendship to the Masonic tie, (loud cheers), which he was sure nothing could snap asunder, except the strong arm of death. (Renewed cheers.) He must be allowed to say that nothing could exceed the joy and satisfaction with which the restoration to health of their illustrious Grand Master (the Duke of Sussex) had been received in Ireland, and he was quite sure the auspicious event could only be regarded with similar feelings by those who now filled that

room. (Cheers.) He thanked them for the heartfelt manner in which they had drunk the toast, and begged to conclude by drinking a bumper to the health of all present. (Loud cheers.)

The CHAIRMAN would now beg to call the attention of the company more particularly to the business which had called them together on that evening.—(Hear.) They had met there for the purpose of celebrating the second anniversary of an institution founded for the purpose of erecting an asylum for the Aged and Decayed Brethren of the Craft.—(Cheers.) If he had been speaking to Masons only, he was sure that the object of the meeting would not only meet with a warm reception, but it would have been necessary to do little more than mention it.—(Cheers.) On the present occasion, however, it became him to state a few facts, for the information of those who had done them the honour of favouring them with their company as visitors.—(Hear, and cheers.) Never until lately did the proposed institution assume so solid a footing as now.—(Cheers.) Two short years since a few warm hearted and, in point of numbers, a weak band of Brethren, had proposed the establishment of such an Asylum, and subscribed towards its funds.—(Applause.) But they had now a proof of how great things could be done from small beginnings. They were then as a little cloud, no bigger than a man's hand, on the horizon, and let them now look to the numbers of the present assembly.—(Great cheering.) If they looked to what they were then, and contrasted that with what they were now, if they were sceptics, their doubts must be banished when they saw the way they were making in the opinion of the Craft in all the provinces.—(Hear.) Who, he asked, could doubt that success must ultimately attend their laudable endeavours?—(Hear, and cheers.) For his own part, he spoke with great confidence of that success, and who could speak to Masons with doubt when the object of his address was Charity?—(Loud and enthusiastic cheering.) They had already two excellent charities, the Female School, which he regarded as the model of all similar institutions, and the School for the Sons of the Indigent and Decayed Brethren.—(Hear, hear.) He was not going to say anything mystical of the number 3 on the present occasion,—(Cheers and laughter)—but he could not conceal from himself the fact that the number 3 was smiling on their present attempt.—(Renewed cheers.) How was it possible that those who had been blessed by Providence with all that this world's goods afforded, could repose their heads on their pillows, without caring for those of their Brethren who, but for their assistance, must want a shelter when they most needed it, namely, in their old age.—(Hear, hear.) Their wants spoke more efficiently than he (the Chairman) could speak if he spoke the whole night.—(Cheers.) Two years ago they were without a local habitation and a name; the local habitation was still wanting, although the name they had got.—(Cheers.) Two years ago they had not a fund of one shilling, but now they had trustees, with more than 1000*l.* in their hands.—(Loud cheers.) That sum he doubted not would be increased by their warm heartedness this evening to an extent which should enable them at once to set the Asylum on foot. In so doing, they, as Masons, were only working out what they were taught in their initiation. The highest Masonic authority in this kingdom (the Duke of Sussex) felt no objection to the proposed institution; on the contrary, the Asylum which they were now founding had his warmest wishes.—(Loud cheers.) He begged leave to conclude, by proposing the toast and should consider

little of their drinking it, unless they supported the subscription list.—(Cheers and laughter.) “Prosperity to the Asylum for Aged and Decayed Freemasons,” was then drunk with three times three, and much cheering.

Brother Pitt then recited the following address, written for the occasion by Brother John F. Smith, most impressively, and drew from all, and particularly from the ladies, the most enthusiastic applause.

“When Shinar’s builders laboured on the plain  
 To rear the lofty pile, yet toil’d in vain,  
 Pride gave the thought—Ambition lent the power,  
 To raise with impious skill the cloud-capp’d tower;  
 Fondly they sought from earth to Heaven to rise,  
 And scale by human strength the distant skies.  
 Wonder ye then the awful thunder roll’d?  
 That in the lightning’s flash God’s wrath was told?  
 Wonder ye then the labour of their hands,  
 Struck by His bolts, lay scattered o’er the sands?  
 A sign to teach mankind how weak their skill,  
 Ambition, passion, poised against His will.  
 We, like the builders of time’s earlier days,  
 A pile, whose steps shall reach to Heaven, would raise;  
 But not like them, striving with foolish pride,  
 To leap that arch, to human power denied,  
 We rear not Babel’s tower of earth and stone,  
*Our steps to Heaven are moral steps alone;*  
 Our earthly temple boasts a nobler plan,  
*A humble home to shield the aged man!*  
*A shelter for the grey-hair’d Mason’s head,*  
*His ark for refuge and for daily bread!*  
 Such are the steps by which we hope to rise,  
 Span the broad vault, and reach the azure skies,  
 Steps to conduct, when life’s vain dream is past,  
 Each faithful builder to his home at last.  
 Say, shall our Brothers, who in early youth,  
 Erect in honour, trod the paths of truth,  
 Whose open hand, in affluence, freely gave,  
 Find, in distress, no shelter but the grave?  
 Shall only poverty and blighting care  
 Shed round the good man’s age their lone despair?  
 Ah, no! the hearts I see around me here  
 That feel for others’ woes—will wipe the tear  
 From honest age—preserve it from disgrace—  
 And aid to rear the humble resting place.

Earth shall approve the deed—and in that day  
 When all return into their kindred clay—  
 The ARCHITECT divine, beyond the grave,  
 Shall pay with interest back each gift we gave.”

The CHAIRMAN again rose, and said he must crave particular attention to the toast which he now had to propose.—(Hear.) He had already ventured to dilate on the progress which the institution had made; and in proposing the present toast, he should be guilty of great injustice

to a gentleman present, if he did not state to whom that success was mainly owing.—(Hear.) They were indebted greatly to one Brother, who had been instant, in season and out of season, in the good cause—(Cheers)—who had resorted to the most ingenious shifts, and practised many manœuvres, if he might say so—(laughter)—manœuvres in the good sense of the word.—(Applause.) He had indeed been most efficient in accomplishing their great object.—(Cheers.) Blessed he had been with talents by the GREAT ARCHITECT of the UNIVERSE, and these talents he had brought to bear upon their object. Indeed he must say that he had been instructed and amused in observing to what shifts and ingenious devices that worthy Brother resorted in the noble cause which he had taken up with so much zeal and ability.—(Applause.) In naming him as their worthy Treasurer, they had him heart and soul with them; and he hoped to hear much in detail from Dr. Crucefix himself.—(Loud and reiterated cheers, followed the mention of the worthy Treasurer's name.) The Chairman was glad to find that they were disposed to treat the Treasurer kindly, for he had been given up, bound hand and foot, to their service, and had no will but that of doing the service of the Society.—(Loud cheers.) There were many others who had also shown great zeal in the cause; and he begged to mention the names of Brothers Farnfield and Pitt, whose valuable and efficient services had been beyond all praise. The Chairman concluded by proposing the "Health of Dr. Crucefix, and success to his Report, not forgetting the Trustees, Sub-Committee, and other Officers." Drunk with three times three, and vehement cheering, during which it was observed that the ladies in the gallery simultaneously rose, in compliment to the toast.

DR. CRUCEFIX then rose, amid loud and general applause. He was well aware that some pleader, eminent for station and talent, might have been selected to fill the enviable position in which he was now placed, but that no advocacy, however brilliant, could equal the sincerity with which he would do the biddings of the Society on this or any other occasion.—(Loud cheers.) He begged leave to remind them that however weak an advocate he might now prove, he had endeavoured to aid in the attempt to establish an Asylum for Aged and Decayed Freemasons, a matter very near his heart, and he was sure not far from theirs.—(Cheers.) Often as he had addressed his Brethren in Grand Lodge on important matters, his first attempt to speak from the Dais was, he was proud to say, in the cause and on behalf of those who were unable to plead for themselves. He then proceeded to read the following Report:—

"At the last Festival about 750*l.* was announced to have been received in aid of this institution, a sum that may probably be considered scarcely sufficient to encourage its friends in the prosecution of their object, were it not to be borne in mind that such an amount is but a mere deposit, and that even the first instalment has been delayed until a demonstration of the wishes of the Order should be unequivocally shown, and next, that they possess the means to carry those wishes into effect.

"This deposit, then, may now honestly be looked upon as a very manifest and liberal proof of the justice of our principle, and still more so, when it is to be understood that as yet but a comparative few, from the thousands of Masons who range themselves under our banner, have entered the list. The reasons assigned for this delay are, first, that the

institution has *not* as yet received the sanction of the Grand Lodge; and next, that His Royal Highness, our illustrious Grand Master, has been opposed to its establishment. This latter belief is perfectly unwarranted by fact. During the year, the voluntary additions that have been made to our funds have raised them to the sum of one thousand pounds.

“Since our last public meeting, several Provincial Lodges have approved of the institution, and in several instances money votes have been passed in the presence of the Provincial Grand Masters. The beneficent impulse has communicated itself to India, and also to Africa, where meetings have been held to advance the interests of the Asylum.

“In Scotland and in Ireland, the Masons are anxiously looking to our proceedings, and especially to the results of this day, that they may be more strongly inspired to attempt a noble rivalry in aid of their own friendless Brothers. It may be proudly declared that the world approves our deeds; and what may not be expected from the result of a motion about to be submitted to the Grand Lodge in September next, of which due notice has been given. Lastly, let it be known to all, that the illustrious Grand Master has personally declared that he does not object to the contemplated Asylum; that, on the contrary, in making public its necessity, he hopes you will make equally clear your means of contributing to such necessity in the most decisive manner, and may God Almighty speed the cause.”

He (Dr. Crucefix) had heard their Grand Master declare in that Hall his conviction, that within the walls of the Hall in which they were now assembled much good had been effected, and in the cause of morality and benevolence, greater in amount than within any other Hall in the known world. But His Royal Highness observed that since he last met them, he lamented to find that many a cheerful face, that used to greet him, had been withdrawn from the scene. We may add, in supplement that many a warm hearted and zealous Mason, after passing through years of honesty and integrity, had struggled in vain against his misfortunes, without the sacrifice either of honesty or integrity, and it was for such they now pleaded. He reminded them how much they were indebted to that sex who soothed so many of their sorrows while they increased their joys by participating them, and called upon them, while preparing a home for the Mason and his wife, not to forget the Mason's widow.—(Applause.) In no respect could the female sex be disregarded without danger to the happiness of mankind.

Sisters of Charity (he continued, addressing the ladies) to you the appeal will not be made in vain; the control you have over man will in this cause be exercised with a persuasion you only can offer, and it will be obeyed as a precept from love not likely to be disobeyed. There is one among you whom I know is watching her husband with intense anxiety. She has shared his thoughts before, let her partake them now; her smile will be the reward of many an anxious hour.

There was no secret in the principle of universal benevolence if there was in Masonry, and he urged them, visitors as well as Brethren, to join heart and hand in the cause of which he was an humble advocate. If they answered his expectations, the Aged Masons would no longer work without hope, but might look for a last resting place in their declining years, and peacefully await the setting of their sun.—(Cheers.) *No one can tell how soon the bolt of misfortune may fall, nor upon whom. Men who had done much good in their day ought not to be suffered to pine in wretchedness and want. The most splendid talents*

were those sometimes which were the least rewarded, for it was not always that talent met with its due reward, and in such cases was it that charity should interpose.

He then read an extract from some resolutions passed a few days since in that very Hall, at a meeting on behalf of a most talented body of gentlemen (the Parliamentary Reporters), which extract he considered peculiarly applicable to themselves. "Those who have paid any attention to the subject, well know that the claims to charitable succour, which are obtruded upon us in the public streets, are not the strongest; they must be sought in recesses, where they shrink from observation, and the individuals are often to be soothed and reconciled to the acceptance of that relief, for want of which they are almost perishing. Their sensitive delicacy, which the vulgar stigmatise as pride, is, however, a mixed sentiment, in which the virtuous and honorable principles greatly preponderate."

How just, how true; the wretched must be sought out in their recesses, where, for want of relief, many were almost perishing!—(Hear.) Those who most wanted and deserved relief were often the last to apply for it.—(Hear.) They were sometimes accused of pride, but delicacy and sentiment better described their feelings.—(Cheers.) Let them feel for others, for who could tell when the mildew of poverty should come as a blight on the beautiful blossom.—(Hear.) The distressed, he again urged, must be sought for and soothed in their misery. They could not relieve themselves, they (the friends of this Asylum) must do it for them.—(Hear, and cheers.) Let the Asylum be built without delay, and over it inscribed, "A Refuge for the worthy Mason,"—(Loud cheers)—that it might, like an angel voice, lure him from his abode of misery, wherever that might be, and thus give back to his body its erect position, his mind its judgment, and make his heart expand with gratitude to those ministers of mercy, the friends of the poor and needy. Then should the Mason who looked upon the inscription of that house exclaim, "Happy is the man who is privileged to enter it."

In this enlightened age, when all classes assembled for the protection and succour of the aged and distressed, it would reflect little credit on the Craft to be the only body of men who denied to their aged members whose example may have inspired others in works of charity and good will, the enjoyment of an Asylum wherein they might contemplate with serenity, "the amber glories of the evening sun." He concluded by hoping that, as Treasurer, he might become rich for that night, and that all present might be rich in faith, hope, and charity.—(Loud cheers.) On the part of all who were included in the kind sentiment so warmly expressed, he begged to return the most grateful acknowledgements,—thus entrusted they would renew their labours with added vigour, and personally for himself he once more assured the friends of the Institution, that he looked forward with pleasure to their next meeting, when he hoped to see the old Masons' banner proudly waving in the breeze.

The subscriptions were subsequently announced, and amounted with the collections since last report to upwards of 600*l*.

The CHAIRMAN after inviting the ladies present to visit the female school of the Free Masons' Society, which he was sure would impress them with a high opinion of the benevolent feelings with which Masons were inspired, proposed, "The Masonic Charities."—(Drunk with three times three.)

Brother PRICE, one of the Governor's of the School, returned thanks

for himself and the other Governors, for the manner in which they had been alluded to.

BROTHER HERCULES ELLIS next rose, and said, as a stranger he had been allowed the privilege of proposing a toast.—(Hear.) He begged pardon, he was not a stranger, for no man could be bound by the ties of Masonic Fellowship and consider himself a stranger.—(Cheers and laughter.) Well then, as a visitor he begged leave to propose to them the health of their dignified and distinguished Chairman.—(Great cheering.) Although he admitted that the English might be superior to his countrymen in some respects in their arrangements at the festive board, he, (Brother Ellis), felt he was their equal,—(Laughter)—and of that he considered himself in some degree a judge,—(Renewed laughter)—and he must say that no man had even in his opinion filled the chair in a more admirable manner than that gentleman, who had that evening presided.—(Cheers.) He should be delighted to find a branch of the contemplated Asylum established in the sister-island, and of this he was quite sure that it would receive general and cordial support —(Cheers.) He had filled many offices, and committed many errors in Freemasonry; but he had never been guilty of the fault of stopping the circulation of the bottle, by detaining the company to hear long speeches, and he would not now prevent the “flow of soul,” around him.—(Laughter and cheers.)

“The health of the Chairman,”—(Drunk with three times three, and one cheer more.)

The CHAIRMAN returned thanks. He said, that if he did not call in question the good feeling of the company, by so doing, he should consider that the gentleman who had proposed his health in so flattering a manner, had rather described what a chairman ought to be, than what he, (the Chairman) was.—(No, no, and cheers.) He was highly indebted to them for the manner in which they had received his name. He could not however help thinking that the manner in which their worthy Brother had discanted upon the virtues of Freemasons, had a little run away with their feelings, or they would not have so warmly received the eulogium passed upon him. He concluded by wishing that all the health and happiness that they had wished to him, might be showered by Providence upon them in a tenfold degree. The Chairman resumed his seat amid loud and general cheering.

“The Ladies,” “The Press,” and one or two other toasts were duly honoured.

BROTHER MORAN as one of the Editors of one of the London papers, returned thanks on behalf of the Press, which he felt best discharged their duties when aiding the cause of charity.

“The health of the Stewards,” was the next toast. The Chairman entered into some general and just remarks upon the attention and liberality of their kind friends, whose example he trusted would not be lost upon their successors. The Toast was drunk with due honour and acclamation, and the compliment briefly acknowledged by BROTHER PRICE the Vice-President of the board.\*

The company shortly afterwards joined the ladies in an upstairs room, where tea, coffee, ices, and other refreshments were provided.

The party did not separate until a late hour, much pleased with the harmony and conviviality which prevailed during the evening.†

\* For the list of Stewards, See, p. 297, No. 14.

† We have great pleasure in acknowledging the very liberal kindness of Mr. Collard, who gratuitously placed two piano's at the disposal of the Stewards of the day.

## QUARTERLY COMMUNICATION.

## PRESENT.

- Sept. 6.—R. W. Lord H. John S. Churchill, D.G.M. as G.M.  
 „ S. McGillivray, Esq., Prov.—G.M. for Upper Canada as D.G.M.  
 „ H. J. Prescott, I.G.W. as S.G.W.  
 „ B. B. Cabbell, P.I.G.W. as I.G.W.  
 „ J. Ramsbottom, *M.P.*, Prov. G.M. for Berks.  
 „ Rt. Hon. Lord Monson, Prov. G.M. for Surrey.  
 „ Richard Percival, jun., P.G.W. and G.T.  
 „ L. H. Petit, P.G.W.  
 V. W. Rev. W. Fallofield, G.C.  
 „ John Henderson, G.R.  
 „ W. H. White and E. Harper, G.S.  
 W. C. Perkins and Rev. G. Gilbert, G. Deacons.  
 „ W. Shadbolt,—R. F. Mestayer.—R. W. Silvester.—  
 „ G. W. Cuthbert.—J. C. Burckhardt.—T. W. Bossy.—  
 „ R. T. Crucefix, *M.D.*, P.G. Deacons.  
 „ P. Hardwick, G. Sup. of Works.  
 „ G. P. Philipe, G. Sword Bearer.  
 „ C. Simpson—J. Masson, P.G.S.B.  
 „ R. W. Jemmings, Assist. Dir. of Cer.

