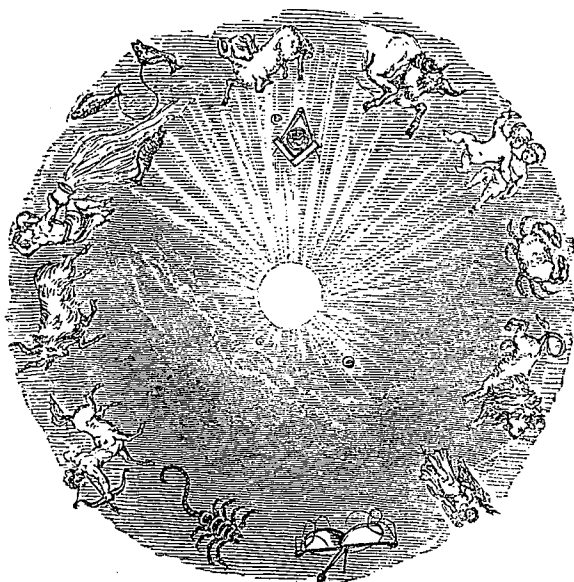


FREEMASONS' QUARTERLY REVIEW.



"LIGHT."

1838.

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TO

The Grand Lodge of Scotland,

WHOSE APPRECIATION OF OUR ATTEMPT TO RECORD

THE TRANSACTIONS OF THE MASONIC FRATERNITY,

HAS CONTRIBUTED TO RALLY AROUND OUR BANNER

THE ZEAL, THE TALENT, AND THE EXERTIONS OF BRETHREN

IN ALL PARTS OF THE WORLD,

AND WHOSE PUBLISHED DECLARATION THAT THE

“FREEMASONS’ QUARTERLY REVIEW”

HAS PROVED DESERVING OF ITS SANCTION,

DEMANDS OUR GRATITUDE,

WE MOST RESPECTFULLY AND FRATERNALLY

DEDICATE THIS OUR

FIFTH VOLUME.

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

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

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

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

"Signed AUGUSTUS F., G.M.

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

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

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

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

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

"Kensington Palace, 6th Dec. 1837."

It was then moved and seconded,

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

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

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

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

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

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

Gray's Inn, Feb. 23, 1838.

I am, Sir and Bro. yours very obediently and fraternally,
GEO. P. PHILIPS, Hon. Secretary.

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

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

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

THE
FREEMASONS'
QUARTERLY REVIEW.

MARCH 31, 1838.

THE GRAND MASTER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“and palter’d with us in a double sense.”

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

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

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

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

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

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

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

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

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

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

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

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

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

* Eccles. xi. 1.

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

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

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

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

ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

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

No. 3.

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

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

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

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

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

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

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

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

* Moral Philosopher.

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

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

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

* Asiatic Res., vol. vi., p. 181.

† Ibid., p. 493.

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

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

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

* Asiat. Res., vol. vi., p. 473.

† Maur. Hist. Ind., vol. ii., p. 45.

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

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

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

* Hist. Init., p. 267.

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

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

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

* Noorth Const., p. 16.

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

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

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

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

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

* Orig. Sac. p. 424.

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

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

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

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

CLAUDIUS, THE BUILDER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

BY BROTHER H. R. SLADE, LL.B., CLERK, M.M., AND AUTHOR OF THE
 "TRANSLATION OF THE DEFENCE OF SOCRATES," AND OTHER WORKS.

"Masonry is a peculiar system of morals."

No. XV.—THE TEST AND UNIVERSALITY OF DEATH.

"Magnifica verba mors prope admota excuti'."—SENECA.

"Impending death tests the braggart's speech."—AUTHOR.

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

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

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

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

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

“Mentem hominis spectato, non frontem.”—SENECA.

“The mind is the index of the soul.”—AUTHOR.

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

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

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

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

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

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

ESSAY ON MODERN PSEUDO-MASONIC RITES.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Non frater a fratre, non hospes ab hospite tutus.

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

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

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

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

* Bazot and Picart in his great work on Religious Ceremonies.

† Possibly some documents bear date even before this year.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LATOMUS.

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

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

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

SONGS OF THE RESTORATION.

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

SONG OF ZION.

(*Sunrise.*)

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

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

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

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

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

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

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

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

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

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

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

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

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

ON THE ANTIQUITY OF GLOVES.

TO THE EDITOR.

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

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

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

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

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

חָלַץ	שָׁלַף	שָׁל
<i>Cholots</i>	<i>Sholof</i>	<i>Shol</i>

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

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

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

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

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

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

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

GEORGE AARONS.

A NEW SYSTEM EXPLANATORY OF TERRESTRIAL PHÆNOMENA,

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

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

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

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

(To be continued.)

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

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

ON THE MYSTIC NUMBERS, 9 AND 15.*

(From p. 454, 1837.)

TO THE EDITOR.

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

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

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

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

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

ובתורתו ידגה יומם ולילה

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

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

I remain, dear Sir and Brother,

Your's Fraternally,

Sheerness, Feb. 26, 1838.

J. S. KEDDELL.

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

THE BELGIAN CLERGY AND THE FREEMASONS.

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

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

“THE ARCHBISHOPS AND BISHOPS OF BELGIUM TO THE CLERGY OF THEIR DIOCESES.

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

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

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

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

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

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

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

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

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

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

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

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

When we heard yesterday the intelligence of this mandate of the

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

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

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

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

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

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

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

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

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

MATERIALS FOR MASONIC THINKING.

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

No. 1. IS MASONRY SUN-WORSHIP?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE ARCHITECTURE OF THE HEAVENS.

(THIRD PAPER.)

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

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

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

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

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

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

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

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

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

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

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

“Spent not in joys and wine,”

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

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

THE KNIGHTS TEMPLARS.

TO THE EDITOR.

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

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

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

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

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

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

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

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

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

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

I am yours fraternally,
PILGRIM.

RENOVATION OF THE KNIGHTS OF MALTA IN ENGLAND.

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

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

While the altered state of European society renders it unnecessary

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

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

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

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

* Wilkin's Councils, Vol. I.

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

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

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

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

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

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

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

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

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

W. P.

MARCH OF THE KNIGHTS HOSPITALLERS.

A.D. 1273.

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

MATT. PARIS.

Air—“*Petit Tambour.*”

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

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

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

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

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

PILGRIM.

MASONIC ANECDOTE.

(COMMUNICATED BY BROTHER C. BAUMER, ESQ.)

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

STATUTES MADE AT WESTMINSTER, ANNO 3 HENRY VI.,

AND ANNO DOM. 1424.

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

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

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

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

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

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

TO THE EDITOR.

PROVINCIAL VISITS.—BY A GRAND STEWARD.

(Continued from p. 456.)

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

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

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

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

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

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

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

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

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

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

Yours, dear Sir and Brother, very faithfully,
S.

Dundee, March 12, 1838.

COLLECTANEA.

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

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

* Communicated.

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

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

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

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

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

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

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

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

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

Your obedient servant,

Futtehghur, August 23, 1837.

R. TYTLER, M.D.

* Rot. A^o. 13. Car. II. 1 p. D.

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

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

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

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

Wheel round the God of Nature.—Vain desire !
 * * * * * Enough

To work in trembling my salvation here,
 Waiting thy summons, stern mysterious Power,
 Who to thy silent realm hast call'd away
 All those whom Nature twined around my heart
 In my fond infancy, and left me here
 Denuded of their love !

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

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

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

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

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

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

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

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

LINES WRITTEN IN ROME ON MY BIRTH DAY,

MARCH 12.

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

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

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

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

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

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

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

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

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

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

J. F. S.

TO HARRIET ———.

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

T.

TO THE SAME.

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

T.

THE SAILOR'S SONG.

Over the sea the bark we guide,
And gaily stem its foaming crest ;
The sailor wooes his ocean bride,
And sinks mid waves and storms to rest,
While the sea-mew screams his lullaby.
O'er summer seas—by sun-bright isles,
When the ship is gaily dancing,
Then woman's lips and beaming smiles
Through memory's dreams are dancing,
While the soft winds breathe our lullaby.
When lightnings rend the livid sky,
And the bark a wreck is flying,
When thunders mock the sailor's cry,
And the mournful winds are sighing,
The tempest is our lullaby.

J. F. S.

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

To the Editor of the Dundee Courier.

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

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

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

Yours, dear Sir, very truly,

J. LEE STEVENS.

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

SONG.

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

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

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

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

SONG.

INSCRIBED TO MISS AGNES C——.

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

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

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

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

MASONIC INTELLIGENCE.

BOARD OF STEWARDS

WHO CONDUCTED THE ANNIVERSARY FESTIVAL OF THE M.W.G.M. HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, K. G. ETC., AT FREEMASONS' HALL, ON THE 6TH OF FEBRUARY, 1838.

Brother The Hon. Fox Maule, S.G.W.	No. 6	<i>President.</i>
" Philip Hardwick, G. Sup. of Works	324	<i>Vice Pres.</i>
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" John Geo. Graeff, J.W. No. 1	" Rev. J. R. Major, A.M. Chap.	21
" Henry Hancock, J.D.	" Thomas D. Rotch	32
" John Nokes, P.M.	" Peter Mountain	108
" Thomas Barker, S.D.	" William Halton, P.M.	113

BOARD OF STEWARDS

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

R.W. Bro. Col. G. Anson, M.P., P.G.M. for Staffords.	No. 6	<i>President.</i>
Brother Alexander Dobie, P.M.	1	<i>Vice Pres.</i>
" William H. Smith	2	<i>Treasurer</i>
Br. Thomas Frazer	No. 4	Br. Joseph Barker Benson 113
" John Povah	11	" Hugh Fraser 116
" Robert Gibson, jun. P.M.	14	" J. H. Watson, W.M. 194
" Charles A. Amber	21	" Peter Andre 233
" Jose J. G. Basto	27	" General Cleiland 324
" Frederic T. West	37	" Zachariah Watkins 329
" George Moore	72	

BOARD OF GRAND STEWARDS.

Brother John Chanter	No. 27	<i>President.</i>
" George R. Corner	1	<i>Treasurer.</i>
" Benjamin Brayne	37	<i>Secretary.</i>

(For General List see page 204, 1837.)

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

THE BOARDS OF STEWARDS

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

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

FREEMASONS' HALL.

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

February 6, 1838.

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

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

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

THE EARL OF DURHAM, Chairman.

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

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

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

WARDENS AND PAST.—W. H. Prescott; S. Majoribanks; L. H. Petit; D. Pollock; B. Cabbell; J. Easthope, (M.P.); G. Stone; R. Percival; H. Willett, Esqrs.

GRAND CHAPLAINS.—Revs. J. Vane and W. Fallofield.

GRAND REGISTRAR.—J. Henderson, Esq.

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

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

SWORD BEARERS AND PAST.—G. P. Philipe; J. Laurie; and Simpson.

GRAND SUPERINTENDENT OF WORKS.—P. Hardwick, Esq.

ASSISTANT GRAND DIRECTOR OF CEREMONIES.—R. W. Jennings, Esq.

GRAND ORGANIST.—Sir George Smart.

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

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

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

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

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

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

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

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

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

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

"Your affectionate and grateful Brother,

(Signed)

"AUGUSTUS FREDERIC.

"Kensington Palace, Feb. 6, 1838.

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

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

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

Glee “Hail smiling morn.” *

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

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

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

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

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

Lines written in Commemoration of the Birthday of his Royal Highness the Duke of Sussex, M.W. Grand Master. 1833.

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

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

Hail, Royal Prince!

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

"The Grand Lodges of Scotland and Ireland."

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

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

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

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

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

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

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

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

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

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

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

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

Song.—“John Anderson my Joe.”

