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HAVING been rather unexpectedly called upon to vary our time of publication, by which we have lost several days at the most important moment, we have to request that the kindest indulgence may be put upon the numerous errors that may be too apparent. Our Collector too has to apologize for neglecting his duty with some of our advertising friends.

We have endeavoured to lessen these faults by giving, somewhat regardless of expense, several engravings of the "Masonic Offering," and an unusual extent of typography.

THE NORE Excursion, in aid of the Boys' School Fund, will take place in July. We hope the party will be numerous.

PRINCE OF WALES'S LODGE, *June 22*.—Our reporter has handed in his notes, but too late for the present number.

PRINCE OF WALES'S CHAPTER.—A meeting of emergency is convened for Wednesday, the 27th of June, to take into consideration the "peculiar position" of the Chapter.

HOBART TOWN, *Dec.*—St. John's Day was celebrated with great splendour by the Union and Operative Lodges (under the Irish Constitution). The band of the 21st were in attendance.

THE
FREEMASONS'
QUARTERLY REVIEW.

JUNE 27, 1838.

THE CORONATION.

THE solemn consummation of the enthronement of our Sovereign Lady, Her Most Gracious Majesty, Queen Victoria, will take place to-morrow; may the Great Architect of the Universe bless her with health and happiness to rule in the hearts of her subjects for many and many a year; and may her people enjoy, under her rule, the blessings of contentment, prosperity, and peace!

On this, a general holiday, we of the press must "call off from labour," and hasten to the banquet of public rejoicing. All who are engaged in aiding us have found it necessary to anticipate the publication by several days, that there may be no alloy to the happiness of the day, which, as good subjects and zealous Masons, we pray may be the advent of a Golden Age.

Our readers will be prepared to reflect, that, as Journalists, our position, since we last addressed them, has been rendered somewhat peculiar; and that the Freemasons' Quarterly Review, as an organ of utility and information, must be honestly and fairly considered.

It has either failed in carrying out the high and honourable intentions originally expressed in its Prospectus; it has acted unworthily, by becoming an unskilful observer of

the important events which for more than four years have been evolving, during a period of unexampled interest to the Mason, and has thereby justly incurred the displeasure of the Craft, and ought therefore to be denounced;—or, as we would fain hope, it has, with unflinching determination, abided by its bond—a bond ratified by the implied consent of ALL parties, looking neither to the right nor to the left—taking no devious path, but steadily advancing in the straight course,—no matter the impediment.

If we mistake not, it has endeavoured to advocate all the principles of Freemasonry, however diffusive their range; it has, with whatever spirit and intelligence were possessed by its Contributors, been unceasingly occupied in collecting from the whole civilised world, a means of social intercourse and Masonic con-fraternity previously unknown in the memory of man; and which, if before unfelt, becomes now, by possession, the more needful.

If we err not, it has laboured to establish a principle of healthful a ction in place of a listlessness that was becoming but too apparent; and the consequence has been a greater demand for the exercise of the great principles. As a proof that an extensive change—and that change for the better—has taken place, we ask, has not the Fraternity, in the triple kingdoms, become nearly tripled in numbers and respectability. Have not whole provinces arisen, as it were, with gigantic strength? and have not communities of Masons assumed a proud attitude in the Colonies, and in East and Western India! and thereby disseminating over boundless space the blessings of that civil code which enjoins the observance of the benevolent affections of humanity, based upon adoration to God, and peace and good-will to man?

Such have been the aim and the hope of those who have toiled for many years, and hence the conviction that they have not toiled in vain—hence the assurance, that among

the thinking Brethren their services are acknowledged: and thus their task, even such as it is at the present moment, remains neither unpleasing nor difficult. To speak the plain language of truth has become a practice—that practice Freemasonry enjoins—and they will continue it without the apprehension of fear, or the intention of offence.