Several Grand Stewards of the year.

The Master, Past-Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past-Masters, and Wardens of many other Lodges.

After the minutes of the last Grand Lodge, and of the Especial Grand Lodge, were read and confirmed, a communication from the Most Worshipful Grand Master, in answer to the address presented to him, was read, in which, after affectionately thanking the Fraternity for their respectful attention to himself, the letter of the Grand Master stated that he had presented the address to Her Majesty the Queen.\*

A letter from Brother the Earl Howe in answer to the address to the Queen Dowager was read by the Grand Secretary.

On the Report from the Board of General Purposes being discussed, some amendments were carried relating to the lease and alterations.

A list of Lodges in arrear was read from the Board of Finance, and referred back to the Board for more extended information.

A motion (as formally given by previous notice in Committee) by the Most Worshipful Grand Master, was read, "That the election of Masters and Past-Masters should in future be by ballot, and that a Master and Past-Master of the same Lodge should not be eligible."

Brother Henderson's motion as to a Masonic Library and Museum was referred to the Board of General Purposes, with directions to report thereon.

The motion as to the Asylum for Aged and Decayed Freemasons was then adverted to by Brother Crucefix, who, after a few brief sentences, evidently delivered under great agitation, requested the Brethren to permit him to postpone the motion until next Communication, as he had received some intimations that rendered it most expedient that he should solicit an audience of the Grand Master. The motion was then postponed, and the Grand Lodge closed.

\* It was observed by the G. Sec. that it was not customary to answer addresses presented to the throne, but merely to receive them.

## ROYAL MASONIC INSTITUTION FOR BOYS.

THIRTEENTH EXCURSION TO THE NORE, JULY 27.

*Extract from the Log of the Venus.*

“STARTED from London-Bridge Wharf at twenty-five minutes to nine o'clock, with about three hundred persons on board. Amongst the company were Brothers Lythgoe, Coe, P. Thomson, Walmisley, Staples, Bolus, &c.

“Off Greenwich at a quarter to ten o'clock, at which time music, dancing, and singing commenced, and which was continued, without interruption, until we neared Sheerness. At a quarter to two o'clock boarded the ‘Howe,’ 120 guns, the beauty and size of which afforded the highest admiration to all.

“At three p.m. our gun fired the signal for departure. Whilst getting under weigh a slight accident occurred, which might have been attended with some danger. The Albion steamer came in collision with our vessel, which fortunately received no further damage than the loss of some of our stern railings. The slight alarm which this unfortunate rencontre occasioned was, however, but of short duration, and dancing and singing were speedily renewed with redoubled vigour.

“At a quarter past four, Brother Lythgoe, accompanied by the Committee, entered the cabin, and partook of refreshments, after which the usual toasts were proposed, and Brother Coe's cup, filled with champagne, was circulated. First toast, “*The Masonic Institution for the Instruction and Protection of Boys.*”

Brother Lythgoe would first appeal to the ladies for a response to that toast, because he was sure anything asked of them in the name of charity would not be asked in vain; he would next appeal to the gentlemen present, not of the fraternity, with the same certainty of success, and, lastly, to the Brethren themselves, whose presence there that day assured him that they were sincere advocates for the prosperity and permanence of this charity. The worthy Brother then enlarged upon the advantages of education. The object of the friends of that institution was, he said, “to rescue the offspring of indigent Masons from the thralldom of ignorance, and consequently from crime.” He was proud to find that on every annual excursion the numbers and respectability of its supporters increased, and he begged to observe that he should still continue to give it all the support and assistance in his power.

“The next toast was the health of the ‘Queen.’ After many happy observations upon the virtues and charitably sentiments of Her Majesty, he concluded his remarks by expressing a hope, that although in this country their present sovereign could not become one of the Order, she would afford it that patronage which had been granted by so many of her illustrious predecessors.

“The Chairman next gave the health of Brother Coe, the Treasurer and first promoter of that excursion, which was accompanied by many kind and just observations upon the zeal and perseverance of that Brother.

“Brother Coe returned thanks in a very feeling speech.

“‘Brother Wray, and thanks to him for his services.’

“The health of the Chairman was next drunk, and briefly acknowledged.

“The Chairman then proposed the Committee, with thanks for their exertions, &c., after which the company went on deck, where dancing was resumed, and continued until we landed.”

## PRESIDENT OF THE COMMITTEE,

Brother Lythgoe, 22 Essex-street, Strand.

Brother Patten, 93, Great Tower-street, Vice-President.—Brother Coe, 21, Gloucester-street, Commercial-road, Treasurer (by whom the Excursion in August, 1825, was first instituted.)—Brother R. Barnes, sen. and Brother R. E. Barnes, jun. Honorary Secretaries.—Brother Wray, 118, Holborn-hill, Honorary Master of Ceremonies.

## AMUSEMENTS OF THE DAY.

*Part I.*—Music (Instrumental.) Vocal.—By Brothers Bryant, Coe, King, Riddall. Dances.

*Part II.*—Music, Instrumental and Vocal. Dances.

*Part III.*—Music. Dances.

The order of firing as follows:—A gun was fired on unmooring, and another at starting; also a gun was fired off the London Dock, Rotherhithe, Deptford, Greenwich, Blackwall, Woolwich, Erith, Tilbury Fort, Gravesend, and one on passing the Fame, Magnet, Dart, Albion, Red Rover, and City of Canterbury steam-vessels, and a salute on arriving and leaving Her Majesty's ship, Howe.

The arrangements of the day under the superintendence of Brother M. O. Wray, P. M. of Lodge of Peace and Harmony, No. 72.

The following sums have been realized each year, after the expenses have been deducted:—

		£.	s.	d.
1825,	August 22	.	.	68 0 8
1826,	July 25	.	.	79 3 0
1827,	August 14	.	.	90 10 6
1828,	July 7	.	.	85 5 6
1829,	July 14	.	.	86 15 0
1830,	June 15	.	.	70 6 6
1831,	July 5	.	.	69 3 0
1832,	June 26	.	.	82 0 0
1833,	June 26	.	.	100 19 0
1834,	June 17	.	.	94 17 6
1835,	July 22	.	.	78 2 0
1836,	June 22	.	.	52 18 6
1837,	July 26	.	.	54 13 8
Total . . .		£1012	14	10

The Hon. Charles Paget, received the company on board Her Majesty's ship Howe, on arriving in the Medway.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The children continue to merit the approbation of their patrons and the matron by their uniform good conduct.

Brother Ribbans, whose liberal and truly praiseworthy exertions in aid of the Aged Masons' Asylum have been shown in publishing his volume, entitled "Doctrines and Duties," the profits of which are devoted to that contemplated institution, presented a copy of the work to every girl and boy at present in the schools, which act of Masonic liberality has been suitably acknowledged; but it is with feelings of deep gratification that we publish the three following letters to him, and we are certain that Brother Ribbans will preserve the originals as among the most interesting of his correspondence.

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"Royal Free Masons' Charity, 20th June, 1837.

"Sir,—Assured by our Governess that you would not deem it a liberty on our part respectfully to address you, we venture gratefully to acknowledge the handsome Present of your Valuable Work, entitled the "Doctrines and Duties:" sensible of the kind consideration, for our moral and intellectual welfare, which prompted you so liberally to bestow on every Member of our extensive household, a copy of that Valuable Work: we trust we shall all carefully contemplate the important "Duties" you have so faithfully inculcated; and praying that you, Sir, may reap a rich reward for your Generous Labours from Him whose "Doctrines" you have so aptly defined.

We remain, Sir,

With every sentiment of sincere respect,

Your obliged and very humble Servants,

For myself and the rest of my Schoolfellows,

SARAH FAIRBURN."

"F. Ribbans, Esq., Stamford Street."

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"Sir,—In transmitting the united thanks of the Children of this Institution, for the liberal donation of your important work, entitled "Doctrines and Duties," I have also the pleasure of uniting with the Schoolmistress and other members of this Charity in the expression of their gratitude, being like partakers with them of your generosity. Accept, Sir, our most unfeigned thanks, and believe me to remain,

Respectfully,

Your obliged and very humble Servant,

FRANCIS CROOK."

"Royal Freemasons' School.

Matron.

June 21, 1837."

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"Royal Freemasons' School, Aug. 2, 1837.

"Sir,—Under the direction of the Committee, I have the pleasure of forwarding the accompanying specimens of the children's work, and have to request you will be pleased to honour the Charity by accepting them, in testimony of the deep sense of respect and gratitude for your kindness.

I am, Sir, respectfully,

Your obedient humble Servant,

FRANCIS CROOK."

"To F. Ribbans, Esq."

The first letter, as a specimen of penmanship, would do credit to any establishment; and we challenge any of our fair friends to rival the matron's letters. The specimens of work are executed with an elegance that will fully entitle them to their appointment at the toilet table of Mrs. Ribbans; but, as a mark of grateful and delicate attention, they speak a language to the Mason's heart, which the Father-Brother will understand and appreciate.

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PAST MASTERS' CLUB, *Sept. 6.*—Brothers Key and Archer were unanimously re-elected Treasurer and Secretary; the accounts were audited, and the general result has been most satisfactory to the members.

THE ENCAMPMENT, No. 20. *Sept. 15.*—The Masonic campaign may be said to open with this meeting, and certainly the prospect is unusually cheering. The Knights met, and after installing a companion, a silver chalice was presented to the Registrar, Richard Dix, as a mark of respect for 15 years' services. Kindness and good humour lent a charm to the wine-cup, the contents of which were quaffed to his health, as each Knight rose in turn to pledge his sincerity.

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#### SUBJECTS UNDER CONSIDERATION.

REVISAL OF THE CONSTITUTIONS.  
 MASONIC LIFE ASSURANCE.  
 PARTHIAN GLANCES.  
 MASONIC LECTURES.  
 LITERARY REVIEW (in our next).

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#### LODGES OF INSTRUCTION.

WE are most especially requested to give notice, that the Metropolitan Lodges of Instruction are now in the course of operative activity.

The Emulation Lodge of Improvement for Master-Masons (at which the late Brother Peter Gilkes was for many years a regular attendant) has removed from the Fitzroy Coffee-house to Brother Evans, the Grand Hotel, the corner of King-street, Covent Garden, and will meet every Friday evening at seven from Michaelmas to Lady Day, and at eight from Lady Day to Michaelmas. The Anniversary will be celebrated on the 6th of October.

The Stability Lodge of Instruction has resumed its meetings at the George and Vulture, Cornhill. Brother Peter Thomson every Friday evening, marshals the Brethren, and gallantly continues his unceasing labours.

The Athelstone Lodge of Instruction will also resume its sessional duties next week in Museum-street, under the superintendence of Brother G. Aarons.

We believe that all the other Meetings of Instruction remain unaltered.

## MASONIC CHIT CHAT.

THE MAIDEN SPEECH OF HER MOST GRACIOUS MAJESTY QUEEN VICTORIA,—To both Houses of Parliament, on Monday, July, 17, 1837.

MY LORDS, AND GENTLEMEN,—I have been anxious to seize the first opportunity of meeting you, in order that I might repeat in person my cordial thanks for your condolence upon the death of His late Majesty, and for the expressions of attachment and affection with which you congratulated me upon my Accession to the Throne. I am desirous of renewing the assurance of my determination to maintain the Protestant Religion as established by law, to secure to all the free exercise of the Rights of Conscience, to protect the Liberties, and to promote the welfare of all classes of the community.

I rejoice that in ascending the Throne I find the Country in amity with all Foreign Powers; and while I faithfully perform the engagements of my Crown, and carefully watch over the interest of my Subjects, it shall be the constant object of my solicitude to preserve the blessings of Peace.

GENTLEMEN OF THE HOUSE OF COMMONS.—I thank you for the liberal Supplies which you have granted for the Public Service of the year, as well as for the Provision which you have made to meet the Payments usually chargeable upon the Civil List.

I will give directions that the Public Expenditure in all its branches be administered with the strictest economy.

MY LORDS, AND GENTLEMEN,—In taking leave of this Parliament I return you my thanks for the zeal and assiduity with which you have applied yourselves to the Public Business of the Country.

Although your labours have been unexpectedly interrupted by the melancholy event which has taken place, I trust that they will have the beneficial effect of advancing the progress of legislation in a new Parliament. I perceive with satisfaction that you have brought to maturity some useful measures, amongst which I regard with peculiar interest the amendment of the Criminal Code and the reduction of the number of Capital Punishments. I hail this mitigation of the severity of the Law as an auspicious commencement of my Reign.

I ascend the Throne under a deep sense of the responsibility which is imposed upon me, but I am supported by the consciousness of my own right intentions, and by my dependence upon the protection of ALMIGHTY GOD. It will be my care to strengthen our institutions, civil and ecclesiastical, by discreet improvement, wherever improvement is required, and to do all in my power to compose and allay animosity and discord.

Acting upon these principles I shall, upon all occasions, look with confidence to the wisdom of Parliament and the affections of my people, which form the true support of the dignity of the Crown, and ensure the stability of the Constitution.

THE QUEEN. Her Majesty has most graciously received the Address of the United Grand Lodge of England, by the hands of her illustrious uncle, The Duke of Sussex, the Grand Master. Also the deputation consisting of Sir Patrick Walker, Grand Warden; Sir Reginald Macdonald Seton, Dr. James Burnes, K.H., Provincial Grand Masters and Mr. William Alexander Laurie, Grand Secretary, from the Grand

Master, Lord Ramsay, and the Grand Lodge of Freemasons of Scotland. The Duke of Argyle presented the deputation.

An Address from the Grand Lodge of Ireland has also been presented to Her Majesty, and most graciously received.

We have the satisfaction to announce that her Majesty has been graciously pleased to appoint his Royal Highness the Duke of Sussex to be Captain-General of the Royal Artillery Company, an office of equal rank, we believe, to that of Field Marshal, and which, though accompanied by no emolument, is yet of the highest distinction, it having hitherto been held only by the reigning Sovereign or the person nearest in rank to the Throne. Thus it was held by the two last Kings of the Stuart family in succession, and after them by King William III. It was bestowed by Queen Anne on her husband, George Prince of Denmark; by George I. on his son, who retained it after he became George II.; in like manner it was conferred by George III. on his son the Prince of Wales, who retained it as George IV.; and his late Majesty William IV. assumed the office in his own person. It is now well and worthily bestowed on the Duke of Sussex, who has been for many years the Colonel of the Company, and under whose auspices we trust the corps may long prosper.—*Morning Chronicle.*

The Prince George Lodge (was, when erased), No. 102, and it appears from the books of that Lodge, that Prince William Henry, the late King William the Fourth was initiated therein, and raised to the 3rd Degree, on the 13th of May, 1786.

**THE EARL OF DURHAM.** The following paragraph has gone the round of the London papers. We noticed a similar one in *The Chronicle*:—"Lord Durham's complaint is a slight affection of the lungs, to which he is subject on the approach of autumn; but it generally yields to a change of climate, and a residence of some weeks in the south of France or Italy has been recommended." These statements are so evidently manufactured that we cannot but wonder at the simplicity in copying them. We had the pleasure of seeing Lord Durham at the Masonic Festival held at Chester-le-street on the very day on which the above paragraph first appeared; and certainly during the four-and-twenty years we have known his lordship as a public man, we never saw him looking so well. He is, indeed, quite robust. Our impression was but the universal one amongst all who met him on the occasion; and it was confirmed at the dinner by the noble Earl himself, in proposing "The health of Dr. Dooratt," the surgeon to the Russian Embassy, to whose skill and attention, under Divine Providence, he attributed his enjoyment of a more perfect state of health than he had ever before experienced.—*Durham Chronicle.*

**FREEMASONS IN PARLIAMENT.**—The following members of the new Parliament are also Members of the Masonic Body;—Lords Ramsay, Ebrington, Albert Conyngham, and Stormont; Mr. Ramsbottom, Mr. Rowland Alston, Mr. Easthorpe, the Hon. Col. Anson, Col. Baillie, Mr. W. F. Campbell, Right Hon. Charles Tennyson D'Eyncourt, the Hon. Thomas Dundas, Sir William Molesworth, Col. Rushbrooke, Mr. E. A. Sanford, and Mr. Robert Stewart.—*From a Correspondent.*

[The list might be increased tenfold—independent of noble Brethren in the Upper House.—*Ed.*]

The Marquis of Kildare, eldest son of the Duke of Leinster, Grand Master of Freemasons in Ireland, is preparing to go to college in England. His outfit of plate, &c., is in preparation. The noble Marquis is now in his 18th year. His Lordship's brothers, Lords Gerald and Otho Fitzgerald, will remain under the care of their noble father, at Carton.

On the marriage of the Earl of Hillsborough to the daughter of Lord Combermere, lately, dinners were given to the poor of every town and village in the neighbourhood of Combermere Abbey. Between nine thousand and ten thousand persons were regaled.—*Salopian Journal*.—This is something like Freemasonry. May her ladyship, the wife and daughter of Freemasons, become the joyful mother of many happy Lewises!

MARRIED.—On the 5th September, at West Hackney, by the Rev. Thomas Gregory, B. D., Brother William Eccles, Esq., of Old Broad Street, to Ellen Ann Shove, only daughter of William Gregory, Esq., of Shacklewell.

CHRISTCHURCH.—The workmen employed in widening the small bridge called Milham's Bridge, near the ancient ruins at Christchurch, discovered, a short time since, near the abutments of the bridge, some curious coins and tokens; on one of the latter, about the size of a four-penny piece, are six five pointed-stars, and the letters R. C.; within a circle the date 1666, and the words "in Dorchester;" on the reverse is the name "Richard Cheney," surrounded by some Masonic emblems.

### Obituary.

July 9.—Died at his house, 80, Pleasance, Edinburgh, JAMES BARTRAM, Esq., Clerk to the Grand Lodge of Scotland.

July 14.—Of apoplexy, aged 64, MICHAEL MUCKLOW ZACHARY, Esq., of the Adelphi Terrace, well known as a liberal patron of the arts, and the proprietor of a splendid collection of pictures; several of which are amongst the ornaments of the present exhibition of the British Institution. As a Freemason, Brother Zachary, in his own person, was a pleasing illustration of benevolence and charity. As a Grand Officer he dignified his appointment.