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

“Here’s a health to all good lasses.”

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

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

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

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

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

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

MASONIC OFFERING TO THE GRAND MASTER.

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

Kensington Palace, 15th January, 1838.

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

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

"I am, Sir,

"Your very obedient servant,
"WM. H. WHITE."

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

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

GRAND OFFICERS' CLUB.—*March 7.*

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

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

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

MASTERS AND PAST MASTERS' CLUB.—*March 7.*—Present:

Bro. Key, President, and several members.

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

Three Masters of Lodges were proposed as Members.

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

THE CHARITIES.

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

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

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

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

WEEKLY BOARD OF BENEVOLENCE.—Grand Officers appointed:

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

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

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

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

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

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

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

THE FESTIVAL.

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

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

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

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

Anthem—"God save the Queen."

"The Queen Dowager, and the Royal Family."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Chairman then proposed “the Royal Freemasons’ School for Female Children,” and made several important observations. The

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

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

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

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

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

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

ABSTRACT OF ACCOUNT FOR 1837.

	<i>Receipt.</i>	£.	s.	d.
To balance brought from last Year's Account	.	168	5	5
His Most Gracious Majesty King William IV.	.	10	10	0
Grand Lodge	.	103	6	3
One Year's Interest New $3\frac{1}{4}$ per Cent. Stock	.	194	5	0
By Sale of four Exchequer Bills of £100 each	.	419	13	4
Dinner Club of the Officers of the Grand Chapter, per Comp. Moore, Treasurer	.	10	10	0
Proceeds of the Excursion to Chatham, per Brother Coe, on the 6th of July, 1837	.	54	13	8
The Masters' and Past Masters' Club, per Brother Key	<i>a</i>	3	3	0
Freemasons' Quarterly Review	.	2	2	0
General Subscriptions and Donations	.	503	15	0
		<u>£1470</u>	<u>3</u>	<u>8</u>

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

ASYLUM FOR THE AGED AND DECAYED FREEMASONS.

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

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

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

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

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

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

The Treasurer was requested to address a stringent letter to the

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

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

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

DRAMATIC ENTERTAINMENTS.

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

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

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

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

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

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

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

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

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

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

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

* See page 371, 1837.

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

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

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

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

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

QUARTERLY CONVOCATION.—FEB. 7, 1838.

PRESENT.

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

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

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

QUARTERLY COMMUNICATION.

PRESENT.

March 7.—R. W. Lord H. J. S. Churchill, D.G.M. as G.M.

W. W. Shadbolt, P.G.D. as D.G.M.

R.W. H. J. Prescott, J.G.W. as S.G.W.

„ H. Willett, P.G.W. as J.G.W.

„ G. Stone, P.G.J.W.

V.W. W. Fallofield, Grand Chaplain

„ W. H. White and E. Harper, Grand Sec.

W. H. Perkins, Rev. G. Gilbert, Grand Deacons.

„ Bros. Mestayer, Hayward, Lawrence, Silvester, Crucefix, Past Grand Deacons.

„ P. Hardwick, Grand Sup. of Works.

„ G. P. Philipe, Grand Sword Bearer.

„ Bros. Simpson and Lawrie, Past Grand Sword Bearers.

„ Sir George Smart, Grand Organist.

„ R. W. Jennings, Assist. G.D. Cer.

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

The minutes of the last quarterly communication were

UNANIMOUSLY confirmed.*

ELECTION OF THE GRAND MASTER.

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

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

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

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

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

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

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

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

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

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

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

The Grand Lodge adjourned at half-past eleven.

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

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

"Sir,

"Bushy House, 29th July.

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

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

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

"I have the honour to be

"Your Royal Highness's

"Very dutiful and obedient servant,

(Signed)

"Howe."

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

" Brethren,

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

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

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

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

(Signed)

" AUGUSTUS F. G.M."

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

THE REPORTER.

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

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

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

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

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

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

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

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

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

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

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

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

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

The first Lecture was thus worked.

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

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

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

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

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

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

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

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

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

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

(Various Lodges in our neighbourhood.)

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

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

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

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

MASONIC CHIT CHAT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Obituary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PROVINCIAL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Brothers—Rev. C. J. Ridley (University College), D.P.G.M.

„ Charles Sadler, S.G.W.

„ Rev. C. W. Bingham (New College), J.G.W.

„ J. Musgrove, S.G.D.

„ J. Sowter, J.G.D.

„ Rev. W. Grice (University College), Chaplain.

„ William Thompson, Treasurer.

„ George Hitchings, Registrar.

„ Rev. W. H. Cox (Vice Principal of St. Mary Hall), Sec.

„ Charles Hickman, G. Sup. Works.

„ Howell Tagart, G.D. Ceremonies.

„ John Lane (Queen's College), G.S.B.

„ J. Vicary, Organist.

„ J. Carrick, Pursuiv.

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

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

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

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

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

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

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

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

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

The Chapter was then closed.

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

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

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

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

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

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

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

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

“Scopwick Vicarage, Jan. 11, 1838.

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

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

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

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

* Lincoln paper.

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

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

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

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

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

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

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

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

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

"GEO. OLIVER, D.D.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SCOTLAND.

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

“Resolved unanimously, That this Grand Lodge, highly appreciating the very great benefits which Masonry derives from the ‘Freemasons’ Quarterly Review,’ as being the sole organ of conveying Masonic information to the Craft at large, do recommend to every Lodge holding of the Grand Lodge of Scotland to possess themselves of the same at each quarterly publication.

“That the above resolution be communicated to the Lodges in the ensuing circular of the Grand Lodge.”

ODE.

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

I sing the wonders of the Craft,
 Its origin divine,
 And all the virtues that conspire
 To make the Brethren shine.
 The first Grand Master reared the Globe,
 He spread the boundless Sky;
 He spoke—the Sun, the Moon arose,
 And all the Worlds on high.
 The children's hands erect the domes
 Where sceptred kings reside;
 'Tis by their art the hallowed fane
 Uprears its towering pride.
 Fraternal love cements each heart,
 And joins each willing hand;
 When Queen and country call, they rise,
 The pillars of the land.
 To all their Brethren of mankind
 Their Charity is shown;
 From misery's face it wipe's the tear,
 It soothe's affliction's moan.
 Their magic sign transforms fierce foes
 Into the warmest friends;
 It bursts the dungeon's dismal gloom,
 The captive's fetters rends.
 Let, then, the dreaming sophist rail,
 Let ignorance deride;
 The Brothers of the Craft are aye
 Their country's prop and pride.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Robert Dallas, Tyler and Officer to the Lodge.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"It is a school of brotherly love.

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

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

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

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

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

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

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

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

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

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

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

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

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

IRELAND.

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

THE CIRCULAR OF THE GRAND MASONIC LODGE OF IRELAND.

Most Worshipful His Grace Augustus Frederick, Duke of Leinster,
Grand Master.

Right Worshipful William White, Esq., Deputy Grand Master.

Right Worshipful Sir Josias Coghill Coghill, Bart., Sen. Grand Warden.

Right Worshipful and Hon. Richard Westenra, Jun. Grand Warden.

Right Worshipful Sir J. William Hort, Bart., Grand Secretary.

Right Worshipful and Rev. Thomas Flynn, and } Grand Chaplains.

Right Worshipful and Rev. S. W. Fox,

Worshipful John Fowler, Esq., Deputy Grand Secretary and Treasurer,
Office, Commercial Buildings, Dublin.

William Guy, Grand Tyler, 15, Earl Street.

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

Receipts.

	£	s.	d.
Balance in hand, per last account	47	19	5
Yearly Dues paid by Lodges	95	10	0
Collections in Grand Lodge	3	14	10
Forty Reports for Dublin Lodges	8	0	0
Warrant 301 revived	4	4	0
Warrant 815 exchanged for 104.	1	1	0
Net proceeds of 100 <i>l.</i> Stock, new 3½ per cent.	99	1	0
Net proceeds of the Play	88	16	3
	<hr/> £346 6 6 <hr/>		

Expenditure.

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

Extracts.

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

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

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

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

“ Whose merits claim
Justly the highest badge to wear.”

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

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

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

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

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

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

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

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

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

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

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

THE GRAND LODGE OF IRELAND had its regular monthly meetings on the first Thursdays in January, February, and March.

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

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

THE SUPREME ROYAL ARCH CHAPTER OF IRELAND's quarterly Consistory was attended by several Principals, Sojourners, and Companions in Arch Paraphernalia, who assisted in the ancient ceremonies.

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

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

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

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

“As the rock which resists the billows and the sky.”

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

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

“Flowed from the mast-head to the cock-pit.”

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

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

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

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

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

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

Bro. Stritch in very eloquent terms returned thanks.

The Master then proposed the healths of Bros. James O'Shaughnessy, Wm. Greene, and Thomas Steele, who had received from them the honorary rank of Past Masters. This was a distinction which had only been bestowed on those whose conduct as Masons and gentlemen, both in Lodge and out of Lodge, was alike honourable to themselves and to the Order. (Cheers.)

The Brethren severally expressed their appreciation of the honour so kindly and courteously conferred.

Bros. Martin and Stack having recently adventured on the mysteries of Hymen, the Master, as is customary on the occurrence of such felicitous events, proposed the healths of those new acquisitions to the sisterhood of Masonic spouses. The hearty applause, and sincere congratulations of the Brethren, evinced the warmth of their esteem for the two youthful Benedicts, who returned thanks on the part of their better halves, with feeling, eloquence, and humour, severally beseeching their unwedded auditors to follow their gallant example, thus testifying to the utmost proof the veracity of the well known triplet—

"No mortal can more
The ladies adore,
Than a Free and an Accepted Mason."

At 12 o'clock the meeting separated; the Master having previously closed the Lodge at the hour of ten. The feasting, conviviality, and musical display that attended the evening, was as usual diversified by acts of

Brotherly love, *relief*, and truth,

and the exercise of those varied talents for which "50" stands so conspicuous.

VICTORIA LODGE, No. 4.—The fourth Tuesday in January being the day the newly elected Master and Wardens came into office, the members met at the usual place of rendezvous. After the installation the Brotherhood, accompanied by several visitors, adjourned to dinner, at which the W.M., James Hines, A.B., and Ex Scholar of Trinity College, presided, supported by his Wardens, Bros. Ruskell and Fagan, in their proper positions. The routine toasts being disposed of, Bro. N. Murray Mansfield proposed their new Master's health, who had exercised his powers in a manner at once judicious and efficient. (Applause.) The W. Bro. Hines, in returning thanks, expressed the pride he felt in presiding over such a body, and his anxiety to do all that assiduity could perform, or perseverance accomplish, to uphold not only the welfare of his Lodge, but the interests of that venerable Institution,

"Whose sovereign statute was order."

Bros. Benson, Boswell, Mansfield, Leeson, and Rigby returned thanks for the visitors. Then followed the healths of S.W. Ruskell, proposed by P.M. Murphy, of No. 2; J.W. Fagan; Dr. Wright, proposed by P.M. O'Connor; P.M. Keene's health, from whose presidency the Brethren derived much advantage and instruction.

“Prosperity to the Female Orphan School.” This was the signal for the customary charitable collection by the Deacons.

We cannot conclude without cordially congratulating THE VICTORIA, on its having risen with far greater rapidity than would at first sight have been reasonable to anticipate, and with a regularity and satisfaction that might not appear compatible with so rapid a course. The writer of the above brief outline has only *again and again*, to promise himself (*deo volente*) the pleasure of repeating his visits to a Lodge, which presents to the Order a model of discipline, prudence, and peaceful enjoyment.