In our humble opinion, Masonry does not admit of any of those operations in strategy which are considered admissible in general polity; and the Mason, however elevated in rank, however distinguished by his talents, must, in his character as a Mason, prove his moral worth by his knowledge of the most scrupulous value of the strictest moral discipline; not that discipline which grows out of the legal quibblings of a code of laws, but out of that equitable and honourable construction of the spirit of the law which is equally intended, as it is calculated, to shed a holy influence over the world.

The Mason, as such, may not assume a knowledge of worldly wisdom, and make it manifest as binding in our conceptions and combinations of thought. No: the cement which binds us together—the spirit which enshrines our mystery, will not permit new readings to disturb our moral rights, nor the creation of any views to exchange the moral rule for a dispensation of a power that is not confessedly acknowledged.

Equity and honour are gifts from Heaven—they are attributes of our Order—not to be swerved from upon any pretext whatever; and whoever scorns or neglects them, be he who he may, descends in the scale of humanity.

It is with masses of men as with individuals; give them mental cultivation, and engender a disposition to moral improvement, and instead of being desirous of pulling down existing institutions, where such are good, they will render themselves worthy of enjoying what by their intelligence they

will be enabled to perceive and to understand. But if this natural and goodly view is obscured by placing men in a false position—if they are to be taught that no good can come from themselves, and that all they have to do with the co-existent and co-ordinate grandeur of moral opinion, is but to follow a custom, or to observe a law, to the one of which they have been no party in the practice, and, in the second, to what they have been no party in the framing—and if when in the awakening mind there shall dawn a wish to improve even what is good, by a wholesome examination into its excellence, and to reject what may be of the lesser value, what must result? why, that mental cultivation and moral improvement will of themselves take their natural lead, and burst forth with all the splendour of re-animated vigour; and so far from our Order sustaining an injury thereby, it will hold its firmer tenure upon the fidelity of mankind, by the renewed impulse which it will derive by its moral greatness.

It is to be hoped that no endangerment of this sublime truth shall be permitted by the faithless importunacy of any who, thinking merely for themselves, may be unmindful of the good of a community.

Freemasonry NEVER, in its most halcyon days, was in such a state of moral influence as now; and, therefore, never required greater caution in the examination and protection of its landmarks.

IN LONDON,—The last quarter presents a record of the most gratifying results. The Grand Festival, at which our illustrious Grand Master presided, was attended by the greatest concourse of Masons ever assembled in their Hall, to greet upon the conclusion of his twenty-fifth year of service to the principles, and of protection to the Order of Freemasonry, the presence of a Prince and a Brother—whose conduct for such a period can hardly be sufficiently

appreciated—and whose example in coming time, it can scarcely be hoped can be approached by any successor, however gifted. It is cheering to know that his Royal Highness is in excellent health, and never more devoted to the fraternity than at the present moment, when so many and such important additional public matters press upon his attention.

THE JUBILEE of the Girls' School was celebrated with all those attributes of Masonic benevolence, which never fail to be developed when the moral lever is judiciously applied—a crowded hall—a gallery of fashionable ladies, among them Lady Worsley—a brilliant concert, Lord Worsley, as Chairman, surrounded by the *élite* of the Craft, with fifty-seven Stewards, could not fail to record upon the tablets of the Order a Subscription of *one thousand* pounds. Brother Hope, the retiring Secretary of the Institution, inscribed therein a donation of fifty pounds.

THE ASYLUM, too, has felt its share of Masonic interest. Generous ideas, benevolent affections, and above all, the patronage of the fair-sex, have brought it into such a prominent state of success, that proves it is not undeserving the commendatory resolution passed by the Grand Lodge in its favour.

Brother Alderman T. Wood, the Chairman at the Festival, threw himself unreservedly into the cause, grappled with the objectors, and came out brilliantly with his arguments in favour of the Asylum, with a power as resistless as the advocacy was illustrative.

To the ladies, in particular, is the Institution indebted for that chivalric spirit which sheds a lustre around it, and enlivened by which its friends will continue unabated their service and their support. We hope that Lodge votes in London, the provinces, and in the remotest parts, will

follow the excellent example set by the Brethren in Jamaica and elsewhere.