July 23.—Brother GEORGE ECCLES, a gentleman of spotless integrity and amiable manners. He was initiated in the Theatric Lodge, (now the Lodge of Good Report,) which he left, and joined the Bank of England, 829. Ill health, however, obliged him to resign.

Sept.—Brother RICHARD N. GRESLEY, aged 33. He was initiated in Apollo University Lodge, No. 460, Oxford, on the 20th February, 1826; joined Prince of Wales's Lodge, No. 324 18th January, 1828; and was a Contributing Member at the time of his death; exalted in Prince of Wales's Chapter, 6th December, 1833. Brother Gresley was a subscriber to the Aged Mason's Asylum, and had served the office of Steward to both Charities; also to the Birth Day Festival of His Royal Highness the Duke of Sussex, G.M.

## PROVINCIAL.

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### NEW APPOINTMENT.

R. W. the Earl of Durham, P. D. G. M. as Prov. G. M. for Northumberland.

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BRIGHTON, *September 15.*—The Clarence Lodge assembled this day, and evinced creditable signs of reaction. As so many of the London Brethren are continually here, it might be possible to establish a weekly meeting, either as a Visiting Lodge, or a Lodge of Instruction, by which the Brethren of the town might avail themselves of the most efficient mode of working a Lodge.—[Our Correspondent reports that ten guineas have been voted by the Clarence Lodge in aid of the Asylum.—ED.]

The expected visit of Her Majesty has put us all on the *qui vive* as to the best mode of addressing our Maiden Queen.

IPSWICH, *July 28.*—The performances at the theatre this evening were patronised by the Lodge of Perfect Friendship, and the other Lodges of Suffolk; the profits to be applied in aid of the Aged Mason's Asylum.

WOODBIDGE.—ROYAL YORK CHAPTER, No. 96.—A Chapter of Promulgation (pursuant to notice, and by permission of the Rev. George Adam Browne, Grand Superintendent of the Province) was held at the private Lodge-room, on Friday the 15th of September, when several Companions were installed, and Brethren exalted.

At 11 o'clock the Chapter was opened in due form: Companion W. Baxter as Z., George Thompson as H., B. Head as J., who proceeded to the installation of Principals.

At twelve the Members of the Chapter and their visiting Companions were duly admitted.

P. P. W. Trott officiated as Principal Sojourner.

The uninterrupted delivery of the sections by the Principals, more especially by Comp. Baxter Z., conveyed to the understanding in their beautiful perspicuity of language, afforded a gratification to the lovers of Masonry, which will not be easily effaced from their recollection.

P. P. Comp. Gall "laboured without ceasing;"—in a word which is sufficient for all—he is a true Mason.

The Chapter being solemnly closed, the Brethren retired from the Lodge-room to Comp. Salmon's, at the Bull Inn, where an excellent banquet was prepared for them.

THE BANQUET.—In consequence of the arduous duties of Comp. Baxter at the Chapter, Comp. Head, J., (who is also W. M. of the Craft Lodge,) took the chair, supported on the right and left by Comps. Read and Thomas, (late High Sheriffs of the county); the Vice-President's chair was filled by P. P. Comp. Sheming, who was supported by Comps. Gall and Thompson; there were also present, Comps. Green, Martin, J. Head, Pettit, Catchpole, Deck, Schulew, Ruddock, and Gunter, of the British Union Lodge and Patriarch's Chapter, Ipswich, Colchester, and Halesworth; Comps. Baxter, Trott, Murrell, Goodwyn, London, Dallinger, Feunell, Fillett, Miles, Flaxman, and others, in all 28.

"The memory of King William the Fourth" was drunk in solemn silence.

The next toast was "The Queen."

Then "The health of our Most Excellent Grand Master His Royal Highness the Duke of Sussex," which was drunk with the honours of Royal Arch Masonry.

"The health of the Rev. George Adam Browne, G. Sup. of the Province," was next drunk with Masonic honours.

Song, Comp. London,—*"Smile again my bonnie lassie."*

The President rose, and in a neat prefatory speech, proposed the health of "The visiting Companions," which was drunk with due honours.

Comps. Martin, Deck, Pettit, and J. Head, severally returned thanks.

Song, Comp. Gall,—*"Through life we'll go easy and free."*

The President, in an highly eulogistic speech, proposed "the health of Excellent Comp. Z.," which was drunk enthusiastically, with the honours of Royal Arch Masonry.

Comp. Baxter, in a neat speech, returned thanks.

"The healths of Companions Read, Thomas, Gall, Head, Trott, and Murrell," were afterwards severally drunk, and excellent songs sung, till 9 o'clock, when the Companions departed to their respective homes highly gratified with their Masonic entertainments.

KNIGHT TEMPLARS.—An Encampment will be held on Monday the 13th of November, at this Lodge, when several Companions will be installed.

NORTHAMPTON.—NEW CHURCH, ALL SAINTS' PARISH.—On Friday the 11th August, the imposing and interesting ceremony of laying the foundation stone of a new church took place.

The Masonic procession, consisting of the Pomfret Lodge, 463, and several Brethren from Peterborough and other Lodges, in number between fifty and sixty, left the Lodge-room, at the Ram Inn, at a quarter to twelve, to attend divine service at All Saints' Church, in proper order:—

The dresses and paraphernalia of the Masonic Brethren were of the most splendid description, and called forth the unbounded admiration of the spectators. We particularly noticed three superb candlesticks, of the Doric, Ionic, and Corinthian Orders, of the most chaste style and correct proportions, which were presented to the Lodge by C. Markham, Esq., P.S.W., and Mr. Downs, R.A. The manufacturing of these reflects the greatest possible credit on Mr. Downs, the highly respectable superintendent of Mr. Brettell's foundery in this town.

The banner, which was handsomely painted and gilt, with a variety of Masonic emblems, was much admired, and to the experienced and contemplative Mason must have afforded much useful instruction.

Dr. Butler delivered a most impressive sermon from Ezra iii. ver. 11. "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

After which a collection was made at the church doors, amounting to £58 3s., to which the Marquis of Northampton, who had been prevented from being present at the sermon, subsequently added a donation of £30.

On leaving the church, the Brethren retired to the George Hotel, till three o'clock, the time for proceeding to lay the stone. The same order of procession was observed.

Preceded by Constables; Band; Boys and Girls of the Charity School; four hundred Sunday School Children; the Contractor; Gentry four a-breast, amongst whom we noticed Sir Charles Knightley, Bart., *M.P.*, John Reddall, Esq., H. B. Sawbridge, Esq., &c.; Clergy, two a-breast, to the number of thirty, in their gowns; Marquis of Northampton; the Vicar and Curate of All Saints; Building Committee; Masonic Band, &c., it proceeded to the ground for the intended structure. The ceremony commenced by the children singing the 100th Psalm, after which the Rev. Mr. Wales read the following impressive prayer.

“Almighty and eternal God, who didst of old appoint that thy people should worship thee in thy holy tabernacle, and hast promised that wheresoever thy name is recorded thou wilt come; we pray thee to look with favour on the desire of thy servants, to build a house for thy worship. Hear the devout prayers that we offer, and as thou hast put it into our hearts to engage in this great work, prosper us, we beseech thee, and further us with thy help. Grant that this house of which we now lay the foundation stone may remain a house of prayer for all generations. Grant that it may never want a succession of fit and able men to minister before thee in holy things.”

The stone was then raised to an elevation of three feet, when the glass vase, containing the coins, was deposited in the cavity prepared for the purpose, and covered by the noble Marquis with a brass plate bearing the inscription.

The Noble Marquis having laid on the mortar, with a silver trowel, the stone was lowered to its place, at three distinct intervals, a flourish of trumpets being sounded, and the Brethren reverently kneeling each time. His Lordship having ascertained the stone to be properly laid, by the square, level, and plumb rule, which were handed to him by the proper officers, Mr. T. Phipps, the Master of the Lodge, ascended the stone, and made the following proclamation:—“In the name of the Great Architect of the Universe, on behalf of this Lodge of Ancient, Free, and Accepted Masons, and by desire of the Most Noble the Marquis of Northampton, I declare this stone to be properly laid.”

A splendid cornucopia, containing ears of wheat, as also two silver ewers, containing wine and oil, were then handed to his Lordship; a portion of each being placed upon the stone, appropriate and impressive prayers were offered up by the respected Vicar of All Saints.

Lord Northampton then briefly addressed the meeting, expressing his satisfaction that this town, which had of late years increased so much in size and in wealth, had employed part of that wealth in erecting a temple to God. He urged that if it was desirable to build hospitals for the diseases of the body, and asylums for the diseases of the mind, it was still more important to provide means for correcting the diseases of the soul. The church, of which they had just laid the first stone, might be regarded as more peculiarly intended for the benefit of the poor. But the rich were no less interested in diffusing religious knowledge, for upon the progress of religion the happiness and prosperity of a country depended. He expressed his gratification to find that it was in contemplation to erect another church in the town, and strongly urged upon the gentlemen of the county to come forward and aid the town in raising the funds necessary for its completion.

After the 117th Psalm and the Doxology had been sung by the children, the Vicar pronounced the benediction,

The company then returned in the order in which they had arrived to the George Hotel, where a party of gentlemen dined; the Rev. Dr Butler in the chair.

The Masonic Brethren proceeded to their Lodge-room, where a vote of thanks was passed unanimously to Brother Ewart, W.M., and the Brethren of the Peterborough Lodge, as well as to the visitors for their attendance and support; afterwards between forty or fifty sat down to a most excellent dinner, provided by the landlord, Mr. Cox.

Too much praise cannot be given to the Building Committee, Mr. Gibson director of the Masonic ceremonies, Mr. Willox the architect, and Mr. Smith the contractor, for the admirable arrangements, excellent management, and good order preserved on so interesting an occasion.

We should have added that a considerable number of ladies were on the stage during the ceremony, including Lady Mary Compton, Lady Elizabeth Dickens, &c.

**THE NEW LODGE AT TOWCESTER.**—On Monday, August 28th, the Brethren of the Pomfret Lodge in this town, and several Visiting Brethren from neighbouring Lodges, assembled at Towcester, to constitute a new Lodge there, to be called the Lodge of Fidelity, 652. The ceremony took place at the Talbot Inn, after which Mr. Dalton and Mr. West were initiated. The Brethren were then marshalled and walked in procession in full costume and regalia, preceded by the children of the various Church charity schools to the church, where a most admirable and appropriate sermon was preached by the Rev. Sir George Robinson, Bart., from the 12th chapter to the Romans, 4th and 5th verses. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." The following is a brief outline of the discourse, which made a deep impression on all present.

"Bishop Horsley has defined society to be 'the union of the powers of the many, to supply the wants and help the infirmities of the solitary animal.' This definition is true of all society, whether political, commercial, or religious—eminently true of that blessed society alluded to in the text. Though charity is yet very far from being that extensive and influential principle which we are told it one day shall be, when 'the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them,' yet there are already proofs that it is advancing among us sufficient to silence the cavils of the sceptic. Missionary enterprise, and education of the poor, are amongst the foremost of these proofs. The prevalence of friendly associations for benevolent purposes is another proof. The Masonic Society is of this character, and if that society is founded upon the apostolic principle of the text, it will be attended with the Divine blessing.—The first reflection arising from the text is, that disparity in the conditions of mankind is the bond of union by which society is held together. It is the arrangement of Providence, by which we are all bound together in one body mutually dependent on each other. The poor are urged by His authority to be content, the rich to be liberal. The true results of all Christian membership may be collected from what follows in the same chapter with the text. 'Be kindly affectioned one to another with brotherly love; in honour preferring one to another; not slothful in business; fervent in spirit, serving the Lord.' It is highly important that all societies, such

as that of the Freemasons, should examine themselves by these tests which Scripture gives. The Freemasons, therefore, of the Towcester Lodge, have done well and wisely in seeking a blessing at the mercy-seat of God on the formation of their new Society. There is every reason to believe that brotherly kindness has ever been a distinguished characteristic of the Ancient and Honourable Order of Free and Accepted Masons:—many well authenticated narrations are extant of their mutual recognition and assistance of each other in the most perilous and trying circumstances. Of that due respect to rank and station, and of the necessary subordination established by the Word and Providence of God, Freemasons have ever been the strenuous assertors, ‘in honour preferring one another.’ Their Order has been honoured by the patronage of princes, and one of the uncles of our gracious sovereign is at this moment the head of their Order. Loyalty in these degenerate days is a virtue of no mean importance. May it long be the boast of the Masonic Order that they have *not bowed the knee at the shrine of democracy and revolution.* ‘Not slothful in business, fervent in spirit, serving the Lord,’ was the motto adopted by those ancient Members of the Order, to whose skill in architecture, and zeal for the glory of God, we owe so many of the finest ecclesiastical structures of our country, such as the Minster at York, and Henry the Seventh’s Chapel at Westminster. That the Members of the Society now present are ‘rejoicing in hope’ of being useful to their town and neighbourhood, and anxious to ‘distribute to the necessity’ of their poorer fellow creatures, is shown by the earnest appeal which is now made in their name in behalf of the National and Sunday Schools of the town of Towcester, and by their desire to lead the way in this work and labour of love.” The preacher concluded by urging them to welcome these younger members of the Christian body into that Church ‘which is built on the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone;’ and in the language of Scripture and Freemasonry, ‘their daughters would be as the polished corners of the temple.’

The church was exceedingly full; amongst the congregation were Lord and Lady Southampton and party; the Hon. Colonel Hutchinson and Lady, the Hon. Colonel Stopford and family, Lady Jane Ram, Mrs. Kerrich, the Rev. Dr. Butler, &c. The collection at the doors amounted to upwards of forty pounds. The procession then returned to the Talbot Inn, where about fifty Brethren sat down to an excellent dinner, provided by Brother Eady. Upwards of two hundred and fifty of the school children dined on the Market Hill, being assisted by the principal ladies of the town and their friends. The Rev. Dr. Butler said grace. The Masonic Brethren also dined together at the Talbot Inn, where the remainder of the day was spent in the utmost conviviality.

**SPIESBY.**—A Provincial Grand Lodge will be held in the Shakspeare Lodge on Thursday, 5th October next, by command of the R.W. and Right Hon. C. T. D’Eyncourt, *M.P.*, P.G.M.

**YORK.**—The Hon. Thomas Dundas, *M.P.*, Provincial Grand Master for the North and East Ridings of York, intends holding a Provincial Grand Lodge and General Communication of the Brethren, at Richmond, on Friday, the 6th day of October.

**PROVINCE OF DURHAM, Sept. 1.**—A Provincial Grand Lodge was held at Chester-le-Street, which was presided over by the Earl of

Durham, in his capacity of Grand Master for this county, and attended by a more numerous assemblage of Masons than we ever remembered. It was the first time the noble Earl had been present at a Grand Lodge since his departure from England to assume the duties of the Russian Embassy, and the meeting was on this account more than usually interesting. The good feeling which has always existed between his Lordship and the Brethren was never more pleasingly illustrated than it was throughout the whole of the proceedings on this occasion. It was incidentally stated, that Masonry was never in a more prosperous condition in this country, and that, under the auspices of the noble Lord, it had lately increased, and was still increasing, in numbers, respectability, and efficiency. The following is a list of the Provincial Officers appointed for the ensuing year:—Sir C. Sharp, D.G.M.; Sir H. Williamson, S.G.W.; Wm. Mills, J.G.W.; R. Robson, S.G.D.; — Spurrier, J.G.D.; Rev. — Grant, G.C.; R. White, S.W.; T. C. Granger, G.R.; J. C. Carr, G.T.; J. P. Kidson, G.S.; T. Hardy, G.D.C.; M. Brown, G.O.; D. Shireffs, G.S.B.; J. Hussdell, P.G.S.B.; G. Walker, G.P.; and J. Hutchinson, G.T.—In the afternoon, one hundred and twenty Brethren sat down to an excellent dinner at Brother Lowson's, the Lambton Arms, Lord Durham in the chair; and the remainder of the day was spent in that agreeable conviviality and harmony which no man knows better than Lord Durham how to promote, or is so successful in maintaining, in festivities of this description.

HASLINGDEN, July 3.—The inhabitants of this place assembled at the Commercial Inn, for the purpose of proclaiming Her Majesty, Queen Victoria. The numerous multitude fell into procession in the following order:—The Rev. Mr. Gray, William Turner, Esq., and Mr. R. Ashworth, the chief constable of the town, on horseback; gentlemen on foot, two and two; band of music; Lodge of Freemasons, (which is here both numerous and respectable) all attired in black, with white gloves and rosettes; band of music; Lodge of Royal Foresters; and concluding with the work-people from the mills of Messrs. W. and R. Turner, of Helmsore.

LIVERPOOL, July 12.—A Provincial Grand Lodge was held at the Adelphi Hotel. The Provincial Grand Master of West Lancashire, Nicholas Le Gendre Starkie, was absent, and his place was ably and efficiently filled by John Drinkwater, Esq. D.P.G.M.

The other Provincial Grand Officers present on this occasion were Brother Hesketh, P.G.S.W.; Perrin, P.G.J.W.; Woodward, P.G.S.; Robinson, P.G.C.; Spencer, P.G.S.D.; Penketh, P.G.J.D.; L. Samuel, P.G.T.; Naighley, P.G.S.B.; and Baldwin, P.G.I.G.

Two addresses from the Provincial Grand Lodge were agreed to:—one being an address of congratulation to Her Majesty, Queen Victoria, on her accession to the throne; the other to Queen Adelaide, of condolence on the death of her late royal husband, William IV., Patron of the ancient and honourable Order of Free and Accepted Masons. These addresses are to be presented by H.R.H., the Duke of Sussex.

The P.G. Lodge was then closed with the usual ceremonial and prayer.

At four o'clock, a numerous party sat down to an excellent dinner, at the Adelphi Hotel. John Drinkwater, Esq., D.P.G.M., was in the Chair, supported by the Officers of the Grand Lodge. The office of Vice-President was ably filled, in the absence of Brother Hesketh, P.G.S.W., by Brother Perrin, P.G.J.W.

The cloth having been drawn and the door tiled, the following toasts were given:—

“Her Majesty, Queen Victoria, and may she become the Patroness of our Order.”

“The memory of His Majesty, William IV., the late Patron of the Order.” With Masonic honours in silence.