LEINSTER LODGE, No. 141.—On the 29th of January the Brethren elected as Master John Phillips, Esq., of Mount-street, Registrar to our distinguished Brother, the Right Hon. C. K. Bushe, Chief Justice of the Queen’s Bench. The Messrs. Robinson, Russell, and some others of the musical *elite* of the metropolis, are members of this Lodge.

A ROYAL ARCH CHAPTER was held in February for the members of No. 50 exclusively. The Principals, Comps. Hazlett, Ellis, and Carmichael were inaugurated, and several skilful Master Masons of approved works elevated. The Brethren being on the *qui vive* to be entitled to wear the insignia of the higher grades of the Order previous to the ball in May.

GEORGE JAMES BALDWIN, Esq.—Bro. Neilson has executed a half length portrait of this gentleman, dressed in full Masonic regalia, and having a richly passamented Past Master’s collar round his neck. The resemblance is true, and possesses that peculiar expression of countenance which characterises the original. We have heard that this picture is intended for No. 50, to whose members it would prove an acceptable present, and a becoming ornament to their Lodge room.

TYNAN LODGE, No. 601, ARMAGHSHIRE.—Surgeon Edward Lochrane, Master Mason of this Lodge, towards which he has ever been anxious to perform his part with faultless intentions and propriety, has favoured us with the following *acrostic* and *rebus* :—

From ages far remote my name
Resounded on the wings of fame,
Each brilliant star of mortal birth,
Each good and virtuous son of earth,
My glorious and refulgent light
Adored, and always sought aright,
Such hallowed, mystic science found
On every land, the world around,
Not only praise, but love exprest,
Resounding—may the Craft be blest,
Yes, read my *next*, ’twill tell the rest.

To find thy name—first set down what the slave
Most wishes for—and what the things in air
And ocean most enjoy. The base and brave,
Deprived of being thee, would not compare,
To thee all earthly blessings, and would leave
Enjoyments great and luxurious, to share
With thee contentment on the verdant hills,
And hear the warblers sing along the murmuring rills.

And then, the first and shortest word, exprest
 By children—next a dear relation name.
 And now two-thirds—a grain will tell the rest.
 And oh! my name with ecstasy proclaim,
 To all the world, of every land and clime,
 And show my power sublime, and origin divine.

FREE-MA-SON-RY.

JOHN BOYCE, Esq., P.M., No. 50, whose merits as a gentleman and a Mason are so well appreciated amongst the Irish Brethren, as to require no eulogium from us, has presented to Bro. Tenison a *unique* square and compass of gold and diamonds, so constructed as to answer for a brooch or Masonic jewel.

ULSTER.—We are enabled to record the fact, that many auxiliaries have been recently added to our ranks in this quarter of Ireland. An opinion appears to prevail amongst the *worthy and disinterested* members of the Craft (more particularly in the counties of Armagh, Monaghan, and Tyrone,) that the formation of Provincial Grand Lodges would be beneficial, at the head of which, of course, should be placed some active, zealous, and capable nobleman, gentleman, or clerical, of

“Unsullied rank, and piety sincere,”

and who, under the wholesome jurisdiction of the Grand Lodge of Ireland, would exercise a *correcting influence, and a strict and searching superintendence.*

KILKENNY, Dec. 27, 1837.—The members of our Kilkenny Masonic Lodge, (642) in full assembly, celebrated the festival of St. John, this day. The Officers Elect were installed in their respective dignities. After transacting business the Lodge adjourned to dinner hour, which was fixed for six o'clock, when the Master, Wardens, and Brethren of whom there was a numerous attendance, sat down.

The W. Master (Br. B. M. Prentice,) presided, and evinced, throughout the evening, much tact and ability in the several duties of the Chair. The usual Masonic toasts were given—among them

“The Queen”—three times three. “His R. H. the Duke of Sussex and Lord Ramsay, Grand Masters of England and Scotland.” “The Grand Master of Ireland—His grace the Duke of Leinster.” “The Past Master.” “Our newly admitted Brethren.” “Our visiting Brethren.” “All indigent and distressed Masons round the globe—speedy relief to them.” “The Female Masonic Orphan School—increase to its funds and decrease to its objects.” “Brother Creighton and the 71st Highland Light Infantry”—three times three. “The memory of Brothers Tresham and Keily”—(drunk in solemn silence.) “Our Treasurer, Br. Aikenhead”—(drunk with great applause.)

The healths of the W. Master, and Senior and Junior Wardens, were proposed, severally drunk with Masonic honours, and received with hearty cheers. These officers respectively returned thanks.

The musical accompaniments to some of the toasts were given with great effect by several of the “Sons of Song” connected with this excellent and respected Lodge. The Masonic toasts were drunk with the accustomed “salutes.”

The interest of the evening was still further heightened by the presentation of a beautiful silver snuff-box to the late Master of the Lodge, Br. W. H. Bracken, (Recorder of this city,) on the part of the Brethren

of 642. The W. Master accompanied the delivery of this valuable and most gratifying tribute of Brotherly affection with a very happy address, in which he dwelt upon the services rendered to the Lodge by the Past Master, and his marked exertions, on every occasion, to promote the spirit of Masonic brotherhood in the body.

The W. Master, after reading the inscription, placed the box in the hands of Br. Bracken.

It would be quite impossible to describe the enthusiasm with which the introductory observations of the W. Master were responded to by the Brethren, and the health of the late Master was drunk with repeated cheers, and full Masonic honours.

The Past Master feelingly acknowledged the distinguished favour conferred upon him by the splendid testimony of friendship and affection with which he had been just presented, and took occasion to enlarge on several topics of high interest to every friend of Masonry, and more pecuniary applicable to the present admirable state and happy prospects of Lodge 642, which he justly characterised as "one of the most respectable and respected of the provincial Masonic Institutions of the United Empire."

Several excellent speeches were delivered by the visiting Brothers, and others. The brethren separated at 12 o'clock precisely, after an evening of unbroken "love, harmony and order," highly delighted with their entertainment, and with cordial wishes for their next happy meeting.

LODGE, 163—PARSONSTOWN.—The Craft congregated for labour, on Thursday, the 11th January, at High Meridian in their Lodge Room, Brother Dooly's Hotel, and dined together on the same evening, at six o'clock, P.M. to celebrate the festival of St. John, which was unavoidably postponed on the 26th ult.

THE GOVERNORS OF THE MASONIC FEMALE ORPHAN ASYLUM FOR THE PROVINCE OF MUNSTER, return their grateful thanks to the Rev. J. N. Lombard, for the readiness with which he undertook, and the zeal with which he advocated the cause of this charity last Sunday, at Christ Church, when the truly liberal contribution of 110*l.* 13*s.* 4*d.* including donations, was made, by a respectable and generous congregation.

"To the Rev. Charles Leslie, the thanks of the governors, are hereby given, for his kindness in offering the use of the church on the occasion.

"THOMAS HEWITT,

"Master of Lodge No. 1.

"M. D. NUGENT, *Sec.*"

Masonic Asylum, Cork, Jan. 12, 1838.

The Masonic body of Cork have proposed a subscription for a testimonial of their respect to the Rev. J. Lombard, the eloquent advocate of the Masonic Orphan Asylum, and the parishioners of St. Nicholas have also presented an address to their late Rector, accompanied with a beautiful pulpit suit.

Mrs. Blackman is elected Matron of the Masonic Orphan Asylum, Cork, in the place of the late Mrs. Wade.

The members of the Carlow Lodge, (No. 116,) held their annual festival on the 27th Dec. The meeting was unusually numerous, notwithstanding the inclemency of the weather; the worshipful Master, Simeon Clarke, in the chair. Press of matter prevents the possibility of our publishing the proceedings.

FOREIGN.

JAMAICA—MONTEGO BAY FRIENDLY LODGE, (No. 539, PROV. No. 7.)

—Pursuant to public advertisement, the inauguration of Officers of the above Lodge, took place at their room, Freemasons' Hall, in this town, on Wednesday, the 3d January, 1838. The Lodge having been summoned for half-past eight o'clock, A.M. the ceremonies of the day commenced by the Worshipful Asher Solomon, in a very impressive manner, and with the usual solemnities, installing the Worshipful George L. Phillips, as Master of the Lodge for the present year; and he immediately proceeded to qualify the following Brethren as his Officers:—Worshipful Michael A. Nunes, Senior Warden; George Delisser, Junior Warden; Rev. Brother Henry G. Lawson, Chaplain; Brother Samah, G. Corinaldi, Treasurer; Brother John Kerr, Secretary; Brother Henry A. Alberga, Senior Deacon; Brother William O. Dunbar, Junior Deacon; Brother Joseph Phillips, Inner Guard; Brother Isaac De Pinna, Tyler.

The usual honours on this imposing ceremony having been paid, and the several Officers having made their acknowledgments on the occasion, the business in this particular degree was concluded, and an Entered Apprentices' Lodge immediately opened. The worshipful Master then gave a suitable preface on the solemnities of the occasion for which they were assembled; after which, the Brethren, to the number of sixty, proceeded in Masonic Order to the Parochial church; the band of the St. James' regiment preceding the procession. To many, this novel display of Masons clad in their rich paraphernalia and jewels of office, was a joyous and enlivening treat; but to none more so than the ladies, many of whom filled the windows of the public buildings and private houses. The pretty smiling faces of the assembled multitude, formed a striking contrast with the studied solemnity of the Craft. On entering the church porch, the line of procession became inverted; the Inner Guard leading, followed by the stewards, who ushered the Master to his seat, each Officer closing in, and forming again a continued line according to the rank: the pews having been previously selected, were regularly occupied by the Brethren. The morning service was impressively read by the Rev. John McIntyre, *M.A.* Rector of the Parish, who handsomely proffered his services on the occasion. Appropriate anthems were chanted by the choir; after which, the Chaplain of the Lodge, taking his text from Hebrews, cap. x. v. 23, 24, and part of the 25th. "Let us hold fast the profession of our faith, without wavering, for he is faithful that promised; and let us consider one another, to provoke unto love and good works, not forsaking the assembling of ourselves together,"—preached an interesting sermon on Charity, replete with elocution, piety, and brotherly feeling, in furtherance of the benevolent object of the assembled Craft, in aid of the "Asylum for aged and decayed Masons," now in progress of erection among the many Philanthropic Institutions in London. The Rev. Gentleman divided his discourse into two parts: first, duly impressing on the congregation the truths of the union of Freemasonry,—the advantages attending the fraternal compact—and the delight derived from a Society based on virtue and benevolence.—Secondly, soliciting the assistance of his hearers in aid of the Asylum, that they might show, notwithstanding the great space between them and the intended building, that they also feelingly possessed the desire to "help their distant aged and

decayed Brethren, by bestowing Charity, the chief of all social virtues." The Rev. Chaplain's eloquent appeal was listened to with profound interest, and as cheerfully responded to, as was evinced by a collection of nearly fifty pounds. At the conclusion of the service, the grand honours were given, and the procession quitted the church and moved on to their Lodge room, in the same precise good order. Thanks were then unanimously voted to the following gentlemen:—To the Rev. John McIntyre, *A.M.* for his ready compliance with the wishes of the Lodge in granting the use of his church for this day's solemnity, and for his own personal services on the occasion; to the Rev. Henry Gibbs Lawson, for his impressive sermon, and the very efficient services rendered in the cause of "our aged and decayed Brethren;" to the Worshipful George McFarquhar Lawson, *P.M.* Colonel of the St. James' regiment, for his fraternal consideration in permitting the band of the regiment to attend on the occasion; to Brother Philip Young, for presiding at the organ, and for the very efficient manner in which he performed the duties assigned him.