Our limits will not permit us to give a full statement as to the fact that the Asylum, so far from injuring; actually, by a *secret* operation, tends to aid the School; but we as honestly, as cheerfully, give the result.

In the year 1832, the funded stock of the Girls' School was 16,000*l.*, and it remains the same now.

The register fees, in 1832, amounted to 88*l.* 19*s.*; in 1833, to 95*l.* 0*s.* 9*d.*; 1834, 96*l.*; 1835, 103*l.* 13*s.* 6*d.*; 1836, 117*l.* 8*s.* 9*d.*; 1837, to 107*l.* 6*s.* 3*d.*

The repair account stands thus:—

	£.	s.	d.		£.	s.	d.
Due to Grand Lodge	1,000	0	0	Paid for repairs	2629	6	10
——— Treasurer	511	4	8				
	<hr/>						
	1,511	4	8				
Balance	1,118	2	2				
	<hr/>						
	£2,629	6	10				

Which balance has been realized; and be it observed, that the repairs' account is owing to a casualty, and not to the course of common circumstance.

But the Boys' School is still better. In 1830, the funded stock amounted to 3,000*l.* It is now upwards of FIVE thousand, and the number of children admitted is increased.

The register fees are of course in equal proportion to the Girls', differing only as the account is made out as to exact time.

THE BOARDS OF GENERAL PURPOSES AND FINANCE.—
A change has taken place in the mode of election to these Boards by Grand Lodge, in which the ballot was used for the first time. Our own opinion is in favour of the old course, which never worked ill. However, experience will prove whether the change shall be for the better.

In the appointments by the Grand Master, the names of the late President and Vice-President for two past years, have been retired; and this we may presume to be honourable to them—as an acknowledgment that their services have been appreciated, and that therefore further claims upon their time would be too severe an exaction. They have both received the thanks of the Board, and some idea may be formed of their regularity by the following statement. The former has been *five* years on the Board, and has attended forty-two times; the latter has served for *six* years, and given seventy-four attendances. We shall not advert to the past, but we shall be pleased to record, on the part of their successors, equal vigilance, should the concerns of the Board require the exercise of equal care and attention.

THE APPOINTMENT of the Grand Officers of the year presents, on the whole, a satisfactory view. The Wardens are Lord Worsley and Robert Stewart, Esq., both members of Parliament. The Chaplains continue, as does the excellent Treasurer, elected by the Grand Lodge. The Grand Registership has been accepted by Brother D. Pollock, P.S.G.W., a gentleman who, doubtless, possesses all necessary qualification; and we most sincerely trust that he will find time to carry out those extensive practical improvements, which are so essential, and which his excellent predecessor had hoped to have accomplished, and in which he had made such good beginning. The Deacons are taken from the Antiquity and Grand Master's Lodges; the other Brethren continue in office.

THE PROVINCES have bestirred themselves. New Lodges have been enrolled, and we can ensample the provinces of Herts and Surrey as prospering under their chiefs; Northampton and others are advancing, it is true, but pleading hard for their provincial authorities.

In the distant hemispheres, the extent of Freemasonry calls for the protection of resident Provincial Grand Masters; and it is not too much to hope, that while some Provincial Grand Masters hold a rank without the opportunity to exercise their powers over a constituency, that where constituencies are respectfully offering their memorial, their prayer may be heard. This observation more especially refers to the East and West Indies.

SCOTLAND especially marks the erection of her public buildings by a Masonic ceremonial, giving thereby a record of her estimation of the Craft.

In the Western Provinces of India, and in Grenada, her Brethren are planting the Masonic banner amid the approbation of the general community.

IRELAND is not behind hand. The Vice-regal guests, the Earl and Countess Mulgrave, have borne testimony to the courtesy which presided, and to the splendour which prevailed, at a magnificent entertainment, which comprised upwards of one thousand of the fashion of Dublin, and gave evidence that the objects of Freemasons could be equally shown by gallantry to the ladies, as by their moral example to the community.