“His Royal Highness, the Duke of Sussex, Grand Master of the Order.”

Song, by Brother Swinburn—“Wife, Children, and Friends.”

“Nicholas Le Gendre Starkie, Esq., Provincial Grand Master of the Order.”

Song, by Brother Raymond—“Fill the Bumper Fair.”

P.G.J.W. Perrin said, it was now his pleasant duty to propose the health of a Brother; and sure he was that no eulogium that he (Mr. Perrin) could speak would be able to express the feelings, as to his merits, which pervaded the whole company—(Applause.) He would, therefore, propose the health of “John Drinkwater, Esq., Deputy Provincial Grand Master”—(Cheers.)

Song—“Prosper the Art.”

John Drinkwater, Esq., D.P.G.M., said that he was much flattered by this gratifying acknowledgment, that he had given satisfaction in the discharge of his duties. An allusion had been made to the arduous nature of these duties. This was the first time that he had presided at a P.G.L. From the short notice given, he was but indifferently prepared; but he was sure the Brethren, of whose kindness he had such extended experience, would make every allowance—(Cheers.) He looked back with satisfaction to the last ten years, during which he had filled his present situation. Their kindness he never would forget, and he hoped he would ever merit it—(Cheers.)

Brothers McAlister and Swinburn here sung “The Chase.”

“The health of Lord Viscount Combermere.”

Brother Finchett Maddock returned thanks.

“The health of Thomas Preston, Esq., Provincial Grand Master for the Eastern Division of Lancashire.”

Thanks were returned by a Member of a Lodge in the Eastern Division.

Song by Mr. Maddock.

The D.P.G. Master proposed the health of “The Provincial Grand Junior Warden, acting as Senior Warden: he was never wanting at his post”—(Cheers.)

The Vice-Chairman returned thanks.

“The health of Acting P.G. Junior Warden Spencer.”

Brother Spencer briefly returned thanks.

“To Ladies eyes around, Boys,”—by Brother Raymond.”

“The strangers who have honoured us this day by their attendance.”

Brother Senior returned thanks.

The Chairman desired a bumper for the next toast. He proposed “the health of Brother Robinson, the P.G. Chaplain,” than whom there was none more attentive to the duties of the Order. They had taken office together, and he (the Chairman) had many opportunities of knowing that he practically illustrated one great principle of Masonry—charity—(Applause.)

The Rev. P.G. Chaplain acknowledged the compliment. He could say that his heart was deeply interested in the cause of Freemasonry.

He was anxious and ready at all times to devote his talents to the service of the Order—(Applause.)

Brother Robinson, with a suitable eulogium, proposed the health of the P.G. Treasurer, L. Samuel.

The P.G. Treasurer, L. Samuel, in returning thanks, said that the interests of Freemasonry were very dear to his heart. He was gratified to know that their funds had prospered in his keeping, and hoped that they would soon be sufficient to admit of their application either to instruct the orphans or relieve the distressed widows of deceased Masons—(Applause.)

Brother S. Samuel sang—"The Fine Old English Gentleman."

Brother Hess said, he had to propose the health of a P.G. Officer, than whom none had more enthusiasm in favour of Masonry. He was a Brother well known to all of them, and by all beloved. He alluded to Brother James Aspinall. (Here the whole company—including men of various creeds and principles, polemics and politics being excluded from Freemasonry—rose, and gave six rounds of applause. Again, again, and again, was the applause renewed, until, at last, the Chairman waved his baton for silence.) Then Mr. Hess continued. Such plaudits must be most gratifying to their worthy object. They proved that he was a man known to them by more than popular report, and endeared to them by his worth as a brother—(Immense applause.) He could not further delay them, but give—

"The health of Brother James Aspinall."

The toast was drunk with great enthusiasm.

Brother James Aspinall rose to reply, and was hailed with a renewal of the applause which had greeted the reception of his name. He gratefully, and with much feeling, acknowledged the kindness for which he was the debtor of the company.

Brother Aspinall rose shortly after, and said—I believe that I sing better than I speak; so, if you please, I shall volunteer a song—(Cheers) He then gave with much spirit—

"Of all the Vain Systems."

That "Mysterious Mystery," the *Secretary's toast*, was then given.

The P.G. Treasurer proposed the health of Brother Woodward, P.G. Secretary, and eulogised the manner in which he had gratuitously performed the duties of the office.

The P.G.S. acknowledged the toast.

The health of the P.G. Standard Bearer was next given, and thanks were returned by Brother Naighley.

"Norah Criena" was sung by Brother Raymond.

"The health of the P.G. Stewards" having been given from the Chair, was acknowledged in a brief address by Brother Yates.

The concluding toast, "To all distressed Masons through the globe, and speedy relief to them," was then given by the Chairman, who, with the P.G. officers, then retired. Brother Hess then took the Chair for a short time, on the unanimous call of the company.

The proceedings of the day afforded the highest gratification to all the Masons, and the presidency of Mr. Drinkwater gave general satisfaction.

LANCASHIRE, EASTERN DIVISION.—A Provincial Grand Lodge for this division was held at Bury, on Wednesday, the 9th of August, in the National School, for the transaction of general business, which

having been gone through, the motion respecting the proposed "Local Fund of Benevolence," was brought forward and negatived.\*

The Provincial Grand Lodge then entered on the subject, that a dutiful and loyal address be presented to Her Most Gracious Majesty the Queen, which was carried by acclamation.

The R.W. D.P.G.M., Thomas Preston, Esq., announced from the Throne, that the Provincial Grand Lodge for this division, numbered this year, 958 regular subscribing Members, which was received with loud applause.

The Provincial Grand Lodge was then adjourned, and the Brethren proceeded in order to the parish church, when the Rev. Brother Andrew Cassells, incumbent of Morley, read the prayers of the day, and the very worshipful P. G. Chaplain, Brother Rev. Berkett Dawson, B.D., preached a most impressive sermon. A collection was afterwards made in aid of the Funds of the Bury Dispensary. The procession then returned to the National School, when all business being over, the Provincial Grand Lodge was closed in due form.

The Brethren afterwards dined together to the number of 120, at Mrs. Wilding's, the Eagle and Child.

The cloth having been removed, on this occasion, as is usual on similar events of a new reign, "The health of the Sovereign" was given with every demonstration of affection and esteem, the band playing.—(Cheers 18 times, being the age of Her Majesty.) The next toasts were—

H. R. H., the Duke of Sussex, M.W.G.M.; Lord John Churchill, D.G.M.; Lord Dundas, Pro.-G.M.; Duke of Lienster, G.M. for Ireland; Lord Ramsay, G.M. for Scotland; Le Gendre Nicolas Starkie, Esq., R.W. P.G.M., W.D.L.; John Drinkwater, Esq., D.P.G.M.; Thomas Preston, Esq., D.P.G.M., E.D.L. The Grand Secretaries, Messrs. White and Harper, Rev. Berkett Dawson, V.W.P.G., Chaplain.

The Rev. Gentleman returned thanks in an excellent speech, which occupied nearly half an hour, addressing the Brethren on their various duties as zealous Freemasons; and sat down amidst loud and continual cheering.

Various other toasts, songs, and sentiments were given, and the evening was spent in the greatest harmony, and will long be remembered by the inhabitants of the Borough of Bury. The last similar meeting held there was in the year, 1746.

July.—The Fraternity of Freemasons about 200 in number, attended the proclamation of Queen Victoria in full regalia.

NEWCASTLE, GRAND MASONIC FESTIVAL.—Sept. 4, being the day appointed by the Free and Accepted Masons for Northumberland to hold a Grand Provincial Lodge, at the Turk's Head Inn, Grey Street, in this town, for the purpose of installing the Provincial Grand Master and other officers, the Earl of Durham, Provincial Grand Master for Northumberland, accompanied by the Hon. J. G. Ponsonby, Hon. Arthur Kinnaird, G. P. Parke, Esq., and Dr. Dooratt, arrived in two carriages and four between 12 and 1 o'clock. His lordship having proceeded to the Lodge, and being installed as Provincial Grand Master,

\* The principal objection to this motion arose from the circumstance of many Lodges having a Sick Fund attached, which by the way is very injudicious, in as much as it induces parties to become Masons merely for the sake of the Fund.—Reporter.

the following Brethren were elected as officers:—Deputy Provincial Grand Master—William Loraine, Esq.; Senior Grand Warden—Charles Wm. Bigge, Esq.; Junior Ditto—Captain Potts; Senior Grand Deacon—W. A. Surtees, Esq.; Junior Ditto—Henry Hotham; Stewards—Bertram Osbaldleston Mitford, James Armstrong, M. L. Jobling, F. C. Surtees, J. Jobling, and Charles V. Loraine, Esqs.; Treasurer—Mr. R. Thompson; Secretary—Mr. Thomas Brown; Grand Registrar—Wm. Punccheon, Esq.; Superintendent of Works—Mr. John Marshall; Grand Organist—Mr. Thomas Small; Grand Standard Bearer—Mr. R. Thompson, Jun.; Grand Sword Bearer—Mr. James Bell; Director of Ceremonies—Mr. William Dalziel; Grand Usher—Mr. T. J. Turnbull; Grand Pursuivant—Mr. T. Richardson; Tyler—Mr. Thomas Hornsby. After the election and the usual ceremonies had been gone through, Lord Durham and upwards of 110 of the Brethren sat down to dinner, at which his lordship presided, supported by W. A. Surtees, Esq., H. Hotham, Esq., and Dr. Shute, as Vice-Presidents. During the evening his Lordship, we understand, addressed the Lodge for half an hour, in an eloquent and appropriate speech, which was warmly and enthusiastically received, and in the course of which he remarked, that in the entire range of his principles, Masonry alone was the only neutral ground on which he stood. The festivity was kept up with the greatest conviviality and happiness, and the dinner and wines reflected much credit upon Mr. Hogg.—The bells of St. Nicholas rang several merry peals on the occasion.

Since the death of the late Sir M. W. Ridley, Masonry has fallen into a state of considerable disorganization in the county. In consideration of the circumstances, H.R.H. the Duke of Sussex requested Lord Durham to take upon himself the Superintendence of the Lodges in Northumberland; and his Lordship has cheerfully accepted the task, much to the satisfaction of the Masonic Fraternity on both sides of the Tyne, who anticipate great benefit to the interests of the Institution from the arrangement.

LEAMINGTON.—The Regular Annual Meeting of the Provincial Grand Lodge of Warwickshire, was held at the Crown Hotel, on Monday, the 11th day of September, at 11 o'clock.

BIRMINGHAM, August 23.—BISHOP RYDER'S CHURCH. LAYING THE FOUNDATION-STONE.—Soon after ten o'clock the parties who were to form the procession began to assemble at the Blue Coat School, and at twelve, the rain having ceased, proceeded from the School in the order below described. The Provincial Grand Lodge of Freemasons held their meeting at the Clarendon Hotel, and by a preconcerted signal moved across St. Philip's Churchyard, preceded by the Band of the Fifth Dragoon Guards. The children of the Blue Coat School having filed out, the Band and the Masonic Body, with their rich costume, jewels, and emblems, immediately fell into place; the other bodies then following in order marched along the churchyard, and out at the Temple-row gate, and on arriving opposite the Royal Hotel were joined by the Bishop, preceded by his Mace-bearer, and Henry Clifton, Esq., his Secretary, and supported by Archdeacon Spooner on his right hand, and Archdeacon Hodson on his left. Lord Sandon, nephew to the late Bishop Ryder, accompanied by his son, and John Hayworth, Esq., of Lichfield, the late Bishop's Secretary, followed next; after-

wards, James Taylor, Esq., Dr. Booth, and Mr. Knott, as Governors of King Edward's School, the Donors of the site of the Church, and lastly, gentlemen who had interested themselves in the promotion of the work.

#### ORDER OF PROCESSION.

Band of the Fifth Dragoon Guards. The Officers and Members of the Provincial Grand Lodge of Freemasons. Police Officers. Beadles. Blue Coat Charity School Children. Masters and Ushers. Constables and Headborough, with their Staves of Office. Churchwardens with Wands. Contractors for the Building, bearing a Plate with the Inscription. The Architects. Committee of Subscribers. Magistrates. Clergy in Canonicals. The Bishop's Mace-bearer. The Bishop's Secretary.

The Bishop, supported by Archdeacons.

Visitors of distinction. Governors of King Edward's School. Subscribers and other Gentlemen. The procession was flanked by beadles and police.

The Masonic body were ranged so as to form a portion of a parallelogram on the north and east side of the foundation stone, the officers of the Order standing in the centre of the intervening space. A raised platform had been constructed for the Bishop and his immediate attendants, on which he stood during the greater part of the ceremony, and the Visitors, Governors, and other gentlemen who followed were conducted to places which had been specially reserved for them. When all had taken their places and stillness prevailed, the Old Hundredth Psalm was sung by the Blue Coat School boys and girls, with all the precision and sweetness for which they are distinguished, the company all joining; at the close of which the Bishop, descending to the space immediately about the stone, commenced the more particular part of the proceeding. The Architect (Mr. Hussey) read the inscription on the brass plate to be placed beneath the stone, as follows:—

“This Stone of a New Church, to be called ‘Bishop Ryder's Church,’ founded in accordance with the earnest and often expressed wishes of the Honourable and Right Reverend Henry Ryder, D.D., late Lord Bishop of Lichfield and Coventry, and perpetuating in its name the remembrance of his piety and zeal, was laid by the Right Reverend Robert James Carr, D.D., Lord Bishop of Worcester, on the 23rd day of August, A.D. 1837, in the first year of the Reign of Her Majesty Queen Victoria.

“Rickman and Hussey, Architects. James Davis, Contractor.”

This being placed in its proper bed, in a stone prepared to receive it, and no place having been reserved for coins, medals, or other memorials, the great stone was slowly lowered by the tackle from which it was suspended.

The architect on handing the trowel observed, that it was the one which Bishop Ryder himself used on a similar occasion at St. Thomas's Church in this town; the mortar being duly spread, the stone was laid, where it is devoutly to be wished it may rest for generations to come; the accuracy of the position being determined by the masonic implements, the square, the level, and the plumb-line, which were handed successively by the Deputy Provincial Grand Master of the Warwickshire

Lodges<sup>3</sup>, the Bishop struck the stone with the gavel or mallet, and pronounced the words, "May God prosper the Work!" The Bishop returning to the elevated platform where he was most distinctly in view, and audible to all the people, offered up with great devotion a most impressive prayer.

The cxvii. Psalm "From all that dwell below the skies," &c. was then sung, accompanied by the band, and the Bishop pronounced the blessing.

After a short pause the music struck up "God save the Queen," to which the children very sweetly sang, the people all joining heartily in the chorus. The procession then returned in the order in which it came, and the company, owing to the rain, which was falling heavily, hastily retired.

The greatest interest appeared to be taken by the assembled multitude in the scene before them, and there seemed to be but one source of dissatisfaction, viz. the unfavourable state of the weather; but Heaven, we doubt not, smiled through the clouds; and we earnestly hope that the benevolent designs of Bishop Ryder, the founder, as he must be deemed, of this Church, will be amply realized in the blessings which will be dispensed through its ministers, and within its walls, to the people of the surrounding district.

A very beautiful medallion of the size of life, of the late Bishop Ryder, the work of our respected townsman, Mr. Peter Hollins, was exhibited at the Blue Coat School. Many of the Bishop's friends who were present, including, in addition to those we have before named, the Rev. John Kempthorne, Chaplain to Bishop Ryder when he presided in the See of Gloucester, pronounced the likeness a most faithful one, and, considering the circumstances under which it was produced, being altogether a posthumous work, a most extraordinary resemblance. The likeness is a profile in low relief, and is intended to form part of the monument to be placed in the church at Lutterworth, where this pious and worthy successor of Wicliffe was for many years the affectionate and beloved minister.

Around the site on which this Church is being built is a vast population, consisting chiefly of the working classes, and estimated at 15,000 souls, exclusive of the populous streets beyond the boundaries of the parish of Birmingham. Amidst this dense community no Church is to be found.

The late Bishop Ryder deeply felt the destitution of this part of his diocese. It is well known with what unremitting zeal he expended whatever resources God hath given him of talent, influence, money, health, and strength, in the cause of the people committed to his care. Nor was he a mere spectator of the spiritual wants of this numerous peopled neighbourhood. At a public meeting in this town, a few months before his death, he projected the erection of a Church expressly for the sake of the poor of this district, and he offered 50*l.* as his own contribution. Those who love the Church which he adorned—those who value her scriptural doctrines which he preached—those who would promote the Christian virtues which he practised—those who would show their gratitude to God for a Christian Bishop, who walked in the steps of the "Great Bishop and Shepherd of souls"—have been invited to take part in building this Church, of which Bishop Ryder is, in a peculiar manner, entitled to be considered the Founder.

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\* Nicholas L. Torre, Esq.

ROSS.—VETRUVIAN LODGE.—The Master and Brethren of this Lodge will assemble at the Swan Hotel, at 12 o'clock on Monday, the 25th day of September, 1837, for the purpose of proceeding to lay the Foundation Stone of Brother Barrett's Prospect Hotel. The neighbouring Brethren respectfully invited to attend with their proper clothing. The Lodge will be closed at three o'clock, when the company of any gentleman who is not a Mason will be esteemed a favour, to dine with the Brethren at four o'clock.—William Farror, W.M.

PEMBROKE.—Loyal Welsh Lodge, 525, Victoria Hotel, 21st of August, 1837. The affairs of Masonry at this Lodge have taken a decidedly prosperous turn. There have been two or three initiations every meeting night, for the last five or six months, so that the Worthy Worshipful Master, Brother Young, has had as much as he could possibly accomplish in enlightening the minds of the numerous candidates; nor are persons indiscriminately admitted, for as *one* black ball is sufficient to cause the rejection of the noviciate, it is not saying too much, that those approved of are, "worthy," as well as "well," recommended. On St. John's Day last, (24th of June,) the Members assembled, and dined together. The dinner was excellent, and gave universal satisfaction. After a "bumper was pledged" to the memory of our departed and beloved Patron in solemn silence, our Maiden Queen followed,—then the health of the Grand Master. After which, that of the P.G.M., the Master of the Lodge, Brother Young. The Chaplain, Brother Thomas—(who in a neat address, acknowledged the toast). The P.M., Brother Doidge. The visiting Brethren, &c.