On the conclusion of this pleasing duty, the Lodge was duly closed, and the Brethren separated until six o'clock in the evening, when they reassembled with a select, though numerous number of guests, the heads of the various official departments, and several gentlemen of this and the sister parishes, and to the number of 150 sat down to a sumptuous dinner; the Worshipful Master presiding, assisted by his Wardens and Treasurer as Vice-Presidents. After having done ample justice to the entertainment, the cloth was removed, and the following toasts were proposed and duly responded to, the regimental band playing an appropriate tune to each:—

"The Queen, God bless her! and may her reign be long and happy."
—"Our gracious Queen Dowager, and the branches of the Royal Family."
—"Our Illustrious Brother, H. R. H. the Duke of Sussex, Grand Master of British Ancient Free and Accepted Masons, and may the Supreme Architect of the Universe accord to him that rich reward to which his charitable virtues so eminently entitle him."
—"The Governor of the Island, with peace and prosperity to the land we live in."

The Worshipful Master, in a luminous and forcible address, proposed "Success to the Aged and Decayed Masons' Asylum," and feelingly adverted to the necessity of our co-operation and help in the old Masons' cause, which was enthusiastically responded to, the cheering lasting for some minutes. A second collection was here made on behalf of the same Institution, and donations to nearly forty pounds were received, making the combined receipts of the day amount to nearly ninety pounds, the announcement whereof was received with cheers, which afforded much gratification to the Craft.

"The Lord Bishop and Clergy of Jamaica."

The Chaplain returned thanks, and in his eloquent remarks, took occasion briefly to remark, that so far from the Mysteries of the Order militating against the orthodoxy of the church, the sons of Freemasonry—however they may differ in their religious tenets—would ever be found ready and foremost in supporting the established religion of the country in which they were domiciled.

"May Charity, Friendship, and Brotherly love be for ever the distinguishing features of this Lodge."

"His Honour, the Custos and Magistrates local and special of St. James."

His Honour John Manderson returned thanks on behalf of himself and those gentlemen with whom he had the pleasure of being associated.

"The Ladies of this beautiful Island."

The Worshipful William Stamford Grignon, P.M. suitably returned his acknowledgments on behalf of the amiable fair sex.

"The immediate Past Master of the Lodge, the Worshipful Asher Solomon, with thanks for the zeal and ability with which he discharged his duty during the past year."

That Gentleman returned thanks, and concluded by proposing "the health of the Worshipful George L. Phillips, the present Master, and may the Lodge increase in prosperity under his government."

The Worshipful Master very modestly acknowledged the honour done him, and wound up his address, by proposing "the Worshipful Past Master, Barnett Isaacs, and may he long continue his ardent exertions to extend the principles of our valuable Institution, and to promote the prosperity of this Lodge." The eminent services of this gentleman as a Member of the Lodge, his zeal for Masonry, and indefatigable conduct in connexion with the solemnities of this day on behalf of his "aged and decayed Brethren," were particularly adverted to; he having been the promoter and principal instrument in carrying into effect the whole of this day's proceedings. (Long and continued cheers.)

That Gentleman with deep emotion, feelingly acknowledged this mark of the company's favour, and sensibly expatiated on the pleasure he felt in performing so pleasing a duty: he hoped always to conduct himself so as to merit the good opinion and wishes of his Brethren, and the respectable company which he had the honour of addressing.

"The Past Masters of the Lodge, and may health and prosperity attend them."

The Worshipful C. L. Isaacs returned thanks in a concise and efficient manner.

The Worshipful Master then called on the Senior Warden for a toast, who gave—"The Mother of Masons."

The Worshipful Master then called on the Junior Warden, who gave—"Our visiting Past Masters, Brethren, and Friends, who have honoured us with their company."

The Worshipful Thomas Watson, P.M., returned thanks.

The Treasurer, being deputed by the Worshipful Master, rose, and with energy and much talent gave—"The Health of our Reverend Chaplain," concluding his address with an emphatic allusion to the happiness of the parent in being blessed with so talented and virtuous a son.

The Rev. H. G. Lawson rose, and, after immense cheering had subsided, in an eloquent manner expressed his acknowledgments.

"The Custos of Hanover, and may our best wishes attend him."

The Hon. J. V. Purrier returned thanks.

"To all poor and indigent Masons, wheresoever dispersed, and a speedy relief to all their necessities." "The Stewards, with the best thanks of this Meeting for their exertions in furnishing so splendid and sumptuous an Entertainment."

The Worshipful Barnett Isaacs returned thanks on behalf of himself and the other Stewards, with whom he derived much pleasure in being associated.

Several other patriotic and incidental toasts were drunk, occasionally enlivened by songs, chanted in excellent style. The decorations of the

room, the commodious arrangements, and the attention of the Stewards, were deserving of all praise. The day's entertainment, from the impressive, orderly, and correct performance, must be a convincing proof to the minds of this populous community, of the benefits arising from the Masonic Institution, in subduing the passions of men, and teaching them forcibly to bear ever in mind the necessity of relieving the distresses of others, by extending the hand of brotherly love to all.

A meeting conducted with greater decorum has seldom been witnessed, and was impossible to be surpassed; the greatest harmony prevailed; the company did not separate until a late hour, all expressing their delight in the day's proceedings, so worthy of imitation, and which will ever form a bright and lasting era in the annals of the Friendly Lodge, Montego Bay, in Her Majesty's distant colony of Jamaica.

[It is not possible to allow this interesting report from a distant colony to pass without some notice; the spirit of pure philanthropy which led to so happy a result must prove the exemplary incentive to others.—It is indeed cheering to find that whatever distance may separate Brothers, the recollection of the father-land is first and foremost in the heart, and that the worthy aged Mason's home becomes the rallying point in the distance. Our Brother Finnis of Falmouth must accept our best thanks for the spirit he has evinced in aiding in this most praiseworthy cause—we mention him by name the rather, that knowing his zeal and liberality, we also know how serious must have been his disappointment at having been prevented from personally attending upon the occasion. To all who were present, and to Brother Barnett Isaacs in particular, we respectfully offer the grateful thanks of the supporters of the Asylum.—ED.]


GIBRALTAR, Feb. 17.—The 68th regiment, stationed in this garrison, are in an excellent state of working order.

CAPE OF GOOD HOPE.—The Brethren of the two Lodges here have remitted 20*l.* to the Asylum.

INDIA.

TO CORRESPONDENTS.

We subjoin the following as bearing upon some unanswered Masonic correspondence:—

 Persons authorized to receive the undermentioned Letters, are requested to apply for them:—

The Master of the True Brothers Lodge, of Freemasons, Dinapore.

The Master of the Hope Lodge, of Freemasons, Meerut.

The Master of the Lodge of Independence with Philanthropy, of Freemasons, Allahabad.

The Master of the Lodge of Sincere Friendship, of Freemasons, Chunar.

The Master of the St. John's Lodge, of Freemasons, Saugor.

The Master of the Lodge of Sincerity; of Freemasons, Cawnpore and many others.

SAMUEL SMITH AND CO.

Hurkaru Library, July 24, 1837.

BRO. MAJOR MACDONALD.—We have not yet had time to reply fully to his letters, but hope to do so shortly; meantime we must entreat his forbearance, and also his future correspondence. Remember the old Mason!—Letter dated January 2d, just received.

BROTHER DR. TYTLER.—We fear our friend has sent No. 3 by private hand; No. 4 has reached us under date Oct. 13, 1837; No. 2, Sept. 11, 1837; No. 2 includes page 6; and No. 4 commences page 10 of the M.S.

P. M. A. J.—The subscriptions for the Asylum, however small, will be gratefully accepted.

BRO. E.—Yes; the Lodges have both subscribed to the Offering to the Grand Master.

BRO. G.—The petition for a Provincial Ruler, will, we hope, be successful. The appointment of an active and spirited Mason, would speedily re-animate the Brethren.

PETITION TO THE GRAND MASTER.

“To His Royal Highness Prince Augustus Frederick Duke of Sussex, Most Worshipful Grand Master of the United Fraternity of Antient Free and Accepted Masons of England.

“The Petition of the Master, Wardens, and the undermentioned Brethren of the Sussex Lodge, No. 629, working at Neemuch, in the North-West Provinces of Bengal,

“Humbly Sheweth,

“That the Petitioners are located in that part of the British possessions in India forming the jurisdiction of the late government of Agra, and now subordinate to the Lieutenant-Governor of the North-Western Provinces, which territory contains several Warranted Lodges, working under the authority of the United Grand Lodge, and also some which assemble under dispensations, pending the receipt of regular warrants.

“2. That this Lodge, as one of the number alluded to, has long considered the appointment of a District Grand Master for these Provinces a desideratum, as an authorized head, to whom all subjects of Masonic complaint or irregularity respecting Lodges, or individual Masons, could be referred and speedily determined.

“3. That it is of opinion the establishment of a District Grand Lodge for the North-Western Provinces, would add greater dignity to the Craft in this part of India, afford incalculable advantages to the several Lodges within its jurisdiction, and at the same time relieve the United Grand Lodge from attention to details of minor importance, which at present must of necessity be submitted to it from this distant quarter of the globe.

“4. That deeply impressed with the great importance of the measure, and of the benefit to the Craft, which would result from it, the undersigned earnestly entreat their Most Worshipful Grand Master to nominate a District Grand Master for the North-Western Provinces of India; and that considering the great distances at which Lodges are separated from each other, it would give greater efficiency to the measure suggested, if the District Grand Master, in addition to his authorized Deputy, be empowered, as occasion shall require, to appoint Special Deputies for the remote Provinces; and further that, with regard to the liability to removal, to which every official person, either civil or military, is subject in this country, it be incumbent on the District Grand Master, his Deputies, and all District Grand Officers, to vacate their offices on quitting the Province in which they can no longer act with benefit; but to retain, on account of their services, the honours of the past ranks.

“5. That they also beg with submission to suggest, that with a view to obviate the evil which would arise from the District Grand Lodge ceasing to exist, during a reference to England, the District Grand

Master be authorized, on permanently quitting the Province, to nominate a successor, until the pleasure of the Most Worshipful Grand Master be known; and in the event of his death, his Deputy be empowered to exercise the functions of the office until a successor be appointed by the Most Worshipful Grand Master.

“ Finally—That the Petitioners respectfully submit, that advantage would result from limiting the number of Officers required to carry on the duties of a District Grand Lodge in this country, and that such rules, either in modification of, or in addition to the Constitutions, as the circumstances of the Provincial Grand Lodges in India may seem to require, may be enacted.

“ And your Petitioners, as in duty bound, shall ever pray.

“ Signed by the W.M. and all the Brethren of the Sussex Lodge, No. 629, and also by several Brothers at Neemuch.”

“ Neemuch, 11th August, 1837.”

The deep anxiety which pervades the working Masons in the East, the wishes they entertain that the Craft should be now roused from the apathetic indifference in which it has for so many years been permitted to slumber away, from causes not necessary to explain, leads us to enter fully into their earnest hopes; for the time has now arrived when the infusion of fresh vigour, the accession of much talent and great respectability, give an earnest that the immediate appointment of a Provincial or District Grand Master will be productive of the happiest effects. We observe in the petition from Neemuch, that no names are mentioned in reference to granting of its prayer. This, on the part of the petitioners, is perfectly correct; nor shall we take upon ourselves to supply such deficiency. It is, however, only due to the petitioners to bring into prominent notice the names of three eminent Masons of high station, in order to show that there is no want of evidence that the appointment may be safely conferred upon Brethren of talent and merit, and either of whom would cheerfully accept and honourably discharge the duties of the office. We allude to Colonel Alexander Lindsay, C.B., of the Bengal Artillery, Mayor Henderson, and to Alexander John Colvin, Esq., senior judge at Allahabad. The line of boundary between the north western provinces and those of Bengal, and all the stations to the west of Ghazeepoor, Gorrukpoor, and Mizzapoor, forms a most extensive range for the exercise of Masonic advancement. We sincerely hope the prayer of our Brethren may be granted, and that we may be shortly called upon to record their activity, both in labour and profit.