In Dublin and the provinces the reports are highly favourable.

Having now concluded our Quarterly Remarks, we shall, in imitation of our betters, take our leave with the heartfelt expression of our best wishes for the welfare of all our readers, and sincerely hoping, that as we have not intended to offend any, so we shall be acquitted of having given to any expression a motive or an aim that is not strictly included in our bond.

ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

(No. IV.)

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

IN every modification of true religion, mysterious doctrines have been proposed by the Divine Author for the exercise of faith, and as a condition of existence. At the Fall, it was propounded as a motive for consolation, under the pressure of that misery and humiliation with which disobedience to the Divine command had plunged the first created pair, that the seed of the woman should bruise the serpent's head. This covenant was included in the Freemasonry of Adam, and illustrated by its symbol, a serpent, and a series of expressive signs and tokens which are still preserved amongst us. The type of this consoling promise—viz., animal sacrifices, was the primary mystery or sacrament which demanded implicit belief; and it was the moving principle which prompted the antediluvian patriarchs to worship God in purity, under the lively hope of profiting by the merits of the promised seed, who should thus atone for Adam's sin, and open to them the gates of heaven.

After the Flood and the renewed apostacy of the idolatrous race of Ham, another mystery or sacrament was enjoined on the patriarchs which was equally incomprehensible, and demanded the tacit acquiescence of the pious worshipper: this was circumcision. In the Mosaic dispensation, the mystery of atonement by blood was more fully developed; and the type was made perfect by the institution of daily and annual sacrifices—the sin and trespass offerings, and more particularly by the scape goat; the offering of Abraham on Mount Moriah having intervened, that the promise and its type might be kept alive in the memory and comprehension of those who adhered to the true worship, and with it to the practice of pure Freemasonry.

Now, it would be known to the Cuthite occupiers of the plain of Shinar, that the true religion was imperfect without the presence of symbol and mystery. In the formation of a new system, therefore, the idea was carried out to an extent

never contemplated in the pure times of simple and natural devotion. Instead of adopting the mystery (*Μυστηριου*, *Sacramentum*, an inward grace illustrated by symbols,) as a matter for the exercise of faith, which is the substance of things hoped for, the evidence of things not seen; they embraced the more literal meaning of the word (*res abscondita*), and instituted secret rites and ceremonies (*απορηητα*) to conceal certain facts and doctrines from the people, and with a view of perpetuating, amidst darkness and seclusion, the knowledge of important circumstances, which they considered might be usefully transmitted to posterity. Still there was a remarkable rite in the orgies of Mithras, from which it would seem that they retained, amidst all their errors, some indistinct idea of the original purport of the mystery. And this was a kind of sacrament which the hierophant administered to the candidate at his initiation. We have the information from Tertullian, who was well versed in all the mysteries of Paganism; but he erroneously ascribes the origin of the ceremony to Christianity. “*A Diabolo scilicet, cujus sunt partes intervertendi veritatem. Qui ipsas quoque res sacramentorum divinorum idolorum mysteriis æmulatur. Tingit et ipse quosdam, utique credentes, et fideles suos: expositionem delictorum de lavacro promittit et si adhuc memini, Mithra signat illic in frontibus milites suos, celebrat et panis oblationem, et imaginem resurrectionis inducit, et sub gladio redimit coronam.*”

The first retrograde step in the departure from truth was taken on the plain of Shinar, by the Cuthite descendants of Ham; although Epiphanius seems to think that the individual guilt of it lies with Serug, the son Reu in the posterity of Shem, who possessed some authority amongst them. First, the Invisible Deity was worshipped; but soon a perverted ingenuity substituted an emblem, and it was not long before credulity and superstition esteemed the symbol to be divine, and had honours offered at its altar. The primitive object of adoration used to represent the deity was a rough stone, whether a cube or a pyramid. Maximus Tyrius says, that the Arabians worshipped a square stone, and the Paphiaus a white pyramid. Herodian reports that the Phenicians paid their devotions to a conical pillar. Sometimes these emblems were applied indiscriminately to the same deity. Thus Pausanias affirms, that Jupiter *Μειλιχιος* at Argos and Sicyon was represented in one place by a pyramid, and in the other by a rough stone. And the

upright stones consecrated by our Druidical forefathers are still extant in many parts of Britain; but their shapes are so various that they appear to have been determined by accident.