Brother Thomas composed some words for the occasion, to the music of "The Canadian Boat Song," which were sung with great applause.

The Lodge, famed as it ever has been for temperance and early hours, closed in harmony before *high twelve*, extremely gratified with the evening's entertainment. Considerable credit is due to the W.M., for his indefatigable exertions in the cause of Masonry; he is ever at his post, and always willing to afford instruction.

It having been determined in open Lodge, that a procession should be formed to church on the occasion of our late gracious Patron's Funeral sermon being preached, the Members, accompanied by several visiting Brethren, assembled at 10 o'clock on Sunday, the 9th of June. Brother R.A.C., Mathias, having kindly undertaken the office of Master of the Ceremonies, soon marshalled the procession. Brother the Rev. R. R. Bloxam, A.M., preached a most eloquent and appropriate sermon, the Brethren sitting near the altar in due form—all of whom, together with every individual of a most crowded congregation felt—warmly felt—the force of the discourse, as well as the loss the Fraternity and the nation in general sustained by the death of their KING, their Patron,—their Brother.

FALMOUTH, July 11.—A Provincial Grand Lodge of the Freemasons of the county of Cornwall was held on Tuesday in the Masonic Hall at Falmouth, at which P.V. Robinson, Esq., D.P.G.M. officiated, assisted by the principal officers of the Province. The Brethren proceeded to church in procession where the prayers were read by the Rev. L. Mathias, curate of Falmouth, after which an appropriate and eloquent sermon was preached by the P.G. Chaplain, the Rev. H. Grylls, from 1 Cor. x. 31.

After Divine service, the Brethren transacted the business of the

Lodge, to which succeeded a grand banquet, prepared by Brother W. Pearce at the Royal Hotel.

On the removal of the cloth, and the performance of grace by the Provincial Grand Chaplain, the Deputy Provincial Grand Master, Brother Robinson, in allusion to the accustomed toast of "The King," thus expressed himself:—At this peculiarly interesting and truly affecting era of England's destinies, when we have to hail the accession of a young, amiable, and illustrious Queen to the throne of her ancestors,—and in the same moment to deplore the death of a paternal, beloved, and universally lamented King.—I feel at a loss for words, and embarrassed by conflictive emotions, whilst proposing a toast to which on these happy occasions you have ever responded with the most rapturous and enthusiastic acclamations. I could wish, however, the duty had fallen into abler hands. But I address a Fraternity, amongst whom criticism is a stranger, and I throw myself with confidence on your indulgence. I beg my Brethren to drink in a bumper of generous wine, the health of our most gracious, amiable, and illustrious young Queen Victoria: whose first assumption of regal authority has already given a confident hope of a reign of happiness for her subjects and of glory to herself. May the Almighty Architect of the Universe prolong her days to a good and golden old age: and may she ever blend the prudence, vigilance, and magnanimity of an Elizabeth, with the affability, generosity, benevolence, and mercy of an Anne! (It is here impossible to do justice to the effusions of loyalty which flowed in prolonged and reiterated bursts from every heart present.)

A few other loyal and Masonic toasts followed, after which a great number of ladies were admitted, who were invited to partake of the dessert. The D.P.G.M., in a speech of refined taste and eloquence proposed the health of "the Ladies," which was drunk with the musical hurrahs, and three times three, the band playing, "Here's a health to all good lasses," Brother Rickerby acknowledged the compliment on the part of the ladies.

The D.P.G.M. in complimenting the ladies on the interest they must ever excite in the hearts of Freemasons, and on their universally acknowledged humanity towards the shipwrecked and the destitute, on various occasions, thus delivered himself to the Brethren of Falmouth:—If the welfare and improvement of mankind impel you to establish in your celebrated haven, societies for the promotion of the sciences and the arts, and thus to render the first and finest maritime asylum in the world, the seat of learning and eminence: how delightful is it to observe the female portion of your inhabitants and their neighbourhood keeping pace with you, and entering into all your philanthropic schemes for the amelioration of human wretchedness, and the encouragement of that rise and progress of the mind's inventive ingenuity, which is rapidly bringing the world to that summit of distinction which shall render man the great and intrinsic instrument of moral good for which he was at first created.

The Provincial Grand Warden Cornish, in proposing the health of the Provincial Grand Chaplain Grylls, paid a becoming compliment to the eloquent discourse the Brethren had that day enjoyed the privilege of hearing. They had heard a deeply impressive sermon from a most important text.—The Reverend Brother had most emphatically taught them the various duties which the Order enjoins, and had directed their solemn attention to the great event which alike awaits the Cottage and

the Throne. He had paid a well-merited tribute of respect to our late lamented Monarch, and had performed the duties of his office in a manner equally honourable to the Brotherhood and himself.

The toast was drunk with loud applause, and was gratefully acknowledged by the P.G. Chaplain, who kindly consented, at the request of the Brethren, to permit his sermon to be printed.

After a long and interesting Masonic oration from the chair, the D.P.G.M. called the Brethren, as he observed, from festivity to that serious reflection on these changing scenes of life, which in the course of human events, turn joy into sorrow, and convert the dwelling of the happy into the abode of sadness and mourning. In a most affecting allusion to the recent calamity sustained by the people of England in the death of their beloved King, the Chairman in requesting the Brethren to drink in solemn silence his revered memory as their late Sovereign and venerated Royal Grand Patron in Masonry, impressively added that, although as his loss, as a monarch and the father of his subjects, was deeply deplored by a loyal, faithful, and affectionate people; yet it must be consoling to the minds of all thinking Englishmen to reflect, that that loss was greatly divested of its severity by the advanced age of our departed Sovereign, the Christian tranquillity of his dissolution, and the happy accession of a young, amiable, highly gifted, and illustrious Queen, to whose years, and opening virtues, the country now looked with confidence for the uninterrupted enjoyment of those blessings from above, which the paternal solicitude, piety, and justice of our lamented Monarch had transmitted unimpaired and unsullied, to decorate the diadem, and guide the youthful steps of her on whom our eyes and hopes are fixed as the beloved Arbitress of our destinies, and the sacred guardian of our rights.

The Festivities of the day were prolonged till about 10 o'clock, when the Lodge was closed in due form.

CORNWALL.—HAYLE, July 10.—The Freemasons attended this day in full costume at the proclamation of Her Majesty the Queen Victoria.

DEVON.—The cause of the Old Mason makes progress here; plans are suggested by the D.P.G.M., whereby almost every meeting of the Craft may be made productive to the funds of this most Masonic Institution; and in the ensuing season they will be put fully to the test in all Lodges.

Extracts from published minutes of a Provincial Grand Lodge, holden at Freemasons' Hall, Plymouth, on Tuesday the 15th day of July, 1837.

PRESENT.

R.W. the Rev. William Carwithen, D.D., D.P.G.M.

The V.W. Sir G. Magrath, P.P.I.G.W. as P.S.G.W., the V.W. R. Freeman, P.P.S.G.D. as P.I.G.W., the V.W. Wm. Denis Moore, P.G. Sec., the V.W. John Baldy, P.S.G.D., the V.W. Henry Marshall, P.P.I.G.D. as P.I.G.D., the W. Nichs. Foglestrom, P.G. Sup. of Works, Brother Antonio White, P.G. Pursuivant, Brother John Rippon, P.G. Tyler, and the representatives of Lodges Nos. 83, 122, 129, 182, 185, 224, 238, 270, 411.

“The Provincial Grand Lodge was opened in due form, with solemn prayer.

“The Minutes of the last Provincial Grand Lodge were read and confirmed.

"The Treasurer's Accounts were audited and allowed, and there appearing a balance of £57 16s. 9d. in the Treasurer's hands, it was ordered, that the balance of £57 16s. 9d. be continued in the Bank of Messrs. Milford and Co., City Bank, Exeter.

"The Provincial Grand Secretary reported that he had received returns from the following Lodges for the year ending 31st Dec. 1836, and had paid the monies received therewith into the Treasurer's account; 83, 123, 129, 182, 185, 190, 224, 238, 270, 280, 309, 351, 411, 509.

"On the motion of the P.G. Sec., seconded by Brother Baldy, it was resolved unanimously, that the sum of twenty guineas be contributed from the P.G. Lodge fund in aid of the 'Aged and Decayed Freemason's Asylum.'

"On the motion of the Dep. Prov. Grand Master, seconded by Brother Sir Geo. Magrath, it was resolved unanimously, that an address of condolence be presented to His Royal Highness the Duke of Sussex, on the decease of his late Majesty.

"The Deputy Prov. Grand Master announced that it was the intention of the P.G.M. to hold the next P.G. Lodge at Tiverton, in January, 1838.

"The Provincial Grand Lodge was then closed in due form, with solemn prayer.\*"

PLYMOUTH, July 18.—A Provincial Grand Lodge was held at the Freemasons' Hall, D.P.G.M. Carwithen, D.D. presided in the absence of the P.G.M. Lord Viscount Ebrington. About fifty Brethren attended. Twenty guineas were voted for the new Asylum, for Aged and Decayed Masons. In the evening a number of the Brethren sat down to a sumptuous banquet, at Whiddon's Royal Hotel. The D.P.G.M. held a Board of Past Masters and installed Brother J. H. Cook, W.M. of the Lodge of Fortitude, 122. A Royal Arch Chapter of promulgation and instruction was held, when several Companions were exalted to the Third Principal's chair. We have only room to add, that the usual exhibition of fraternal feelings and sympathies pervaded these most interesting meetings; and peace, order, and harmony prevailed throughout.

TIVERTON, July 5.—An Encampment was held this day, at which Comp. Eales White was solemnly installed a Knight-Templar, and Member of the Royal Sussex Encampment, and his shield and pennon accordingly deposited. Some splendid banners and interesting antique armour have been added to the magnificent decorations of this encampment, which with the singularly appropriate clothing and appointments of the Sir Knights, and the eloquent and impressive manner in which the ceremonies are conducted by the E.C. Brothers Huyshe and his able officers, Lawson, Elton, Beedle, &c. offer a treat in this noble Order of Masonry of no ordinary character: Comp. Curme, P.E.C. was proposed as an Hon. Knight, and the Encampment adjourned to the third Monday in August.

A Royal Arch Chapter succeeded, in which were duly installed the Principals elect for the current year. Comp. Elton officiated with his accustomed ability, and installed Comps. Rev. Carrington Ley as Z., How as H., and Lawson as J. We admired the additional paraphernalia appertaining to this exalted degree, which adorn this most interesting

\* We regret that want of room prevents our publishing the entire contents of the printed Circular; the instances of benevolence and the statement of accounts are highly creditable to the Province.

Masonic room, and we hint to all who may be desirous of witnessing the excellencies of pure Masonry, in discipline and brotherly love, to avail themselves of a visit to the Lodge-room of Fidelity.

The Banquet was well attended. The chairs were occupied by the E. Comp. Sir Knt. John Huyshe, and M.E. Comp. Rev. Carrington Ley; having in their vice-chairs, Sir Knts., C. P. Robertson, Robert Lawson, and James Elton. On the removal of the cloth, the chairman, in a strain of ever ready eloquence, adverted to the additional loss the Craft had sustained by the stern summons of the King of Kings to our late Brother and Patron King William the Fourth, and called on the Brethren to join him in doing solemn honour to his memory. The health of the M.W.G.M. His Royal Highness the Duke of Sussex was given and received with every demonstration of affectionate regard; and on Brother White's making his usual powerful appeal on behalf of the Old Mason's Asylum, and announcing that he had authority for promulgating the gratifying and important fact that our revered G.M. did not object to the glorious work, we perceived at once, by the most eloquent demonstrations, that a feeling of considerable restraint had been removed, and, with it, had given vent to a full flow of grateful reverence to the chief of the Craft, which it is difficult to describe; and we doubt not, from the true Brotherly love, always conspicuous in the province of Devon, but more particularly dwelt upon at this meeting, that its natural offspring, "the Decayed Brother's Refuge," will be materially assisted from the different Lodges therein. We lament our want of space to enrich our pages with the streams of eloquence which succeeded each other on the usual honours being awarded to the different Provinces and Lodges. We hailed the admixture of clothing permitted at the dinner; the simple badge of the E.A. was seen touching that of the grave Sir Knt., whilst the expectant emblem of the M.M. was where it always should be, attached to the R.A. Many excellent songs and glees were sung by Brothers Curme, White, Reed, and Davis, and the delighted party dispersed at an early hour.

DORSET.—The Grand Lodge of the Province assembled for their annual meeting at the Masonic Hall, Weymouth, on Thursday, the 17th of August, being the birthday of the mother of our illustrious Queen. The Lodge was opened in ample form at eleven o'clock, by the R.W. P.G.M., Brother Wm. Williams, Esq., assisted by the Prov. G.C., the Rev. Willoughby Brassey, and the Officers of the Prov. Grand Lodge. There was a considerable attendance of Past Officers of the Province, together with several Visiting Brethren from the adjoining Province of Somerset, and the representatives of the following Lodges: Allsouls 199, Benevolence 459, Unity 542, Faith and Unanimity, 605. We are sorry to observe that the three other Lodges of the Province, viz., Amity 160, Honor and Friendship 433, and Science 625, which are situate at a very considerable distance from Weymouth, were not present in sufficient force to constitute an effectual representation of their several Fraternities.

As has been customary in this Province upon all such occasions, the Lodge was no sooner opened, and the Brethren claiming admission were duly received, than a procession was arranged, and they proceeded in order to attend Divine service at St. Mary's Church, where the prayers were read in an impressive manner by the Rev. Bro. James, and a most excellent sermon delivered by the P.G. Chaplain, Bro.

Brassey, from 1 Peter ii. 17. "Love the Brotherhood, fear God, honour the King." We were quite unprepared to receive from the Rev. Brother, who, we understand, is a Mason of only three years' standing, so able a summary of our duties as Masons, and so clear and lucid an exposition of the principles of the Order, its connection with the worship of the One True God, in spirit and in truth, and its admirable adaptation to promote the well-being of society, both morally and religiously. The musical department, under the able management and superintendence of Bro. Rooter, organist, was very efficient, and added much to the general devotional effect of our beautiful church liturgy. At the close of the service, the Brothers returned in the same order, (preceded by the town band lately established here,) to the Lodge room, where the R.W.P.G.M. addressed them at some length on their duties as Masons, and the strict necessity of excluding every topic of a political nature from their assemblies. He also alluded to the state of apathy in which the Lodges 160 and 433 appeared at present to be, and impressed on the minds of the Brethren residing near the towns in which these Lodges were held, the urgent necessity of their making every effort in their power to redeem their sinking state, and at the same time proffered such valuable assistance and co-operation, on the part of himself and officers, that we trust, on the next occasion, we shall have just reason to congratulate the Province on the complete resuscitation of their valuable and, till lately, numerous associations of the Order.

An address of condolence to His Royal Highness the Duke of Sussex, M.W.G.M. of Masons, on the loss of his beloved Brother our late revered Monarch and Patron, King William the Fourth, was then unanimously agreed on, and we hope is, ere this, presented. Various other matters interesting to the province only were then disposed of, and the following Prov. Grand Officers for the ensuing year:—

R. W. Brother Wm. Eliot, D.P.G.M.

Brothers A. Larkwathy, 199, S.G.W.—H. Williams, 605, J.G.W.—W. Brassey, 199 and 605, G. Chap.—Geo. Arden, 199, G.T. P.S.G.W.—C. Curme, 605, G. Sec. P.S.G.W.—William J. Percy, 459, S.G.D.—Roakley, 605, J.G.D.

Brother Curme then called the attention of the Brethren to the Aged Masons' Asylum, and strongly recommended, not only a donation and contribution from the funds of the Prov. Grand Lodge, but a simultaneous co-operation in the good work by the Lodges of the province individually; the cause was seconded by the able advocacy of Brother E. T. Percy, P.S.G.W. of the province, and generally recognised as one of infinite importance and interest to the Craft at large. We are happy to announce that a resolution highly approving the nature of the contemplated institution, and promising effectual aid on the further maturity of the plan was unanimously carried. From a private conversation with several of the Brothers afterwards, we are induced to hope that immediate support would have been afforded but for the uncertain state of the funds of the province, which, from the known activity and zeal of the present Treasurer, we trust, will not long operate as a drawback on the charitable inclinations of our Dorsetshire Brethren.

The Lodge was then closed in ample form, and the Brethren adjourned for the banquet in the theatre; the use of which, for the occasion, had been kindly granted by Brother J. B. Harvey. It was decorated with a profusion of choice flowers and evergreens, and brilliantly

lighted with gas, producing altogether a highly picturesque and pleasing effect. The dinner was served up by Brother Norton in his best style, and the wines (which were iced) were of the first flavour and vintage. The chair was taken precisely at five, by the R.W.P.G.M., supported on his right and left by his worthy deputy; Brothers Arden, Percy, Curme, Past Grand Wardens; Brothers Scriven, Helby, &c. The S.G.W. for the year occupied the west end, and the Junior G.W. Brother Herbert Williams, a son of the highly respected P.G.M., the south of the table. It was a matter of sincere regret to observe the delicate state of health of the P.G.M. We fear it must have cost him considerable effort to take so zealous and active a part in the proceedings of the day. The Brethren appeared to be much gratified at the feeling of attachment to themselves and the Craft at large, which alone could have prompted him to undertake so arduous a task, and we trust the hearty and continued expressions of applause and admiration with which the announcement of his name as a toast was received, will convince him that his talents and efforts are fully appreciated by them. We observed *the Box* of our worthy friend Eales White wending its way round the table under the protection of our Brother Curme the P.G.S., and we trust its contents, although upon the present occasion *small*, may be accepted as an earnest of the good will and future exertions of the province of Dorset, on behalf of an institution, in the foundation of which it will ever be our pride to have taken so active a part. The Brethren separated shortly after 10 o'clock, highly gratified by the order, harmony, and rational enjoyment of the day.