The dauntless Major Macdonald, is, we are happy to learn, in good health, and untiring in his Masonic duties. To him a journey of two hundred miles is looked upon as a pastime; he is ever on the alert, and surprises even the most zealous. There is scarcely a Lodge in India that does not most thankfully acknowledge the services derived from his instruction.

MADRAS, *Sept. 15.*—A requisition or memorial has been forwarded to England, requesting that Bro. Eneas M'Donnell may be appointed D.P.G.M. for the Coast of Coromandel.

REVIEW OF LITERATURE.

History of the Trinity Guild, at Sleaford. By the Rev. G. Oliver, D.D., M.A.S.E., &c. &c. Edward Bell Drury, Lincoln.—Our excellent Brother, on whose Masonic virtues and attainments we need not here descant, so aptly and concisely declares his views with reference to the work before us, that we cannot do better than place them before the reader in his own words:—

“ I despair of seeing the antiquities of Lincolnshire become the subject of deliberate investigation in a copious historical work ; for it would demand a greater extent of patronage than, I am afraid, the county would be willing to produce ; and, therefore, I have endeavoured to place on record, in the present form, a portion of the antiquities and traditions which abound in the north and east parts of Kesteven, as adjuncts to such a history, should we ever have the good fortune to witness its completion ; and I embrace this method of announcing, for the information of any future antiquary, who may be desirous of investigating the works of our remote forefathers within the county (now rapidly passing away,) that I have made copious collections towards illustrating the Wapentakes of Yarborough, Bradley, Haverstowe, and Welscloft, in Lindsey ; Langoe, Flaxwell, and Aswardhurn, in the parts of Kesteven ; and almost the entire division of Holland.”

The modesty of the reverend author, in proposing that the matured fruits of his deep research and antiquarian lore, should form a mere adjunct to the after labours of others, is another striking proof of the humble position with which real merit is satisfied. That it ought to form an imperishable nucleus, around which succeeding writers might deferentially place their contributions, whoever reads will declare with us—that it may so fructify we most earnestly hope. Lincolnshire will minister to her own degradation, if this challenge to the wealthy so to apply their superfluous means, and to the learned so to devote their leisure, be not responded to amply and without loss of time. To us it has ever appeared most unaccountable, that some general plan has not been fostered or promoted by the Government, to publish in one common form, at the common cost, the antiquities, traditions, and local histories of the entire kingdom. The thousands uselessly squandered by the Record Commission would, in a work like this, have been most advantageously applied. Some such zealous antiquary as Dr. Oliver might be doubtless found, in every county, to lend the requisite aid. Funds should never be wanting for such a desirable purpose.

The little volume now issued, contains as much information as the usual practice of our modern writers would have diffused over ten times the surface ; and, what is of equal import, thoroughly and succinctly disposes of the entire subject.

Colloquies. Imaginary Conversations between a Phrenologist and the Shade of Dugald Stewart. By J. Slade, M.D., F.G.S., M.P.S.L. Parbury, Leadenhall Street.—The author proposes that this volume, if fairly encouraged, shall be followed by a second ; and so well has he laboured for this advantage, that such a result will not thoroughly satisfy his deserts. Assuming that the forthcoming will be equally erudite, imaginative, and at the same time argumentative as the present, we set down more than a second edition to his credit. To every disciple, and to every opponent of phrenology, we recommend a patient perusal, satisfied that their thanks to us must follow.

Men of Character. By Douglas Jerrold. 3 Vols. Colburn.—Brother Douglas Jerrold!—in a language thou knowest and likest, “we greet thee well,” with the (Masonic number of) three volumes, emblematic of something, *not all*, that is in thee. In thy manifold presentments of Brother, bard, and dramatist, we have long known and admired thee, and admitted to thy personal acquaintance in and out of the Craft, hail thee in thy new capacity with renewed pleasure.

Thus far our own hailing sign—now comes the sterner duty of the critic. Thou knowest that dictum which has been so long stereotyped on the cover of the blue and yellow Edinburgh—“*Judex damnatur cum nocens absolvitur*”—on that we mean to act, omitting altogether but as a faint reminiscence, the claims of brotherhood—well then—

We have our favourites among the stories, the principal of which are Jack Runnymede and John Applejohn.

All the writings of Mr. Jerrold have this advantage over the mass of novels and works of fiction of the day, that in addition to a keen perception of their style of character, and the shades which are required to complete it, they are highly moral lessons in the conduct of life, while beneath his sarcastic pen, runs an under-current of deep and thoughtful ability. For often, when he seems to sneer, he does so from the promptings of a mind desirous for the improvement of its species; it may be said of him that his satire “*circum præcordia ludit*,” and if it stings it is not without a consolatory balm.

Mr. Jerrold here makes his first way among the fictionists of the day, and by this work alone has entitled himself to a high place among them. His style of writing is, no doubt, known to the majority of our readers, from the articles which have appeared in this Review and in other contemporary periodicals; a few of the stories thus collected together have appeared in Blackwood and the New Monthly; but the greater part (and let us add the better) make their first appearance in their present shape. A simple incident may from circumstance give rise to the loftiest conceptions, and from one of the simplest occurring to the author, the public are indebted to the “character of John Applejohn.”

Memoirs of Joseph Grimaldi. 3 Vols. Bentley.—Boz, in so many respects the inimitable Boz, has undertaken a fearful task in editing these memoirs; we do not hesitate to say that he has failed in giving to us, the contemporaries of Joe, that which we expected. Alas! how could he—Boz and Joe never met; had they been acquainted they would have been worthy of each other. Grimaldi was, it is true, a clown, by profession; but he was a gentleman in private; we knew him well, and could many “a tale unfold.” In the volumes before us, we have too much of the “ills to which flesh is heir to;” with too little of the frolic, humour, and raciness which was expected, and which could have embellished the memoirs of our departed friend.

Private Correspondence of Sarah Duchess of Marlborough. In 2 vols. Henry Colburn, London.—To those who are fond of peeping behind the scenes, albeit the play may have been of bye-gone years, and the actors now no more, this pleasant, gossiping, and withal amply particular work, will be most welcome. Many a dry and musty record must have been pored over, before this living essence, this emanation of many minds, could have been extracted from that which pertained to the physically dead; and the anonymous author has accomplished

what we receive, undoubtingly, as a fair illustration of the opinions, motives, and actions of the great and the little, out of which were composed the court of Queen Anne.

Parbury's Oriental Herald. Parbury & Co. Leadenhall-street.—The importance, increasing in rapid ratio, of our eastern possessions, has long called for additions to our periodical literature, to which those might turn who desire more accurate, detailed, and frequent information, respecting events that are passing there. This deficiency "*Parbury's Oriental Herald*," promises, and has thus far provided, in a cheap and useful form, by a publication that issues twice a month. Varied, intelligent, and serviceable, it cannot fail of being successful.

The History of Taunton. Originally written by the late Joshua Toulmin, D.D., brought down to the present time by James Savage. Poole, and Savage, Taunton; and Baldwin and Craddock, London. Mr. Savage has here continued the standard history of Taunton, by the addition of the most remarkable events that have occurred there within thirty years of the date of publication. We could wish to see this interesting record completed; so that the title might strictly apply to 1838. The author deserves every encouragement.

Waldenberg. A Poem in Six Cantos, by M. E. M. J. Greeves.—As the production of a youthful aspirant, a young lady scarcely 14 years of age, this poem will be read with favour; the talent it displays will ensure for her a higher testimonial, she will win approbation: some poets of the day will, if we mistake not, find in her a rival worthy of their muses.

The Confessions of an Elderly Lady. By the Countess of Blessington. Longman & Co.—In this volume, her ladyship has even exceeded her "*Confessions of an Elderly Gentleman*." There is in it such a sweetness and delicacy, as to charm the reader; and the interest advances by such a moral force, as to lead us to doubt the fiction of her beautifully told story. In the more serious passages, the female heart may be said to be under the inspection of a stern moral philosopher, but that the lighter sketches relieve the effect with equal promptitude and delicacy.

The Musical World.—This pretty little weekly visitor continues its welcome calls, after culling all that is pungent or agreeable from the world of music. Who is there that would be excluded from its harmonious range? Who is there to whom the Opera, the Theatres, and their artistes should be as sealed letters? Or to whom song can be unseasonable, or melody unseemly? If such there be, let him specially avoid "*the Musical World*," or he will become a proselyte, *per force*, of numbers, notes, and all that is musically notable.

Holmes on Consumption, &c. Holdsworth. — As a treatise written expressly for the popular world, Mr. Holmes has, we think, succeeded in directing attention to his subject; the testimonials in favour of his practise appear to be disinterested, and being himself a general practitioner of many years standing, some reliance may be placed upon his statements.

Eccles on Ulcers, &c. E. Wilson.—This is but a third edition of a well-written brochure we formerly noticed; it is, however, improved in the style, and contains some appended observations on scrofulous affections.

TO CORRESPONDENTS.

☞ If the "Master Mason" and "a Subscriber" will interest themselves respectively with the Grand Secretaries of the Grand Lodges of Scotland and Ireland, that we may receive the printed circulars without intermission, we should be much obliged.

IRELAND

HONESTAS—P. M.—A TEMPLAR—VERITAS—A TRUE FRIEND TO MASONRY—Q IN THE CORNER—are all very urgent in their enquiries as to the reason why the election of Bro. Hercules Ellis to the office of P.G. M. Co. Monagan, still remains *sub judice*. From what we have seen and heard of Bro. Ellis, we are at a loss to know why the honour is not permanently conferred; it would be a popular act, and would be hailed with great satisfaction by the Co. Monagan Lodges.

BRO. OGLE—Thanks for his considerate kindness.

MAT O' THE MINT.—Yes, when we *die*; but at present the Asylum keeps us in spirits.

BRO. FOWLER.—Dr. Crucefix requests to know if his subscription to the Girls' School is in arrears.

BRO. TENISON.—We request you to peruse some observations at the commencement of the Irish department, and, if possible, to discover the objectionable passages. It is true our correspondents on this subject are anonymous, and therefore not deserving our attention; yet we will, if in our power, endeavour to please even them.

SCOTLAND.

BRO. SHIRRLS.—Intelligence is always welcome.

BRO. DEUCHAR.—We have with pleasure attended to the request.

PILGRIM.—All the communications have come to us. Our own delay has allowed our esteemed friend to be in good time.

BRO. CHALMERS.—The request has been cheerfully attended to.

BRO. GILFILLAN.—We have been anxiously awaiting the promised aid.

ANGLO-SCOTUS.—If we have not acknowledged the kindest services, we are deeply sensible of their value. Will our friend report from Dr. Crucefix his desire to subscribe one guinea annually to the Scottish Masons' Girls' School? Mr. Sutherland will pay it.

GENERAL.

M.M. (Jamaica).—The new or revised Book of Constitutions is *in statu quo*.

AMERICANUS.—Yes; we have seen a prospectus of a "History of Freemasonry," about to be published in New York, by J. T. B.

BRO. TYTLER.—We greet thee well, worthy Brother. See India Correspondence.

BRO. SLADE.—Will greatly oblige us by returning proofs to the printer.

BRO. THOMAS (525).—The particulars furnished will hereafter appear as "Lodge Annals."

E. R. M.—Masonic Thoughts in our next.

BRO. PRICE.—We have to thank our friend for his kind attention.

BRO. TORRE.—Thebes in our next.

BRO. ASTOR.—It is pleasant to be understood.