A Convocation of Royal Arch Masons was summoned for the following evening, at which we regret to say, that the Prov. G. Superintendent (from general ill health and the over-fatigue of the preceding day) was unable to attend. The Second Grand Principal also, who is at present residing in Cheltenham, was unable, from the distance, to render his valuable assistance. The duties, therefore, devolved on Comp. Curme, P.G.J. and P.Z. of 605, as Z.; Comp. Percy, P.G. Scribe N. as H.; and Comp. Jacob, Past Principal of All Souls as J. The Chapter had been convoked principally with a view of installing the various Companions who had filled office in the Chapter of All Souls, but had never been admitted to that solemn rite; and it was a subject of considerable regret to them to be again disappointed, which, of course, was unavoidable, Comp. Curme being the only installed Past First Principal present.

A zealous and worthy Mason under the Irish Constitution, who had been before proposed and approved by the Chapter of All Souls, was then duly tried and approved as one well-skilled in the Royal Arch, and afterwards admitted and exalted to the Sublime Degree of Arch Masonry, according to the rites and ceremonies recently promulgated by the Grand Chapter of England. The Chapter was then closed in solemn form, and adjourned.

## SCOTLAND.

We have to report that as our correspondents, "Pilgrim" and "Anglo-Scotus" are on a tour of recreation in the Highlands and elsewhere, so our readers must await their return from "refreshment to labour," for the customary budget of news from these enterprising Craftsmen. Promises are unco' awkward matters, or while perfectly agreeing in the saying, "that it is a poor heart that never rejoiceth," we would venture to anticipate that Pilgrim and Anglo-Scotus will return to labour with added vigour to fulfil their calling, and let us hope with the blessing of health and good spirits.

EDINBURGH.—The Grand Lodge of Freemasons of Scotland has appointed the following noblemen and gentlemen to carry an address of condolence and congratulation to Her Majesty:—The Grand-Master, Lord Ramsay, the Duke of Argyle, the Earl of Dunmore, Lord Stormont, W. F. Mackenzie, Esq., Sir Patrick Walker, Dr. James Burnes, K. H., and W. A. Laurie, Esq. They presented it at the levee July 19th.

We shall soon be in a fair way for the erection of the Masonic School. Sir John Hay has munificently subscribed £50.

LEITH.—We are glad to understand that our talented Brother Mr. Robert Gilfillan, the distinguished lyric poet, has been elected Collector of the Police Assessment, Leith, by a majority of four votes, in opposition to Robert Grieve, Esq., American Consul. The Provost, and the whole Magistrates, voted in favour of the poet; and the appointment, which is so honourable to the Police Commission, has given great satisfaction to the whole community.

GLASGOW.—A General Meeting of the above Lodge was held in their Lodge-room, Lyceum, Nelson Street, on Monday the 18th current, at 8 o'clock evening, when the Brethren attended to harmonise in the Light. Members and Deputations from Sister Lodges also attended.

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## IRELAND.

DUBLIN.—GRAND LODGE.—The following address having been transmitted to the Right Hon. Lord John Russell, one of Her Majesty's principal Secretaries of State, by his Grace the Duke of Leinster, Grand Master of Free and Accepted Masons in Ireland, it was by him presented to Her Majesty, who was pleased to receive the same very graciously:—

"To the Queen's most excellent Majesty,

"May it please your Majesty,—We, the members of the most ancient and honourable society of Free and Accepted Masons in Ireland, in Grand Lodge assembled, with every sentiment of condolence upon the

loss which the empire has sustained, in the demise of his most gracious Majesty King William, our late beloved Sovereign, and Grand Patron of the Order of Free and Accepted Masons in Ireland, in thus giving expression to our sorrow for the loss which we deplore, we beg, at the same time, to offer to your Majesty our sincere congratulations on your accession to the throne of these realms, and to express a confident anticipation that the hopes in which we sanguinely indulge of your reign being replete with glory and happiness to your people, may be completely realised. We feel it to be peculiarly the duty of the Masonic body to offer to your Majesty a loyalty free from the asperity of political and religious controversy, and emanating solely from an hereditary attachment to your person, and an ardent desire for the happiness and prosperity of our country. That your Majesty may reign long and happily, under the guidance of Divine Providence, over a grateful and contented people, is the fervent prayer of your Majesty's loyal and faithful subjects.

“LEINSTER, Grand Master.”

The Grand Masonic Lodge of Ireland paid the utmost respect to the memory of the late Grand Patron of the Order King William the Fourth. The Grand Lodge-rooms were hung in black. A coffin, covered with scarlet velvet, and handsomely ornamented, stood in the centre, with large wax tapers burning around. A funeral oration was pronounced on the evening of the royal funeral, by Br. the Rev. T. Flynn, G. Chaplain of the Order, and a most numerous and respectable assemblage of the Brotherhood attended to pay a mark of respect to a Sovereign who always had the welfare of the Order at heart. Thousands of persons visited the hall during two days, to witness this scene, which was one of deep solemnity.

June 13.—“The First Volunteer Lodge of Ireland,” No. 620, which only meets during the summer months, commenced the season at Maloney's, Kingstown, on this day. This body has been for some time proceeding calmly and unostentatiously, and at length presents a permanent and delightful retreat, in an admired outlet, where the Brethren, forgetting the “cares and vicissitudes” of their civic avocations, can enjoy the invigorating influence of the sea breeze, and exchange that mutual confidence which should distinguish an aggregation of Freemasons. At six o'clock dinner was announced, when the chair was taken by the Worshipful Master, Thomas Keck, Esq., who sustained the duties of his station with much facility and success, and to whom the Masonic Body owe a debt of continued and continuous gratitude. The dinner and wines, under the direction of their *Provedore* and Secretary, Brother Joseph White, were provided with much neatness and comfort, and every department conducted with regularity and order, the entire deserving the commendations of the assemblage, who declared that it was “a perfect family Lodge.”

MONDAY, June 19.—“The Leinster Lodge, No. 141,” gave a *fête champêtre* at the Cottage, Bullock. The weather was favourable, the viands excellent, the wines choice, the attendance respectable, and the general arrangements most creditable to the entire Brethren. At the head of the table sat the W.M. William Henry Wright, Esq. of Rutland Square, supported by Brothers John Phillips and Edward Wright as Wardens, and Brothers Yeo and Baker, as Deacons. The routine toasts having been drunk, and Brothers William Robinson, Hill, W. H.

Wright, and Russell, having sang several duets and glees, which were well calculated to banish any *il penseroso* tone of thought, the W.M. proposed, with a suitable preface, "the healths of our visitors," Lieut. Brereton, R.N. Lodge of Antiquity, London, †Brother Maguire, G.M.L., Alderman Hoyle, and Richard Wright, P.Ms., No. 2, Brother Hill, P.M., 100, and P.M.'s Tenison and Ellis, and Brothers Green, S. D., Nixon, and Sydney Browne, of No. 50. After acknowledgments had been made by the Members of the other Lodges,

Brother Tenison rose and said, "Worshipful Master and Brethren, it devolves upon me, as the Senior Past Master, to have the honour of addressing the Members of the Leinster Lodge, on the part of its parent stock, No. 50, of which, I am proud to say, you are promising scions. Worshipful Sir, I have witnessed with sincere gratification, the spontaneous desire this day exhibited by the Brethren of your Lodge to have an opportunity of thoroughly acquainting themselves with the *arcana* of Masonic proceedings—indeed, the perfection of Masonry should be the *ne plus ultra* of a Mason's ambition—for by squaring our actions on the rules of our ancient and honoured Order, we are taught not only the *knowledge* but the *practice* of every moral obligation. On the part of the Brethren of Lodge No. 50, present, I beg to say, that you, Worshipful Master, have received us with every mark of honour that ceremony could devise, or hospitality suggest, and that no efforts have been spared on the parts of the subordinate Officers to render your entertainment agreeable; and indeed, I may say, that the spirit which pervades this meeting, gives full assurance that those efforts have been eminently successful in diffusing cordiality, good fellowship, and the most gentlemanly punctiliousness."

Brother Phillips, S.W. then sang an excellent song, and Brother Green, S.D. of Lodge 50, related the vicissitudes of Billy O'Rourke's voyage to the Moon. The *vis comica* so apparent in both these gentlemen, naturally diffused itself through the company, and the meeting continued to keep it up *con spirito* until the parting hour; when the Brethren returned to town in a train especially provided for their conveyance by the proprietors of the rail-road.

June 20.—An investiture of "The Knights of the sword, or Red Cross," was held in the Chapter Rooms; on which occasion Brother Phelps, P.M. No. 2, Brother T. I. Quinton, P.M. No. 4, and Brother James Nixon, of No. 50, were knighted and invested with the badges and Jewel of this honourable degree, which is a continuation of "The Order of the Sword," first instituted A.D. 1525, by Gustavus Vasa, and revived as a military distinction in the year 1748, by Frederick the Great. The Heralds in their gorgeous tabards—the banners, regalia, and armorial ensigns, being arranged in martial array, stamped a peculiar and additional interest on the sacred solemnities which were

"A model to behold, serene and noble."

The *brigade* afterwards partook of a *bivouac* prepared by Radley; the munitions of "war to the knife," consisting of much variety, furnished an unexceptionable repast, and some good singing imparted a lively zest to the rational converse of the evening.

FESTIVAL OF ST. JOHN.—The Duke of Leinster and the G.L., actuated by a grateful sense of duty and respect for the memory of our late kind-hearted and beloved sovereign, William the Fourth, Grand Patron of the Order, postponed the celebration of this festival *sine die*. The

Metropolitan and most of the Provincial Lodges, also fondly cherishing vivid recollections of the generous nature of the father and friend of Freemasonry, followed the example so decorously set them.

June 29.—No. 50, Lodge of St. Patrick. This being the closing day of the season, the Brethren in full clothing assembled, putting forth all their energies for the “wind up” of the year. At four o’clock the new Officers, Captain Stritch, W.M., John McNally, S.W., Chris. Coppinger, J.W., Rev. George Kelly, A.M. Chaplain, William Green, S.D., Richard C. Martin, J.D., Geo. S. Baldwin, S. & T., entered on their several duties with all the ceremonies essential to the dignity of their respective ranks, each Brother, as he was inaugurated, explaining the emblematic mysteries and exact proportions of the venerable fabric of Freemasonry, and cementing all parts with the regularity and solidity of a perfect workman. A vote of thanks from the Governors of the Cork Female Orphan School, for a donation of £15 from the funds of Lodge 50; and also, a liberal subscription from its Members (collected by Brother Coppinger) was ordered to be entered on the minutes. We regret that we cannot, in justice to ourselves or our readers, enter into the merits of this establishment without exceeding the limits of an editorial article. We purpose, however, returning to the subject, when we shall be able, without the hazard of contradiction, to show that the Cork Masonic School is one of the most valuable and economically managed of the numerous charitable foundations in this country; and as such, is well deserving of the investigation and patronage of those “who know no distinction but of the happy or unhappy.”

At seven o’clock, an adjournment to the dining hall took place. As the *billets d’invitation* had been extended, many visitors were present, the most distinguished of whom were seated at the head of the tables, the W. M. being generally the sun round which

“The planetary characters revolve.”

We regret, however, that there was a drawback on the evening, namely, that occasioned by the *unavoidable* absence of some of the most ardent, anxious, and efficient of the members, and which would not have occurred had the meeting been convened on the *regular day*. After the cloth was drawn, the Chaplain said grace, and “Non Nobis Domine” was sung by the most eminent vocalists belonging to the Order.

The first toast given was received and drunk in solemn silence, the Brethren standing, namely, “The Memory of William the Fourth, Grand Patron of Freemasonry.”

The W. M. then, in a speech “warm from the heart and faithful to its fires,” proposed “The Queen.” Song and chorus, “God save the Queen.”

Our limits now impose restraints on our descriptive powers, and we have not space to attempt any analysis of all that was said or sung; suffice it to say, that the evening was one of great *eclat*, and partook of that mutual confidence and manly friendship which

“No cold medium knows.”

19th July.—THE SUPREME GRAND ENCAMPMENT OF TEMPLARS, the successors of those “brave old Knights in arms,” who

“Against the usurping infidel displayed  
The blessed cross and won the Holy Land.”

mustered on the evening of the third Wednesday of the seventh month

in College Green. A variety of interesting communications were read by the Registrar, from which it appeared that the Order was in a happy and flourishing condition. The S. G. E. will continue to hold its regular meetings in Dublin on the third Wednesday in January, April, July, and October.

We subjoin a list of the Office Bearers of the Supreme Grand Encampment, of the Orders of the Holy Temple and Sepulchre, and St. John of Jerusalem, &c., in Ireland.

N. E. Commander—The Duke of Leinster, Carton.

E. D. C.—William White, Hamilton Row, Merrion Square.

Captain-General—John Norman, North Cumberland Street.

Prelate—Reverend Smythe Whitelaw Fox, A.M.

Constable of the Temple—Richard Wright, Pembroke Road.

Marshall—Doctor T. Wright, Great Ship Street.

Sword-Bearer—Thomas Keck, Dublin Castle.

Standard-Bearer—Josh. White, Mecklenburgh Street.

Keeper of the Archives, &c.—John Fowler, Gardiner Street.

Aides-de-Camp to his Grace the G.C.—George W. Creighton, Pembroke Street; Thomas J. Tenison, Gloucester Street.

Herald—F. McDermott, Paradise Row.

Centinel—William Guy, North Earl Street.

We must not omit to mention that some of the *junior* Masons appeared recently in public in the *aprons and insignia of the higher grades*. We shall not on this subject express our disapprobation in strong language, but merely observe that neither in England nor Scotland would such proceedings be permitted. It may not, however, be out of place to respectfully suggest to the CONSTITUTED AUTHORITIES that it be especially incumbent on them most minutely to examine the pretensions of those seeking to be EXALTED, and [as *exempla movent*] to reject for a certain period, say twelve months, at least, all who have been found to have deviated from the prescribed and proper modes, or *encroached on the privileges of others*. This will not only have the effect of *continuing* to excite a *laudable emulation* among the members of our institution, but it will also tend to preserve the prerogatives of wearing the peculiar habiliments and emblems to those Brethren alone, whose proved services and altitude in Masonry entitle them to such honourable distinction. We trust that what is here suggested in the fullest fraternal feeling, may be received in the same brotherly spirit.

August 16.—THE SUPREME GRAND ROYAL ARCH CHAPTER OF IRELAND held its quarterly convocation on this evening. The only business transacted was the reading and confirming the proceedings of last conclave, and the receiving of reports on local matters. The following are the Grand Officers of the S. G. R. A. C. of Ireland.

#### GRAND PRINCIPALS.

M. E. Z. His Grace the Duke of Leinster, M. W. G. M. of Masons.

H.—Wm. White, Esq., the Deputy Grand Master of the Craft.

I.—The Most Noble Howe, Marquis of Sligo.

#### GRAND SOJOURNERS.

Sir William Grace, Bart.

William H. Ellis, Chairman of West Meath.

Sir J. C. Coghill, Bart., *R.N.*

## HIGH PRIEST.

The Rev. Thomas Flynn, *A.M., T.C.D.*

## GRAND SCRIBES.

Sir J. Wm Hort, Bart.  
William Fowler, Esq., the Deputy Grand Secretary.

## GRAND TRUSTEES.

Comps. White, D. G. M., and P.M's. Benson and Mara, No. 53.

## INNER GUARD.

Companion Mc Dermot.

Chapters holden under the S.G.R.A.C. of Ireland are required to take notice, that they are not to recognize the works of nor receive as visitors the members of any Chapter not working under a regular G.R.A. warrant.

CORK MASONIC ASYLUM.—At a meeting of the Governors, held at this house, the 4th July 1837.

Brother Pierce Hovendon, W.M. Lodge 71, Chairman.

The late Treasurer, Brother Atkins, having reported the result of the appeal lately made to the Masonic body in behalf of this Institution as particularized at foot:

Resolved Unanimously,—That the warmest thanks of this Board be given to the *various Contributors* to this Asylum, who have so recently and so generously come forward with assistance in its time of need.

That the especial thanks of this meeting be given to Dublin Lodges, Nos. 4, 50, and 620, who, though stationed at a distance from our Institution, have sympathised with its necessities, and that we trust the example thus generously given, will stimulate the non-contributing members of the body, to succour the orphans of their deceased friends and Brethren.

(Signed)

PIERCE HOVENDON, *Chairman.*  
W. M. Lodge 67.

## FOREIGN.

CORFU, *July 12.*—ST. GEORGE'S LODGE, 304.—We have much pleasure in stating that by recent advices the discipline and practice of this military Lodge (which is held in the Fifth Regiment of Foot), is maintained not only with propriety, but that there is every prospect of further advancement.

PARIS.—We have no official accounts; but our private letters are very satisfactory.

## INDIA.

## TO CORRESPONDENTS.

BROTHER A. GRANT.—The substance of his letter has been communicated to the proper quarter.

S. W.—The Right,—not the Left,—is the proper mode.

☞—Messrs. A. Pittar, Lattey and Co., Government Place Library, Calcutta, as Correspondents of Messrs. Parbury and Co., 8, Leadenhall Street, will supply the Freemasons' Quarterly Review.

The Back Numbers, from the first inclusive, can now be obtained.

Subscriptions in aid of the Asylum for Aged and Decayed Freemasons are most early solicited. Letters may be addressed to the Editor, care of Messrs. Sherwood and Co., 23, Paternoster Row, or to Dr. Crucefix, the Treasurer, Lancaster Place, Strand.

CALCUTTA.—We perceive by our Madras file of newspapers that the mysteries of the Craft are progressing at that presidency. A Masonic procession having taken place in honour of the Anniversary of their Patron Saint, "St. John the Evangelist," similar to that which we witnessed here on the 27th of last month.

We noticed also the circumstance of a New Masonic Lodge having been opened at Agra; very lately we have heard of another at Nagpoor, and we now observe the equally interesting circumstance of a Masonic Hall having been opened at Allahabad with the forms and ceremonies usually adopted on such occasions.

We have not the happiness to belong to the Craft ourselves, though we profess the highest respect for the Association. We use the term *happiness*, because we heard the venerable preacher on the occasion to which we have alluded, announce from the pulpit that Freemasons were linked together by the indissoluble tie of *brotherly love*, connecting it with *charity*, and the whole fabric supported by *truth*. An Association therefore which is based on *such* principles may fairly be considered to constitute happiness itself.—*Calcutta Englishman*, Jan. 13, 1837.

MADRAS.—We have been requested to notice, and we do it with pleasure, the establishment of a New Lodge at Madras by Gentlemen of the Armenian Community.—The New Lodge, under the designation of "Armenia Lodge," we have been informed, was constituted in due and ancient form, by the Most Worshipful Brother, A. de Babick, of Pondicherry, under the constitution of the Grand Lodge of France, on Wednesday last, Worshipful Brother A. Seth Sam being, according to ancient custom, and in due and solemn form, installed the first Worshipful Master, and Brothers V. Seth Sam and S. Lazar the Senior and Junior Wardens. We understand the mode of working to be observed will be strictly ancient, and from the respectability of the individuals that have been named to us as Members of the New Lodge, under the advice and assistance of that well informed and zealous Member of the Craft, the M.W.B. A. de Babick, we feel assured the Armenia Lodge will be a credit to the Craft.

We understand the meetings of this New Lodge will be held in a house opposite to the Wesleyan Chapel, near Royapettah, on the road leading to the Luz.

It will be observed that Armenia Lodge has been opened under the constitution of the Grand Lodge of France, and not that of the Grand Lodge of England; but this we have heard was in consequence of the officers of the Lodge applied to for a recommendation, deeming themselves not at liberty to comply with the request made, as the parties applying did not possess certificates from the Grand Lodge at home; but we incline to think there must be some mistake in this, for if no other or better reason could be assigned, for refusing a recommendation, it behoved the A.P.G.M. to set the parties right, on being informed of the circumstance, and distinctly give them to understand, that simply the non-possession of a Certificate alone from the Grand Lodge at home was no disqualification whatever.—*Madras Courier*, Jan. 13.

We have received a mass of very interesting intelligence from India touching the general state of Masonic discipline and practice; the anxiety which is thus evinced in the cause is very creditable; and while the subject matter is pending, we implore every Mason to reflect deeply—and not to hazard the possibility of allowing a mere difference of opinion to compromise the noble objects of his high profession. Let each Craftsman be at his post—doing his *own share* of the work as may be most acceptable to the GREAT ARCHITECT; he will thus acquire the good will of his fellow labourers, and his own self-respect, which is beyond all price. Then—and with the feelings which such conduct will give rise to, he may commune with others, and dispassionately consider of the propriety of addressing the Masonic Throne for the exercise of its power in aiding the restoration of the Provincial edifice; and we not only state our conviction, that these addresses will be received, but that their wishes will be most abundantly gratified.

The last advices from our zealous Brother, Major Macdonald, intimate that he is on Masonic duty, and that details of his campaign may be shortly expected.

Our personal acknowledgements are again due to the Editor of the *Englishman*, as well as to many kind correspondents; and as our vanity is thus prominently indulged, we may be pardoned if we confess that we do not care how much our circulation is extended; and even in the matter of “flattery,” there is something not altogether displeasing in it as a delicacy, however unsubstantial it may be as a general diet.

Our readers in India, as well as at home, will be gratified to hear that Messrs. Parbury and Co. will publish in January next, the “ORIENTAL HERALD AND COLONIAL INTELLIGENCER.” The objects this publication professes to secure are interesting and important; and we extract the following portion of their circular for the information of our friends at home and abroad.

“It has been frequently suggested to the Proprietors of this Journal, that a work published twice every month, in a cheap form, and devoted entirely to the promulgation of intelligence from our Eastern Possessions, would be highly useful; neither of the publications at present in the field having the same object in view, being in every respect adapted for the majority of the parties interested in the East Indian Colonies.

“They have therefore resolved to make the experiment, and flatter themselves that long experience of India and Indian Affairs will enable them to produce a periodical worthy of extensive patronage.

“ Some months have elapsed since they directed their agents at the Cape, and every place of importance to the eastward thereof, including Australia, to supply them regularly with Newspapers and other requisite publications; so that by the time specified, their arrangements will be perfect.

“ The insertion of *Original Papers* (to many readers wholly uninteresting, and the perusal of which is frequently altogether omitted) will be at present but a matter of secondary consideration, the main object being to supply the very latest and most detailed intelligence of all that occurs in the *Eastern Hemisphere* which can be deemed interesting in this country, and this may always be confidently looked for.

“ A Number of the *Work* will be published on the 1st and 15th of every Month, though its appearance may occasionally slightly be delayed beyond, or precede, the latter date, in the event of the arrival of late intelligence rendering such a course advisable. It will be readily obtained in every city, town, and village of the *United Kingdom*, at the *London price*, if ordered from the resident Bookseller.

“ *Subscribers' Names* received by, and all *Advertisements and Communications* to be addressed (post-paid) to *Messrs. Parbury and Co. 8, Leadenhall Street.*”

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LINES TO E—.

OH, seek not in another sphere,  
Brighter eyes there cannot be  
Than those which fondly watch thee here,  
Home hath beauty still for thee.

Drain not in other lands the bowl,  
Though woman's lip the toast should be,  
'Twill steal like music o'er thy soul,  
That home hath sweeter lips for thee.

Silent amid a foreign strain,  
Of thy gay home each thought will be;  
No music move thee like the strain,  
That home hath beauty still for thee.

## THE GREAT ARCHITECT.

HE comes in the lightning, HE comes in the storm,  
 But mercy is ever HIS most frequent form ;  
 HE talks in the thunder, and all mankind fears,  
 But HIS mércy still shines as the atmosphere clears.

And grace is still shed on the sinner's dimm'd soul,  
 As HIS spirit o'er chaos enlivening stole,  
 And every dark feature was called into light ;  
 HE spoke, and earth heard—it no longer was night.

Even now the same spirit that spoke " Let light be !"  
 Can illumine the sinner as dark stained as me ;  
 And still can breathe o'er me HIS glory, HIS love,  
 And fit me, even here, for a mansion above.

M.

## THE FUNERAL AT SEA.

BREATHE we then the parting prayer—  
 The corse in its human ark is bound !  
 The death-shot to sink it are there—  
 Our comrades stand mournfully round.

We start, as the roar of the gun  
 Consigns the cold form to the wave ;  
 And when that our lone task is done,  
 Retire to lament for the brave.

Death on shore in pomp may be clad,  
 The tear-drop as heart-felt may be ;  
 But more lonely, more silent and sad,  
 The grave of the sailor at sea.

## FAIR FRANCE.

FROM THE FRENCH.

SHOULD Gallia be the battle cry,  
 I'd seize my father's shield ;  
 His sword I'd girt upon my thigh,  
 And dare the tented field.

Should numbers press, I'd scorn to fly,  
 Or shun the hostile lance ;  
 History should trace upon my urn,  
 He died for thee—fair France !

## SAUNDERS FYFE,

OR, THE BROKEN FARMER.

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

" Like the dew on the mountain,  
Like the foam on the river;  
Like the bubble on the fountain,  
He is gone, and for ever."—SCOTT.

" Lost as I am, nought ever grew  
Beneath my shade but perished too—  
My doom is like the Dead Sea air,  
And nothing lives that enters there."—MOORE.

AMIDST one of the most romantic scenes on the banks of the Tyne, several miles distant from Haddington, lie the rich and fertile fields of the small farm of Foxcroft, with its old-fashioned farm-house, or the "ha", as it was designated by the rustics, somewhat more than half a century ago, about the time when the subject of our tale first made his appearance on the bustling stage of life's drear uncertainty.

Saunders Fyfe was born in the autumn of 1769 under rather auspicious circumstances, in so far as his father was a sober, industrious man—an upright pious Christian—and was considered by his neighbours to be a "bien body," that is, well to do in the world; and Saunders being his only son, had the prospect of succeeding to a goodly, though not a very rich, inheritance. The old man's habits of industry, however, would not allow his son's time to be spent in idleness and folly; but, on the contrary, he became, at an early period of his life, a most zealous and active assistant in the operations of the farm. When the heart of an old man becomes seared by the withering blasts of disappointment, injury and wrong,—when his "days are in the yellow leaf," and the autumn of his life is fast closing in thick darkness around him,—when he wistfully looks for some faint ray of hope, to cheer for a moment the dark and gloomy prospect of his declining years, he is insensibly led back to the bright sunshine of his boyhood, and the happy hours of his gladsome youth, which, rainbow like, passed away "amidst tears and smiles together." The reminiscences, therefore, of Saunders Fyfe, under such circumstances, must be more acceptable to our readers when told in his own words, than any other colouring in which we might be enabled or disposed to paint them; and well do we remember with what painful feeling he dwelt upon the leading and more interesting features of his melancholy narrative.

It was in one of my late fishing excursions, that, wearied with the toils of my day's sport, I threw myself down on a green bank near the margin of the stream, and sank into a long and deep reverie, out of which my mind was only recalled by the following emphatic address:—  
" What for do ye sit sicing there callant, and glowering about ye as if it were the first time ye had ever lookit on the glad green yirth around, or the clear blue sky aboon your head; and what maks ye listen to the blythe sweet sang o' the mavis wi' a look as demure and sorrowfu', as if ye were an ee witness to the first cauld clod that fa's frae the auld shool o' the heartless bellman, until a new houkit grave wi' an awsome rumble, on the coffin lid o' ane whase very heart an saul had been like a part

and portion o' your ain? and mare betoken, that's the self-same green knowe, on which I sat fifty years syne, looking into the sweet face o' bonnie Marion Logan, whan she was a bit wee lassie, wha took an innocent pride in dressing a thorn bush wi' gowans pu'd frae the lea, where I can fancy them still growin' in a' their native loveliness. For ye maun ken, sir, that there has been nae alteration here, pleugh has nae riven, nor harrow ever crossed, the Fairy Knowe since that day, although mony a sad change has taken place elsewhere; but time itsel seems to hae forgotten to lay its cauld hand on the warm sunny brae where Marion Logan sat beside me and pu'd the gowans."

I saw that the old man had struck upon the leading chord of his heart-strings, which awakened in my own breast a lively sympathy, and a keen desire to learn somewhat more of himself, and of that Marion Logan, the mention of whose name made a solitary tear wend its way down one of the deepest furrows on the care-worn, weather-beaten cheek of honest Saunders Fyfe; and, pulling out my little brandy flask, I presented him with a portion of its contents, requesting, at the same time, that he would endeavour to trace out the reality of that being's life, in as far as it had been connected with his own fate and fortune.

"Ah! sir," resumed he, "it's a lang, lang story, and I'm ill able to tell't the noo, my heart's ower grit for sic a sad task; but it has a blythe beginning, and it may be I'll gather fortitude sufficient to gie ye an inklin' o' Marion's love an' my ain misfortunes, till the time I have met wi' you here, where I least wished or expeckit to see ony body sittin' but mysel.

"David Logan i' the mill had, for mony a lang year, been oor maist particular frien' and next door neighbour, which made the intercourse o' the twa families a daily, if no an hourly occurrence, in the midst o' which Marion an' I grew up side by side, until oor love waxed strong wi' oor years: an' weel do I mind hoo it furst burst frae my heart, in a gush o' gladsome tears that couldna' be restrained. It was ae afternoon i' the heat o' simmer, whan oor licht hearts had grown wearie o' rampin aboot, that we sat oorsels down on a corner o' nature's ain green carpet, an' thoct that the hail world had been made for the pleasure o' us twasome only; little did we then ken, an' never did we think ony thing o' the dark and dangerous vis-cis-itudes that we had to encounter in oor journey through the thorny paths o' life's dreary wilderness; but there we sat as free an' thochtless o' things to come, as Marion hersel was bonny, blythe, and innocent. The boundless blue sky was spread far an' wide aboon our heads, as pure and motionless as the bosom o' a calm, clear simmer sea, wi' a solitary white cloud sailing i' the middle o' immensity, an' looking by a' the world like the dwelling-place o' some happy fairy, or mair like the very yett o' heaven itsel, where a blythe wee laverock was singing its sweet sang o' praise at the threshold, in sic happy strains o' joyfu' gladness, that it made my heart thaw in my breast, an' gush frae my een in a flood o' love an' gratitude, which maist turned my brain to madness, in the wild whirlpool o' bewildered feeling. Even at this day—whan my haffets are sae sair fa'en in an' wrinkled, my hair thin an' grey as a goose wing, an' the low ebb-tide o' my bluid fast approaching—I ne'er can think o' that hour o' bliss but it maks my heart sair, an' my head grow as light's a feather. But what for should I vex mysel, or you either, by vain endeavours to draw aside the thick veil that time, in his progress, has ereckit, between that bright moment o' bliss an' this dark hour o' sorrow an' bereavement.

“ But a few short years o’ love an’ gladness flew by, on the light wings o’ a meteor, ere Marion’s fate was joined to mine, in the sacred bands o’ holy wedlock; an’ happy as weel as holy was the union o’ our twa young hearts, which beat as if there had been but ae pulse an’ ae fountain o’ life’s troubled stream, to keep them baith in motion. Marion was not only the light an’ the life o’ my ain soul, but the pride an’ pattern o’ the hail country-side. She was a guid creature, an’ alike kind to gentle and simple.—To me she was aye loving an’ faithfu’, an’ nae doot she was a foud affectionate mother, ane wha was carefu’ o’ the temporal an’ eternal weelfare o’ the bairns, when they were alive, puir things, an’ toddlen aboot her lap; but it was the loss o’ them (for death stapit in, an’ took away the tane after the ither) that first broke in wi’ a crash upon our happiness. Mary was the auld-est o’ the three lassies, an’ ere she was seventeen fell the victim o’ a slow an’ lingering, but far ower sure and fatal consumption. Her death was the first, an’ I then thocht the heaviest stroke that Providence had to lay upon us, but, alas! man is a frail short-sighted mortal, an’ ower often repines when he has mair reason to bless God, an’ be thankfu’ for a’ His tender mercies; for even at that hour, whan oor wail was at the loudest for the loss o’ her wha was streekit in the coffin, the spoiler was at wark on the vitals o’ my twa youngest bairns, Margaret and Marion. They were twins, an’ as like to each ither as twa little stars sparkling i’ the blue lifts o’ heaven; in their mind, as weel as in their outward form, there wasna a shadow o’ difference an’ whata-ever affected the one, was invariably felt by the other. The loss o’ their sister made a deep an’ dangerous impression on their speerits, an’ frae that day forward there wasna to be seen a glad smile pass ower the cheek o’ my bonnie young twins. The change was mair and mair visible every day, an’ my heart filled whenever my een rested on their fast-fading though still lovely forms. Their mother did nae sae soon see what was coming, but in the foudness o’ her heart, she aye tried to wean them back to the joys they could nae langer partake, or even look upon without a sich, and sometimes a tear o’ despondency. The heavy hand o’ death was pressin sair on their young hearts, an’ a’ their innocent thoughts were turned on the grave, an’ the joys that were awaiting them in a future an’ a better world. At length the day arrived which was to sum up their sufferings in the cauld faulds o’ a winding-sheet; and dark a dreydfu’ as that awfu’ hour may be to the unregenerated dying sinner, it was to them only the calmness o’ sleep to a wearie child.

“ It was the back end o’ the year, an’ the autumn leaves were flickering frae the trees, an’ twirling themsels intil heaps o’ melancholy stillness i’ the ditches an’ corners o’ the kirk-yard. The bud o’ spring, an’ the fa’ o’ the leaf, are trying times for sic as lac strength; and sae it fared wi’ my ain offspring, who for some time past had retired to rest at an earlier hour than usual, partly that they might sough and sleep i’ their bed, an’ partly that they might commune wi’ ane anither on death, the grave, an’ the world to come, an’ ne’er did I forget to gang into their closet to bless them, baith e’enin and mornin’. Lang had my heart bounded wi’ love and joy as my ee-rested on their innocent slumbers; but sad and sorrowfu’ was my last visit to that sacred chamber, made still more sacred by the presence o’ death, divested o’ a’ his terrors. My stap was slow, an’ far lighter than my heart, as I approached the bed where they were lying fast asleep, an’ lockit in ane anither’s arms. Ay, they were fast asleep, but it was the lang sound sleep o’ death.

Their pure souls had fled, even as if the road to Heaven had been through atween ane anither's pale blae lips. It was a sad but holy sight to see twa forms, which had sae lately been the earthly dwelling places o' immortal speerits, lying close thegither, as still, cauld, an' lifeless, as if they had been marble images that ne'er were blest wi' a puff o' mortal breath. The same cauld hand o' death that passed ower the brow o' the ane had been mingled in the bluid o' the ither; an' a sair an' heavy trial it was to see them baith ta'en to the kirk-yard under a coffin-lid.

"But oor cup o' sorrow was na' yet fu', for the very next year, my son—my only son—Willie, wha was the pride o' my heart, fell on the red field o' Waterloo, covered wi' what the world ca's glory and honour; but, *alas! alas!* what was the glory an' honour o' puir Willie's death to his mother or me either, who wadna hae gi'en ae hour o' his young life for a' the glory an' honour that was baith lost and won in that great an' bluidy conflict o' the nations; after which I had but ae link left to bind me to life; an' noo that it is broken, *alas!* I care nae hoo sune I'm ta'en fra this earth to where the Lord wull.

"The bereavements with which I hae been afflicted cam' sair an' fast on the back o' ane anither; an' when my first born fell coffinless intill a foreign grave, amang strangers, my heart had nae langer ony thing to do wi' either hope or happiness. A' things were changed in my e'e but Marion; she alone seemed immoveable in her mind, as she had been in her tender affection towards me. Even the face o' nature itsel' lookit dowie and sorrowfu', and in my sinfu' and corrupt heart there was a strong hankering against the decrees o' Divine Providence, for which sin I'm now punished wi' a rod that is far heavier than I am able to bear.

"The angle o' death passed in quick succession ower the hail o' my house; an' noo, he is at this moment o' time waving his terrible twa-edged sword o' destruction aboon my ain devoted head; an' I trust he will smite in mercy, rather than sparé a life that is nae langer usefu', an' therefore nae langer worth the possessing.

"Lang ere times grew sae tight wi' the farmer I was rendered listless, heartless, an' hopeless, which, nae doubt, lent a strong hand to help me ahint wi' my rent, an' brought on ither difficulties, for which their was nae remedy, an' sae it behooved me to flit. Things had come this far, when on the Lord's Day, an' on the very door o' his holy tabernacle, Marion Logan lived to read 'Roup o' Farm Stocking, at Foxcroft'; but her e'e already grown dim wi' sorrow, could see nae mair, an' for the first time in my life I turned frae the house o' God, whan my head was under the lintel, and my foot upon the threshold. Wi' sair ado I got Marion hame, an' helpit her into the bed, oot o' which she ne'er again sought to rise, for her kind heart was fairly, an' forever, bro—bro—broken!"