BRO. J. F. SMITH.—Several communications came too late. Many enquiries are made for his articles.

BRO. BAUMER.—The obliging communication appears in the present number.

BRO. PHIPPS.—And many others, should address all letters and papers to the *Editor*, to the care of the publishers.

BRO. MANSEL.—We are ready to co-operate in aiding the case.

COMMON SENSE.—We have read the two letters in the paper alluded to, and have nothing to state in regard to them, but our belief that they have proved as profitless to the writers as they are pointless in their venom. Bad men writhe under the infliction of punishment, which it is clear has been sufficiently severe that the "brand" cannot be concealed. The signature to the letter is a misnomer, for the writer cannot attempt the simplest examination. The second signature is a sad attempt to veil, under a tirade of falsehood, a desire to injure what the witless writer has not the remotest hope of attaining, until he shall have renounced his evil ways. Verily, the railers against Freemasonry are bold men; but, as antagonists, are beneath the notice of "Common Sense."

A WIDOW.—MRS. HARRISON—A LADY—in our next.

A WIDOW.—If a Mason die before he has been raised to the third degree, we are of opinion that his widow is entitled to the "favourable consideration" of the Board of Benevolence, (unless, indeed, the Brother, when living, had neglected to attend his Lodge). We come to this conclusion very readily, inasmuch as our Institution is essentially charitable; next, because "Death," and not the "Mason," intercepted the fulfilment of the law. Further, it is the Mason's duty to put the most charitable construction upon the case.

J. B. G.—The puzzle is going the round; if guessed, we shall make honourable mention.

C. C.—The paper did not start. The "New Bell's Messenger" is, we believe, the only one that professes to notice Masonic matters; it has, however, lately been egregiously hoaxed.

BRO. JOE MILLER.—The story of the Dean and the Magician was not stolen from your ancestor's album, but translated from the *Feuilliton* of "Le Commerce," (Paris journal) of August last, where it purported to be by a Spanish Romancer of considerable reputation.

A WARNING FROM THE SPIRIT OF PETER GILKES.—"Rest, perturbed spirit." Few respect thy memory equal to ourselves.

ANTI-HUMBUG.—We are almost ashamed of the name which our polite and classical correspondent has assumed, and consciously believe he is by this time equally ashamed of himself. The "point or points" are neither quaint or striking;—"God save the mark," "Odd Fellowship," "Leather and prunella," &c. &c. &c. Our correspondent preserves a spice of

prudence; for while he pretty freely belabours others by name, he carefully withholds his own; notwithstanding his long standing in the Craft, could be set down "in the twinkling of a bed-post."

SURPRISE.—There was equally a want of decision and tact. The vote should have been opposed. Silence gives consent; *Remember the charge.* The other party has always managed to appear in the right. An amendment for a "Bronze Medal" would have created some fun, and it really would have proved quite as much gratitude.—*Ohe jam satis.*

A GRAND STEWARD.—See Art. 7, p. 44.

Bro. LANE.—Thanks for untiring kindness.

REPORTER.—3, 324.—The references are reserved for "the Annals."

P.M.—We do not enter into the views. The parties having retired from the direction does not alter the case. We refer P. M. to our observations in page 227, 1837. Circumstances have rendered the present moment inopportune. This second circular is not, in our opinion, so clear as the former. The third project is altogether an assumption, against which the thinking Masons are self-warned.

Bro. GEO. AARONS.—We have inadvertently mislaid the "Errata," and have discovered this too late. Bro. A. will be kind enough to repeat the corrections. We hope shortly to greet him well at his change of residence, No. 1, Newcastle-street, Strand.

Bro. W. HENSEE.—Old acquaintance, all hail! Keep your promise and we shall more than respect you. Support Masonry; and, as you have the opportunity, insert all articles, and send us up "marked papers" and letters. Remember "White Surrey." Brother Jerrold is at our elbow.

Bro. T. BRUTON.—Thanks, good friend.

Bro. J. SHARP, jun.—We hope to deserve future correspondence.

Bro. PAUL PAY, jun.—The advices from "Little Pedlington" may amuse some; but wanting point as well as Masonic character, we decline to insert them; yet there is some fun in the article.

W. D. MOORE.—We look with pleasure to the future interview, and to past kindness with gratitude.

Bro. STARLING.—We hope the next report will be on a happier subject.

Bro. HOPE.—(Mar. 24.)—Good friend. After all, too late.

Bro. LYNCH.—Is also too late for a general notice; we have, however, done our best with the subject elsewhere.

ARCH MATTERS.

Z.—The notice of motion will probably be given next time. There is no fear of forestalling.

S.S.S.—All goes on well. Matters will soon mend. The present parties are the best to bring about a crisis if they are let alone; the more so because they are innocent of their own intentions.

P. H.—But for the signature we should have set down the complaint to the account of the waiters. What matters it to us that the decanters are drained? It merely shows the wine is good enough to detain the guests from their public duty.

DISCIPLINE AND PRACTICE.

SUBSCRIBING W.M.—We cannot find room to insert the by-laws of Lodges; and those of 324 do not apply to Provincial Grand Stewards, who, it is considered, are not entitled to wear the red apron in Grand Lodge, such badge being confined to Present and Past Grand Stewards. See Art. 9, p. 44.

A Master cannot appoint a Deputy (the Royal Lodges excepted). Absence, and, indeed, all circumstances, are provided for. See Art. 7, p. 79.

W.M.P.M. (Norwich).—Yes; the Board of General Purposes has the power. (See Art. 5, p. 47.)


TEMPLARS, &c.

A TEMPLAR.—The words are, *Vive Dieu—Saint Amour—Pro Deo et Patria.*

K.T.—The Chapter of Observance as yet have taken no step in the matter of conference.

A PROVINCIAL K.T.—We decline to enter at present into a public explanation; but with much pleasure will reply in private to all the points in question, as "private and confidential."

ASYLUM.

 It is expected that a Sermon will shortly be preached on behalf of this Institution.

Bro. JOHNSON, and our Western Friends, are requested to be under no apprehension relative to the misinformation in a public print. The resolution of the Grand Lodge was unanimously confirmed.

Bro. BARNETT ISAACS (Montego Bay), and **Bro. R. FINNIS** (Falmouth).—We are deeply indebted for the marked attention, and still more for the exertions so successfully made in favour of the Asylum.

Bro. CLERKE BURTON (Cape of Good Hope).—The communication appears in the present number; besides which, we are directed to acknowledge the liberal contribution of the Lodges in South Africa, in aid of the Asylum funds.

Bro. GEO. OLIVER, D.D.—Our debt becomes large; but a draft on the gratitude of the Committee is our best mode of payment.

K. (Towcester).—The Treasurer will pay attention, and give every information.

AUTOGRAPH (19th Feb.).—Is a frolicsome tea-totaller. The list is sufficiently curious to warrant a sovereign-fee of inspection. As the late respected Jonathan Wild would phrase it, "this smacks of the highwayman;" but what of that? he had an object in view; and so have we, with a reservation, which is, to get money by all fair means.

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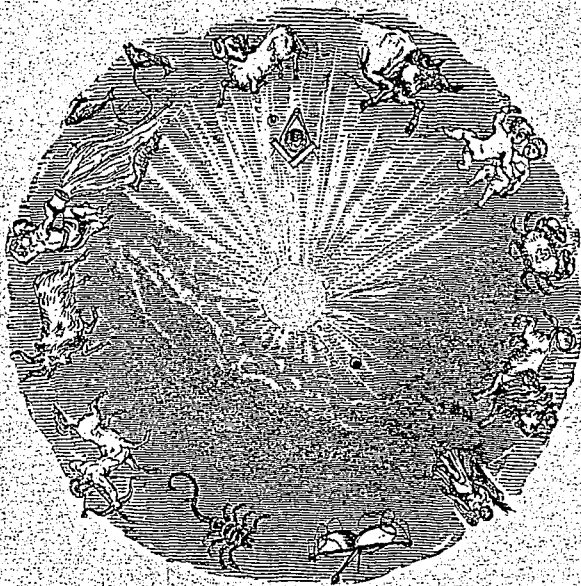
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THE
FREEMASONS'
QUARTERLY REVIEW.

No. XVII.—MARCH 31, 1838.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-RROW;
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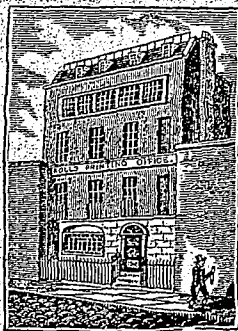
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IN ENGLAND, SCOTLAND, and IRELAND—the EAST and WEST INDIES—in short, wherever Freemasonry exists, this REVIEW, the ENGLISH organ of the Craft, is wending its useful way. And though its conductors feel an honest pride in such varied and extended support, they anticipate, with still greater gratification, the time when a Masonic Review may appear in each of the Sister Kingdoms.

As a review of literature, the FREEMASONS' QUARTERLY REVIEW, being untainted by political servility, and unrestricted by any speculation, is pledged to an honest, candid, and undeviating course—the man of genius will not, therefore, despise, as a medium of criticism, that which shall prove to be the medium of truth. It is requested that all books intended for review, may be sent as early as possible after publication.

The first impressions of the early numbers of this REVIEW having proved inadequate to the demand, the conductors respectfully announce that Nos. I., II., III., IV., have been reprinted, and other numbers must speedily re-appear.

Abstaining from any further remark, save briefly to state that the profits of this Periodical are (with but little exception) to be devoted to the charitable objects of the Order, the conductors respectfully solicit the patronage of the advertising public.

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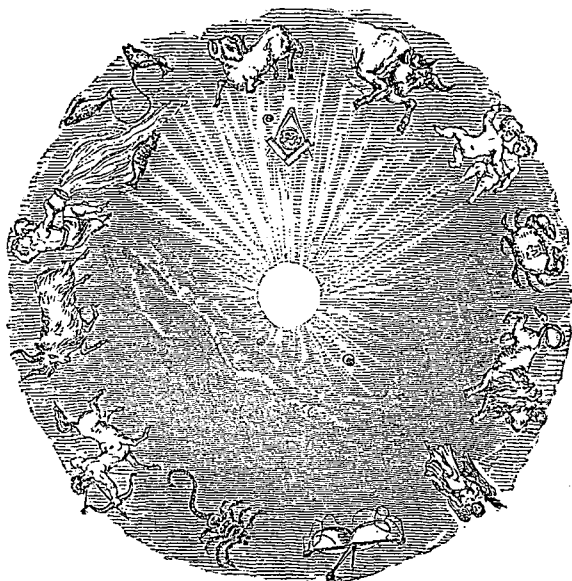
[All Communications to be addressed to the Editor, post paid, to 23, Paternoster-Row; 16, Princes-street, Soho; or 20, Thavies Inn, Holborn.]

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FREEMASONS'
QUARTERLY ADVERTISER.



No. XVII.

MARCH 31, 1838.

FREEMASONRY.

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,
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" Duncan Dunbar 4	" Joseph Colling 66
" John Mitchell, Jun. 6	" James Walton 72
" John Lee Stevens 8	" John Waller 108
" Thomas Cotterell 14	" Thomas Brown 116
" Charles Willis 21	" Charles Ward 233
" Charles Moreing 23	" Kenyon S. Parker 324
" James Alexander Douglass 32	

TICKETS 15s. each. Dinner on Table at Five o'clock.

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ROYAL ARCH MASONRY.

TO COMPANIONS OF THE ROYAL ARCH.

THE Companions of the Mount Sinai Chapter, respectfully give notice, that they intend opening a Chapter of Promulgation, at which Lectures, by Companion George Aarons, will be delivered. The first meeting will be in the fourth Monday in April, at the Gun Tavern, Pimlico.