It was at this part of the narrative that the old man's voice faltered, as he shifted his position, when his eye became troubled, and occasionally fixed upon vacancy; his lip quivered, and his whole frame shook in the agitation of his forlorn heart, until he fairly sobbed aloud, and hung his aged head in the mournful bitterness of hopeless grief. A train of dire misfortunes, rendered still more insupportable by deep domestic affliction, had reduced him, from a state of ease and comparative affluence, to the solitary outcast which now appeared before me. The withering hand of time had blighted and destroyed the happy contentment of his youth, and, at the eleventh hour of his life, he was a pennyless, friendless, and homeless wanderer on the earth.

## TO CORRESPONDENTS.

**THE NEW BELL'S WEEKLY MESSENGER.**—We have received various communications upon the subject of this contemporary advocate of the principles of our Order, and have been pressed hard for our opinion. We sincerely believe that a Weekly Organ, and one so respectable as this periodical is, may possess great opportunities of aiding the general objects of the Craft; but in order to effect this desirable end, it should receive proportionate support in circulation, when by obtaining such communications as might suffer in their interest by the delay which attends our own "Quarterly" labours, its sphere of usefulness might be abundantly proved. We have no jealousy, our notions of rivalry are honest—perhaps somewhat harshly so,—still they are sincere, and we would applaud and uphold all measures which have a tendency to illustrate our "beautiful mystery," and at the same time preserve the moral architecture of Freemasonry.

**LIFE ASSURANCE.**—We purposely delay an article on this subject until "opinions" can be taken, which at this season is next to impossible.

**FAS EST.**—Spurious Freemasonry, No. 2, in our next.

**INDEX.**—We agree—Masonry is an intellectual pursuit, and suffers more by the want of activity in those who wear its honours, than by the exercise of a right in those who, for lack of example, think and act on the moment.

**FATHER TOM TYNAS—PILGRIM—SCOTO-ANGLUS.**—Remember!

**BRO. EWART,** (Peterboro').—If your three Lodges are really in active work, and the Delegate Meeting is likely to be held for the purpose of drawing up a report of your wishes, and if a deferential letter be addressed to the Grand Master, we would not give you six months' exemption from a Provincial Protectorate, or we are no prophets.

**BRO. MORISON,** (Paris).—The "livraisons" are acceptably acknowledged.

**BRO. DIS-ÉTANGS,** (Ditto).—We have, as will be seen, commenced proceedings.

**LATINUS.**—Impose your penance, and however difficult, we will cheerfully give proof of our desire to be grateful.

**BRO. G. AARONS.**—There is a spirit of enquiry, and considerable ingenuity in the M.S., and so writes one whose good opinion Bro. A. may be proud of.—German Masonry, anon.

**A COMMERCIAL TRAVELLER'S** letter in our next.

**AN ARK MARINER.**—Ask the Veteran Goldsworthy, our berth is in the cock-pit.

**BRO. PHILIPS,** 463.—We have attended to his kind suggestion.

**BRO. STREBBING.**—The printed paper with letter dated the 9th of Sept., only reached us on the 16th, and too late to have proper justice done to its very excellent contents. Of the former communication hinted at, we have no knowledge whatever. In our next we shall advert to the subject, and meantime request information, Newspapers, &c.

**A GRAND STEWARD.**—We should with pleasure give the names of such of his colleagues as attended the Grand Lodge, if the list was supplied.

**PILGRIM.**—Notitia Templaria, No. 5, in our next.

**P. A.**—The article would suit a monthly periodical.

**H. L.**—The *Lancet* or the *Medical Gazette*, would be a fitter medium.

**FRATERNUS.**—Most assuredly not. The ASS is a fable. We are no fiction.

**A GRAND OFFICER.**—If he will move the resolution in the Lodges he is connected with, it may have the effect of inducing others to do likewise; "moral courage," is a rare qualification.

**BRO. CURME,** 199.—We are indeed obliged by the invitation to the Prov. Grand Lodge, and still more so for the hospitality so courteously offered.

**PROV. GRAND LODGE, DORSET.**—Being desired so to do, we state the charge for the Advertisement in No. 2, to be eight shillings.

**A GOVERNOR.**—We have not forgotten the "Boys," our particulars are nearly ready.

**BRO. GIBBS.**—The communication shall be carefully studied.

**BRO. WALKER.**—It is only proper that all communications on Masonry, by post or otherwise, should reach their destination free from charge. Parties who have private interests to advance should not tax either Lodges or individuals. If their own business will not afford the expense, delicacy should prevent them from making it chargeable to others.

**CIVIS MUNDI.**—In 1723 apprentices could only be passed, and Craftsmen raised at the Quarterly Communication, unless by dispensation.

**A MODERN STEWARD.**—Art 13, Noorthcuck's Const. 1724. "That no Brother for the future shall smoke tobacco in the Grand Lodge, at the Quarterly Communication, or at the Committee of Charity, until the Lodge be closed." Is the bet won, and shall it go to the snuff-box?

**A MASTER.** In 1724.—Three years' qualification was requisite for petitions to benevolence and this continued until the Union.

ANTIQUARIUS, 1st May, 1775.—The foundation of the Freemasons' Hall in Great Queen Street, was laid by Lord Petre, G. M.

BRO. J. REYDER.—The communication is received and attended to.

A GRAND STEWARD.—"The Provincial Visit" is a welcome acquisition.

#### ARCH MATTERS.

S.—There are two circulars issued to Grand Officers—one to the "*permissi edere*," and another to the "*permissi intrare*," but both circulars bear the Signature of the Grand Scribes.

A. S. (324).—Enquires why the summonses are issued by "*Command of the M. E. Z*,"—we cannot answer him. One companion only in the English Order, the M. E. Z., excepted, is entitled to the distinction, and that is the pro Z, the alter-ego. No. 324, is but a subordinate Chapter, and without other distinction from subordinate Chapters than what individual talent and zeal may confer upon it.

L. J.—Just now, the less said the better—the M. S., is startling but true.

A COMPANION, (No. 2).—What, did the picture even startle you—when next you see it, blush.

#### POINTS OF DISCIPLINE AND PRACTICE.

LYNX is correct, and certainly sharp sighted. The D. G. M. in all probability was not aware of his position, or he would not have acted against Article XV. p. 24.

P. M.—There was scarcely time to change the chairs. \* \* \* In reply to several Wardens, (expectant Masters) we must refer them to our former observations upon the duties of Masters, directing them to the Constitutions for their general conduct, but reminding them that unless they feel called upon to do their duty, they will act more conscientiously to themselves and the Order by refraining to accept an office, the duties of which they may be incompetent to discharge.

OBSERVER.—The only difference between the Master-Masons' Lodge of Improvement and the Stability Lodge of Instruction is in the *language* of the Lectures; the spirit is the same. We prefer, however, that in either case, the membership should, for obvious reasons, be confined to Master-Masons.

A MEMBER, (22).—The words are incorrect, and not recognised by the Lodge of Reconciliation.

#### THE ASYLUM.

PRIZE ESSAY.—The Editor respectfully announces that he is authorised to offer a prize to any Brother who shall send in, at least one week before the ensuing Grand Lodge, (December) the best Essay or Article on the following subject:—"Objections to the contemplated Asylum, for the worthy, but indigent and aged Mason, founded upon facts, and proving that such an Institution will endanger the principles of Masonry."

We are fully aware of the difficulty of the task, and that it *may* not be attempted. But, as a stimulus to the attempt, we announce that the successful candidate for the prize will receive the four volumes of the Freemasons' Quarterly Review, Masonically bound.

CONFIDENCE.—The signature appears honest. Let a vote of confidence be passed as the surest test of our Correspondent's sincerity.

BRO TAYLOR, (Leeds)—Many thanks for the promptness which attended the remittance.

SOUTH SAXON LODGE (396).—Any subscription will be thankfully received by the sub-committee, at Radley's Hotel, New Bridge Street, Blackfriars, by the Treasurer, or the Bankers. (See Advertisement.)

B.—The political allusion is too obvious, and on that account the article is inadmissible; otherwise the objections which B. offers against the Asylum would aid in its erection.

BRO. W. DENIS MOORE.—The glove is worthy of the hand—we would all our Brothers of the surname should do likewise; and, surely, there will come a time.

BRO. EALES WHITE.—The tocsin HAS sounded: the old Mason is on the hill side, but looking upwards; and all his going on well—right well. Time will tell the hopeful tale; meantime be ready—willing—but always ready.

Q.—We accept the challenge; but will not notice a mere *inuendo*. Let the charge be fairly stated, and it shall be as fairly met.

A PAST GRAND OFFICER.—If not satisfied, to use his own words, that "discretion is the better part of valour," why say that "IF" he had not been so circumstanced, he would have asked for an explanation. There is much virtue in an "IF." "Verily aye—verily aye—thou and I shall be first in the throng."

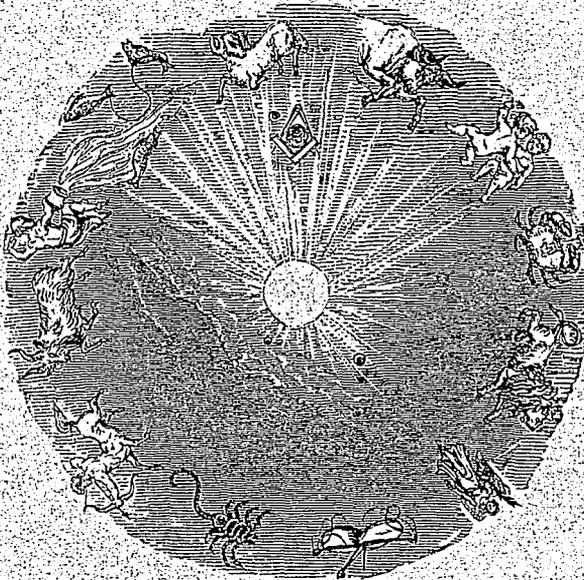
A LOOKER-ON fancies he knows the game; but not so. The majority of the Grand Officers present at the last Communication would not have opposed the motion, or we cannot read.

VIATOR.—The reproof is severe, but must yet be delayed.

ONE OF THE MESS.—How true? Many that "live to eat" should "eat to live." The Aged Mason's table might be supplied by the crumbs of abundance.

THE  
FREEMASON'S  
QUARTERLY REVIEW.

No. XV.—SEPTEMBER 30, 1837.



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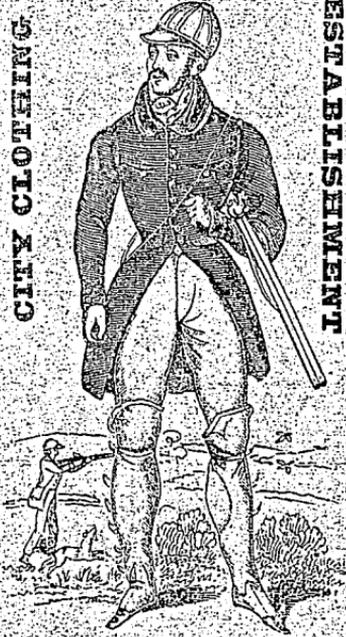
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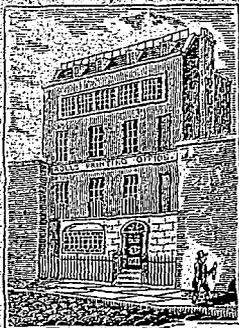
**MR. RICHARD HOOPER,**

20, Thavies Inn, 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.

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ADDRESSED TO THE EDITOR, POST PAID.



# FREEMASONS'

## QUARTERLY ADVERTISER.

### No. XV.

SEPTEMBER 30, 1837.

#### FREEMASONRY.

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Subscriptions and Donations will be most thankfully received by all the above named parties.

\* \* The Sub-Committee meet regularly on the second Wednesday in each Month, at Eight o'clock in the Evening punctually, at Radley's New London Hotel, Bridge Street.

#### FREEMASONRY.

### ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A Quarterly General Court of this Charity will be held at the School House in Westminster Road, on Thursday, October 12th, 1837, at Twelve o'clock precisely.

WM. FLETCHER HOPE, Sec.

\* \* There will be no Ballot for Candidates; a grand-daughter of the late Chevalier Ruspini having been elected into the School at an Especial General Court in August.

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A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS of this Institution, will be held at the Freemasons' Tavern, Great Queen Street, on Monday the 9th of October next, to transact the usual business of the Charity. The Chair will be taken at seven o'clock precisely.

AUGUSTUS U. THISELTON, Sec.

37, Goodge Street, Middlesex Hospital.

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BY THE REV. H. GRYLLS, A.M.,  
Vicar of St. Neot, and Provincial Grand Chaplain of Cornwall.  
Falmouth, Sept. 26th, 1837.

FREEMASONRY.

H. R. H. THE DUKE OF SUSSEX, GRAND MASTER.

A PROVINCIAL GRAND LODGE of Free and Accepted Masons will be opened in the Shakspeare Lodge at SPILSBY, on Thursday, Oct. 5, 1837, at Ten o'clock in the morning; at which the P.G. Officers, together with the Masters, Wardens, and Past Masters of the several Provincial Lodges are required to attend, or to appoint substitutes properly qualified to represent them. The Brethren are informed that the procession will move to Church precisely at eleven o'clock, and it is hoped that they will be present in full Masonic clothing.

Dinner Tickets 3s. 6d. each.

By order of The Right Hon. C. T. D'Eyncourt, M.P., P.G.M.; the Rev. George Oliver, D.D., D.P.G.M.  
Waltham, Sept. 10th, 1837.

R. FENTON, A.M., P.G. Secretary.

FREEMASONRY.

THE MEETINGS of the EMULATION LODGE of IMPROVEMENT, hitherto held at the Fitzroy Coffee-house, Charlotte-street, Fitzroy-square (Friday evenings,) will in future be held at EVANS'S GRAND HOTEL, Covent Garden.—Hours of meeting as usual, Eight o'clock in the Summer, and Seven o'clock in the Winter.

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1. It possesses properties of the most salubrious nature, which prevent the Hair being injured.

2. It is pre-eminently for nourishing the Hair—**PREVENTING ITS FALLING OFF, or TURNING GREY**, to the latest period of life, and **CHANGES GREY HAIR TO ITS ORIGINAL COLOUR**.

3. It braces the pores of the head, strengthens the weakest HAIR, and produces A **LUXURIANT GROWTH** on the **BALDEST PLACES**.

4. Gives a vigour to the Hair, which soon produces an **INIMITABLE NATURAL CURL**, and prevents its falling out in Damp Atmosphere, or during exercise.

5. Renders the Hair, either Natural or Artificial, as soft as silk.

6. Bestows on the Tresses a brilliant Gloss and pleasant Perfume. In fine, it renders the **HEAD-DRESS TRANSCENDENTLY BEAUTIFUL**.

7. Promotes the **GROWTH OF WHISKERS, EYEBROWS, MUSTACHIOS, &c.**

8. On **CHILDREN'S HAIR** its effects are singularly beneficial; is perfectly innoxious, and may with safety be applied to the youngest infant. It **ERADICATES SCURF** and **DANDRIF** easier and superior to combs, soaps, &c., and is extremely pleasant to the infant—gradually strengthens the Hair and augments its growth, so as to produce a **BEAUTIFUL HEAD OF HAIR!**

9. Preserves the Hair after sea bathing, violent exercise, &c., and is of pre-eminently utility to all persons travelling by **SEA** or **LAND**, preserving the Hair, and rendering it peculiarly pleasant, as well as always dressed.

10. This Oil possesses wonderful properties for preserving the Hair in **HOT** or **COLD CLIMATES**, for which it is held in high estimation by distinguished personages abroad. In fine, as adding strength, affording nourishment, exciting to a luxuriant growth, and brilliantly ornamenting and embellishing the Human Hair, the Proprietors of the Macassar Oil can with truth aver, it has not its equal in the world; and the distinguished sanction it has received from Royal and Illustrious Personages, and the flattering Testimonials constantly received of its efficacy, places this declaration above suspicion.

The following Testimonials are selected from a great number; the originals may be seen at the Proprietors'.

TO MESSRS. ROWLAND AND SON.

Gentlemen,—I take the earliest opportunity of relating the surprising virtues of your Oil on two of my children, one seven, the other nine years of age. Their hair came off on several parts of their heads, in patches the size of half-a-crown, and continued so. Alarmed at this circumstance, as there was no appearance of it coming again, I tried several compositions, &c. without effect; when a lady, who had witnessed the extraordinary qualities of your Oil, entreated me to try it, which I did; and, after using four bottles, their hair completely recovered. You have liberty to make this public, and may also refer any one to

Your humble servant,

LOUISA JOHNSON.

Newington Green, Middlesex, Nov.

Gentlemen,—I consider it almost an imperative duty to state the valuable efficacy of your most excellent **MACASSAR OIL**. For the last 15 years I have been bald, occasioned by a most dreadful fever whilst in India. I have used almost every means to procure a head of hair again, but all my efforts seemed fruitless, until accidentally a friend advised the use of your valuable "Hair Restorer," (I can give it no better name); and after using a 3s. 6d. bottle, every symptom of a new head of hair began to show itself to the joy not only of myself, but my children. I resolved on having another, and obtained a 7s. bottle; and before the whole of which was used, I had, and have now, as handsome a head of hair as ever man enjoyed; and I earnestly recommend all who have not tried this most excellent Oil, will not fail to do so.

I am, Sirs, your most grateful and obedient servant,

J. WALKER, Colonel.

Whitly Lodge, near Taunton, May 10, 1836.  
\* \* \* **TO PREVENT IMPOSITION** it is particularly necessary to **OBSERVE** that each bottle is enclosed in a Wrapper, on which are engraved the words "**ROWLAND'S Macassar Oil**," and between those words are the same **MINUTELY** and **CURIOSLY ENGRAVED TWENTY-FOUR TIMES**, and the Name and Address in Red on Lace-work.

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