Those who are acquainted with the work, will readily understand how quickly the ceremonies can be acquired.

The Lectures will be familiarized with the system adopted in Craft Masonry, so that it will only require a regular attendance.

Companion Aarons intends to demonstrate at the conclusion, how certain points should be explained, which, without deviating from the Land-Marks, will tend to facilitate memory, and ensure his audience both profit and pleasure.

FREEMASONRY.

JUBILEE FESTIVAL.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A Quarterly General Court of this Charity will be held at the School House in Westminster Road, on Thursday, April 12th, 1838, at Twelve o'clock precisely, when the Ballot for the Election of Children will take place.

WM. FLETCHER HOPE, Sec.

* * The JUBILEE FESTIVAL will be held at Freemasons' Hall, on the 16th of May next. His R. H. the DUKE OF SUSSEX, M. W. G. M. in the Chair.

STEWARDS ALREADY ANNOUNCED.

Br. B. Bond Cabbell, P.J.G.W.		Br. Brooks	No. 72
" Rev. John Vane, G. Chap.		" Gibson	72
" J. Hayward, P.G.D.		" Leeson	76
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Since which other names have been received but not reported.

FREEMASONRY.

LODGE OF PEACE AND HARMONY, No. 72.

A BANQUET to celebrate the Centenary of this Lodge, will take place at the London Tavern, Bishopgate-street, on Thursday, the 3d day of May next.

Tickets One Guinea each,

To be had of Bro. Parry, W. M. 35, St. Swithin's-lane, King William-street; of the Secretary, Bro. Watson, No. 82, Aldgate; and at the London Tavern, Biahopgate-street.

Brethren to appear in full Masonic Costume.

FREEMASONRY.

ROYAL MASONIC INSTITUTION,

For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS of this Institution, will be held at Freemason's Hall, on Monday, the 9th of April, 1838.

The Chair will be taken at Seven o'clock in the Evening precisely.

The following Notices of Motions were given at the last General Meeting:—"That so much of the Rule XIX. which states, 'that no person be permitted to vote by proxy at any Election, except Ladies, Noblemen, Members of Parliament, Life-Governors, Masters of Country Lodges, and Subscribers not residing within the Bills of Mortality,' be rescinded. And that for the future, the following "additions be made to the Rules of the Institution:—

"All persons paying a Donation or Subscription of one Guinea to the Charity, shall be entitled to vote either personally or by proxy, for the current year in which such Donation or Subscription shall have been paid at the elections of Children."

"That Life-Subscribers be entitled to vote either personally or by proxy at the elections of Children."

"That Life-Governors be allowed two votes either personally or by proxy, at the elections of Children."

"That gentlemen serving the office of Steward at the Anniversary Festival, and presenting upon that occasion a Donation of Ten Guineas, shall be allowed an extra vote at the elections of Children."

By Order,

AUGUSTUS U. THISELTON, Sec.

37, Goodge-street, Middlesex Hospital.

FREEMASONRY.

ASYLUM FOR AGED AND DECAYED FREEMASONS.

GRAND LODGE, Dec. 6.—Resolved unanimously,—"That the Grand Lodge recommend the contemplated Asylum for the Worthy Aged and Decayed Freemason to the favourable consideration of the Craft."

Jan. 7.—The above resolution was unanimously confirmed.

The Sub-Committee meet regularly on the Second Wednesday in each Month, at Seven o'clock precisely, at Radley's Hotel, Bridge Street, Blackfriars.

The support of the Fraternity is most earnestly solicited in aid of this institution, the object of which, it is believed, is too impressively felt to require any lengthened appeal.

Subscriptions will be thankfully received by the Treasurer, Secretaries, and Collector; also by the Bankers, Messrs. Prescott, Grote, and Co., 62, Threadneedle Street.

The Brethren who have not sent in their Books on the Spencerean Collection, are earnestly requested to forward them with all convenient speed to the Treasurer, with the Amount collected, as a Return will be published in a short time.

* * The FESTIVAL in aid of the Funds of this Institution is fixed for the 20th of June, and Stewards from the following Lodges are already announced.

Grand Stewards',	Grand Master's,	Fidelity,	Royal York,
British,	Westminster,	Tuscan,	Emulation,
Neptune,	Corner Stone,	Concord,	Old Dundee,
Robert Burns,	Constitutional,	Felicity,	Regularity,
St. John's,	St. Michael's,	St. James Union,	Union,
Old Union,	Unions,	Temple,	Burlington,
Bank of England,	Lion and Lamb,	Sincerity & Unanimity,	Lebanon,
Strong Man	Unity,	Peace and Harmony,	St. Paul's,
Ionic,	Encampment (No. 20)		

(The list, as yet, incomplete.)

ROYAL ARCH MASONRY.

THE Principals and Companions of the Mount Sion Chapter, No. 169, respectfully announce, that they have established a Chapter of Promulgation of the Ceremonies, to commence on the first Wednesday in April, and that they intend to work the Lecture on the first Wednesday in May, at the George and Vulture, Cornhill, at Seven o'clock in the evening.

Companions are requested to appear in proper Masonic Costume, and must be duly vouched for by a known companion of the Order.

FREEMASONRY.

IONIC LODGE OF INSTRUCTION,

George and Vulture Tavern, Cornhill.

THE ANNIVERSARY of this Lodge, will take place on Monday the 9th of April.

Dinner on the Table at Six o'clock *precisely*.—Tickets 12s. 6d. each.

The Lodge changes its meeting after the Anniversary, from Seven to Eight o'clock.

FREEMASONRY.

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March 31, 1838.

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Superfine coloured Cloth Dress Coats from	2	10	0	to	3	0	0
Ditto, for the finest Saxony, Black or Blue					3	7	0
Frock Coat, faced with silk, and velvet collar	2	15	0	to	3	18	0
Various excellent and new materials for Trowsers	0	18	0	to	1	8	0
The largest stock of any house in the trade, of the most fashionable Waistcoats	0	10	0	to	1	8	0

Young Gentleman's Suits, Servants' Liveries, &c. made on the shortest notice, and upon such terms as will ensure future favours.

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MERLIN CHAIRS to recline on his patent principle, with foot-board and leg-rester.

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MERLIN CHAIRS for in-door or out-door use, very complete, on springs, dispensing with the necessity of having two chairs. Persons having the use of their arms can propel themselves without assistance, or be guided by a boy pushing behind the chair.

BATH and BRIGHTON CHAIRS in great variety, made to recline so as to lie at full length; also made very PORTABLE and COMPACT FOR TRAVELLING.

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MESSRS. MUNNS and Co. (late Miles) respectfully invite public attention to the largest Stock in London, of Parlour, Drawing-room, and Bed-chamber Furniture, consisting of every variety in Tables and Chairs, which, for elegance, ease, and durability, cannot be exceeded. Looking-glasses in every size, costly in appearance, but economical in price; Console and Pier Tables of the most fashionable construction; Wardrobes, replete with every convenience; Bookcases *en suite*, for the most extensive library, or adapted to the retirement of the study; and, lastly, the Boudoir of the most fashionable Lady can be arranged with the most scrupulous attention to elegance and economy. Their Stock of Carpets, Chintzes, Merinos, Damasks, and Silk Furnitures, comprises every novelty that has been produced, and will be offered at such prices that cannot fail to astonish purchasers.

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THIS celebrated construction (the most accurate on which a Watch can be made) is now offered with the latest improvements, *i. e.* the detached escapement, jewelled in four holes, capped, hand to mark the seconds, hard enamel dial, and maintaining power to continue going while winding up, at the above price. Vertical Silver Watches, two guineas each. A variety of upwards of a hundred Second-hand Watches, some of them jewelled, all with movements that can be warranted, to be sold for two guineas each.

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UNDER THE ESPECIAL PATRONAGE OF HIS MOST GRACIOUS MAJESTY.
WOODHOUSE'S ETHEREAL ESSENCE OF
JAMAICA GINGER

HAS been patronized in the most flattering manner by His Most Gracious Majesty. It is particularly recommended to all cold, phlegmatic, weak, and nervous constitutions. It is certain in affording instant relief in Cholera Morbus, Spasms, Cramps, Flatulence, Languor, Hysterics, Heart-burn, loss of appetite, sensation of fulness, pain and oppression after meals; also those pains of the stomach and bowels which arise from gouty flatulencies; digestion, however much impaired, is restored to its pristine state, by the use of this Essence for a short time; if taken in tea, coffee, ale, beer, porter, cider, or wine, it corrects their flatulent tendency. This Essence is most earnestly recommended to be kept by all families, particularly at this season of the year, on account of the frequent occurrence of spasms, cholics, pains in the stomach and bowels, occasioned by the sudden changes of weather and partaking of fruit. To say more of its virtues would be superfluous, when 208 of the Faculty have given certificates of its many virtues and superiority over all others in the cases for which it is recommended. All the proprietor asks is a trial, when he has no doubt it will be appreciated. The undersigned are some few of the faculty that the Essence has been submitted to: James Johnson, Physician Extraordinary to His Majesty; Arthur T. Holyrood, Physician to the Marylebone Dispensary; S. Ashwell, Physician Accoucheur to Guy's Hospital; R. Rowley, M.D. Physician to the Aldersgate-street Dispensary; A. Middleton, M.D. Senior Physician to the Leamington General Hospital; Charles Loudon, M.D. Physician to the Leamington Bathing Institution; Jonathan Pereira, F. L. S. Lecturer on Materia Medica; George Pilcher, M. R. C. S. L., Lecturer on Anatomy; Frederic Salmon, 12, Old-Broad-street, Consulting Surgeon to St. John's Hospital; J. H. Curtis, M. R. S. Aurist to His Majesty; C. Millard, Demonstrator of Anatomy at the school in Webb-street.

This Essence is prepared only by DECIUS WOODHOUSE, Operative Chemist, 18, King William street, New London Bridge; and sold by him, wholesale and retail, in bottles 2*s.* 6*d.*, 4*s.* 6*d.*, 10*s.* 6*d.*, and 21*s.* each; and may be had of all Medicine Venders.

UNDER THE PATRONAGE OF HIS LATE MAJESTY, HER ROYAL HIGHNESS THE DUCHESS
OF KENT AND THE LORDS OF THE TREASURY.

A FEW WORDS TO THE AFFLICTED.

THE Innumerable Testimonials of Cures of Cataract, Gutta-Serena, Ophthalmia, Inflammations, Nervous Headache, Deafness, and other Diseases to which those Delicate Organs, EYE and EAR, are subjected, are too numerous to advertise, but may be seen at 39, Broad Street, Bloomsbury, London. This Snuff, when taken frequently, Strengthens the Nerves of the Head, removes obstructions from the Lachrymal Sac or Duct, the Membrane of which is indeed a continuation of the Pituitary Expansion within the Nostrils, which the Herbaceous Compound, known as Grimstone's Eye-Snuff, acts on with such salutary effect, as to cause certain relief.

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<p>The Havannah—Isle of Cuba—Don G. Lobé, Consul, &c., &c. Kingston, Jamaica—J. Nethersole and Alexander Roper, King Street. Sydney, A. Horden, Upper King Street. Barbadoes—McCloude. Odessa, Russia—Wagnam and Co. Madras, East Indies—G. Gray.</p>	<p>Bombay—Mr. J. Treacher, Rampert Row. Van Dieman's Land—J. Pritchard. New York—Rushton and Aspinwall, 86, William Street, 110, Broadway, and Astor House. Grand Cairo—Monsul, Pinto and Co. Jersey—Clark. Guernsey—Robinson.</p>
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THE high repute and immense sale of this delicate preparation has induced several would-be tradesmen (who not having an idea of their own) to attempt an imposition by labelling a pot exactly like his, thereby to deceive the public and injure him (having actually applied to his printer for that purpose), well knowing they cannot prepare the Fish, the receipt being an old Family one, and the secret in the curing of the Herring, by which its rancid qualities are destroyed, and it becomes so delicious a relish. It is easily detected by observing his Signature, ALEX. THORNE, on the side, and on the top, proprietor of the celebrated TALLY-HO! SAUCE, for Fish, Game, Steaks, Wild Fowl, and all made Dishes, imparting a zest not otherwise acquired—the most economical now in use; in Bottles, 2s. and 4s. each, warranted in all climates. Wholesale at the Manufactory, Thorne's Oil, Italian, and Foreign Warchouses, 223, High Holborn; also of all wholesale oilmen and druggists; and retail by all respectable oilmen, druggists, and grocers in the Kingdom.

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For the Gravel, pain in the Back and Loins, and all affections in the Urinary Passages. Prepared from the original recipe of the late Mr. Thomas Hill of Hatcheston. The salutary effects of this admirable medicine are too generally known to need any recommendation.—In boxes 1s. 1½d. and 2s. 9d. each.

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AT a time when doubts justly arise respecting the presumed infallibility of certain remedies which have of late been brought before the public, we may venture to invite attention to one Medicine which long experience has sanctioned with the marked and reiterated approval of its benefits. The efficacy of the VEGETABLE SYRUP of DE VELNOS has been proved in multitudes of cases of Scorbutic Affections, and in all their varied modifications, in painful Tumours, Scirrhus Swellings, in Scrofula, in Symptoms of Diseased Liver, and in all complaints arising from depraved humours and contaminated Blood.

The Syrup is prepared by Mrs. Canham, No. 52, Berners-street, Oxford-street, and sold by her and all respectable Medicine Venders in town and country.—See Mrs. Canham's recently published "Familiar Treatise on Scrofula, Scurvy, Consumption, Diarrhoea, Rheumatism, and Diseases of the Blood and Liver. Sold by Ridgway and Sons, Piccadilly, London, and all other booksellers.

BALSAM OF SPERMACETI.

ASTHMA, Shortness of Breath, Weezing, Coughs, Colds, Soreness, Tightness, and Oppression of the Chest, and most Affections of the Chest and Lungs, relieved in ten minutes, by taking one dose of Woodhouse's Balsam of Spermaceti, or Pectoral Cough Drops. Persons doubting the efficacy of this Medicine, may take a dose in the Proprietor's shop before they purchase. The Proprietor earnestly recommends a trial of these Drops to persons afflicted with the above complaints, but he does not introduce them as being an infallible cure (as many do), but is warranted in asserting their efficacy, from the extensive relief afforded in numerous cases of the above description. Constitutional Coughs, of three, four, and more years' standing, have been cured in the course of a week, by the use of these Drops. In the Hooping and Chin Coughs it will be found equally valuable: the virtues of Spermaceti having been known for centuries back, it will be needless to make a comment upon a Balsam obtained from so valuable an article. Two teaspoonfuls of the Balsam is equal to one ounce of Spermaceti. It will at all times relieve the most violent Consumptive Cough.

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ESSENCE OF CAMOMILE AND GINGER.

This Preparation is a compound of two of the most valuable medicines in the vegetable kingdom. It combines the stomachic properties of the Ginger with the aromatic and bitter qualities of the Camomile Flowers. The Proprietor earnestly recommends this Essence to all those suffering as hereafter mentioned; all he asks is a fair trial, for he can assert, with the greatest confidence, that he never knew of its failure in any of the cases it is recommended for, excepting where it has been neglected to be properly persevered in, for indigestion, sensation of fulness, pain and oppression after meals, loss of appetite, whether arising from excess or want of tone and energy of the digestive organs; also for rheumatism, gout, spasms, cramps, hysterics, flatulence, in immoderate perspiration, nervous hypochondriacal and bilious affections, heartburn, languor, general debility, or a delicate state of health, whether the result of long illness, or constitutional weakness; it is certain in affording instant relief in the most violent sick headache. Forty drops of this Essence are equal to half a pint of Camomile tea.

These Preparations are prepared only by **DECMUS WOODHOUSE**, Operative Chemist Extraordinary to his Majesty, 18, King William Street, New London Bridge, and sold by him wholesale and retail; and to be had of all Medicine Venders in town and country. Country venders may be supplied through their own agents.

Sold in bottles at 2s. 9d., 4s. 6d., 10s. 6d., and 12s. each.—N.B. Be sure to ask for Woodhouse's.

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MR. WRAY, of Holborn Hill, the Proprietor of the **ALTERATIVE-TONIC POWDERS**, having observed constant disappointment attending the exhibition of the Pharmaceutical and other preparations of Sarsaparilla, induced him to set on foot, with the assistance of the ablest experimental chemists, an analysis of its properties; the result of which proves that true Sarsaparilla, carefully selected and separated from all impurities, is in substance most effectual, and that the various preparations under the denominations of decoctions, extracts, essences, syrups, &c., hitherto used, can never be depended upon for producing any real or permanent benefit. But, though Sarsaparilla in substance only is to be preferred, yet the action may be materially assisted when combined with auxiliaries. By a trial of many years' continuance, he has found that the **Alterative-Tonic Powders** he now offers to the public, have justified his most sanguine expectations, and therefore feels himself bound by motives of humanity, to confine it no longer to private practice, but allow the public the full advantage of so valuable a medicine. Persons in the habit of taking quinine, will find his powders by far the most efficacious.—*Morning Advertiser*.

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Table-spoons and forks, full size,			Salt and Mustard-spoons .	0	6
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by which it is rendered pure and superior to any other so called.

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Table-knives, with Ivory Handles, per dozen, 14s.—Dessert-knives, 12s.—Carvers, per pair, 5s.—The Long Set of 60 Pieces, 40s.—The same to Balance Table-knives, 16s.—Desserts, 14s.—Carvers, 5s. 6d.—Large size Ivory-handled Table-knives, 18s.—Desserts, 16s. per dozen.—Carvers, 6s.—The same to Balance Table, 21s.—Desserts, 15s.—Carvers, 7s. 6d.—White Bone-handled Table-knives and Forks, 9s. per dozen.—Black Horn-handled Table-knives and Forks, 11s. per dozen.—Desserts, 8s.—Carvers, 2s. 6d.—The Knives and Forks both warranted of the very best steel.

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Fashionable Black Iron Fenders from 9s.—Bronzed ditto from 12s.—Brass ditto from 8s.—Polished Steel Fire-irons from 5s.—Block-tin Dish-covers, the set, 11s.—Improved hape sditto, 16s.—Patent ditto, the very best quality, and newest shape that is made, 35s.—Japanned Bottle-jacks, warranted to carry 25lbs., 7s. 6d.—Brass ditto, 9s. 6d.—Brass Stair-rods, 3s. 6d. per dozen.—Brass Cornice or Window Curtain-poles, 1s. 6d. per foot.—Copper Tea-kettle, to hold One Gallon, 7s.—Copper Coal-scoops from 10s.—Tea-urns, to hold Six Quarts, from 27s.—Shower Baths, with Force-pump and Curtains complete, 90s.

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HAVE for half a century effected what the wisdom of ages has in vain been exerted to eradicate, that most dreadful scourge of humanity, the Scurvy in its worst of forms, which too often assumes a virulence that disfigures the exterior, while it debilitates the interior, of the human frame; and when persons of a delicate habit are afflicted, it produces dreadful effects on the nerves, as hysterics, head-ache, fluttering of the heart, frightful dreams, which disturb the rest, with little or no propensity to action; these frights or surfeits are frequently the cause of very obstinate eruptions. An early application to this valuable Medicine will counteract the approaching enemy, as numerous testimonials of its known efficacy are sent to the Proprietor, 15, Soho-square, where it is Prepared and Sold in Bottles, 6s., 10s. 6d., and £1 2s. Compound Essence 8s.; and the Treatise by the late F. Spilsbury, on Scurvey, Diet, and Gout, 4s.

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It is in the beautiful season of the Spring, when the sun enters the Vernal Equinox, that Nature commences her annual rejoicing over the apparently sterile earth, when the earth becomes adorned with her brilliant liveries,

“Midst fertile vales and dewy meads.”

The senses become delighted with her fragrance, and the garlands are composed of the most pleasing varieties in the botanical world.

At this period of the year, cutaneous diseases very frequently occur, and thereby shews the absolute necessity of preserving the skin in a pure and healthy state, so that its functions may be duly performed.—Obstruction of the fluids through the pores of the skin very often take place, and from the acrid and ponderous particles which are left behind, the disordered state of the secreting office is disturbed, and thereby produces symptoms of great virulence, which are not only distressing but most displeasing to the sight; and, above all others, when the face is attacked, the suffering is often extremely great.

The above simple illustration may be sufficient to invite the attention of Ladies to the means both of prevention and cure afforded by

ROWLANDS' KALYDOR,

THE ONLY EFFICIENT PROTECTOR OF THE SKIN,

from the vicissitudes of our variable climate, as well as the injurious degree of heat felt in crowded assemblies, or exposure to harsh winds, and the effects of midnight dew.

This delightful preparation is extracted from Exotics of the mildest and most balsamic nature, is WARRANTED PERFECTLY INNOCENT, and free from mineral admixture—operating as a powerful cleanser of the skin, it speedily eradicates *Freckles, Tan, Pimples, Spots, Redness*, and every other *Cutaneous Defect*, while its most remarkable property is, the removal of every trace of *Sallowiness from the Complexion*, which it restores to a *freshness of tint* exciting both surprise and the most pleasurable sensations.

Perseverance in the use of the KALYDOR preserves, unimpaired, those important functions of the Skin on which depend its purity, softness—not inaptly compared to velvet, and elasticity; the *Neck, Hands, and Arms* assuming and retaining the *Radiant Whiteness* so much admired, and so unequivocal a mark of attention to the niceties of the TOILET, and the graces of personal attraction.

To GENTLEMEN whose faces are tender after shaving, ROWLANDS' KALYDOR will be found excellent beyond precedent in *ameliorating and allaying the irritation and smarting pain*, and *rendering the skin soft and smooth*.

This exotic preparation is perfectly innoxious, acting in all cases by promoting a healthy tone of the minute vessels, and is

The most elegant as well as effective Toilet Appendix hitherto submitted to universal patronage.

Sold in Half-pint Bottles, at 4s. 6d. each, and in Pints at 8s. 6d. each, duty included.

ROWLANDS' MACASSAR OIL,

A VEGETABLE PRODUCTION,

This ELEGANT, FRAGRANT, and PELUCID OIL, far surpasses any preparation ever discovered for the HAIR, and is in UNIVERSAL HIGH REPUTE for its unequalled *Restorative, Preservative, and Beautifying* properties.

It is the only article that really produces and restores HAIR, even at a late period of life, prevents it from falling off or turning Grey, and possesses the desirable property of preserving it in its natural shade, (which renders it invaluable to those whose HAIR is of a delicate and light colour), *freed it from scurf*, and renders the most harsh and dry hair as soft as *silk, curly and glossy*; *preserves it in curl* and other decorative formation—unimpaired by the damp atmosphere, violent exercise, or the relaxing tendencies of the Ball Room.—To CHILDREN, it is invaluable, as it lays a foundation for

A BEAUTIFUL HEAD OF HAIR.

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Many Shopkeepers sell Counterfeits of the above, composed of the most *pernicious ingredients*. They call their trash the “GENUINE,” and sign *A. Rowland & Son*, omitting the “&,” recommending them as being *Cheap*.—Be sure to ask for “ROWLANDS.”

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