All the migratory tribes, however, who peopled distant countries, did not at once depart from the simplicity of the patriarchal worship. The Greeks were first led astray by the poets Orpheus, Homer, and Hesiod, who applied names and attributed actions to certain individuals whom they elevated to the rank of deities; for before their time the mythological worship of this people was directed to an invisible God. The Noachidæ, by the influence of primitive Freemasonry, succeeded for a time in stemming the torrent of idolatrous innovation, and were hence subsequently distinguished by the name of sages, "wise men, philosophers, masters in Israel, &c., and were ever venerated as sacred persons. They consisted of men of the brightest parts and genius, who exerted their utmost abilities in discovering and investigating the various mysteries of nature, from whence to draw improvements and inventions of the most useful consequences. Men whose talents were not only employed in speculation, or in private acts of beneficence, but who were also public blessings to the age and country in which they lived, possessed with moderate desires, who knew how to conquer their passions, practisers and teachers of the purest morality, and ever exerting themselves to promote the harmony and felicity of society. They were, therefore, consulted from all parts, and venerated with that sincere homage which is never paid but to real merit; and the greatest and wisest potentates on earth esteemed it an addition to their imperial dignities to be enrolled among such bright ornaments of human nature."*

Hence the religion of Freemasonry had not wholly degenerated in the time of Abraham. Melchizedek, king of Salem, is mentioned as a righteous man, as are also Abimelech the Philistine, and his people. Potipherah, the father-in-law of Joseph, Job, Balaam, and Jethro. Speaking of the latter, Calvin said that he was doubtless a worshipper of the true God; but adds, "*Mihi videtur vitiatum fuisse aliqua ex parte illius sacerdotium.*" All these men were hierophants of the mysteries, and therefore Procopius

* Calcott, page 21.

says, "Nec tamen interim abstinebant ab idolatria." Bishop Horsley affirms, that, "in Egypt, idolatry was in its infancy, if it had at all gotten ground, in the days of Joseph, for when he was brought to Pharaoh to interpret his dream, the holy Patriarch and the Egyptian King speak of God in much the same language, and with the same acknowledgment of his overruling providence." This assertion must be received with the above allowance. The base alloy was already visible in their superstitious rites and ceremonies; for the mysteries were certainly practised in Egypt long before this period. Indeed, idolatry must have made considerable progress in all the nations of the East before the Exodus, or the directions to avoid it in the Mosaic law would not have been so abundant, nor the denunciations against it so appalling.

The Sun, by its name of *Luc* or *Lux*,* appears to have been the first object of idolatrous worship; but *fire* was its acknowledged emblem; and hence that element soon came in for its share of the devotion in Persia and Peru; while, in the Delta, the symbol was a scarabæus or beetle, which hence was ranked amongst the Egyptian deities. In Gaul and Britain, it was an unhewn stone placed erect. The person represented was soon obliged in all these cases to succumb to the substitute, and thus objects of worship were multiplied, till a present deity was seen in every work of nature.

Thus by the influence of spurious Freemasonry, the human race, in successive ages, sank from one extravagance to another, till they worshipped as mediators not only the stars and planets, but also their various symbols and representatives, animals and reptiles, trees and vegetables, stocks and stones, and even the most loathsome insect was not without its devotees. The serpent became one of the greatest deities; and the besotted people fell down by thousands in devout adoration of a filthy beetle or an insignificant fly. To such an extent of degradation had even the wise and

* Hence Gr. *λυκαβας*, a year, or a revolution of *Luc*, *λυκειος*, an epithet of *Apollo*. *λυκαβηρος*, a name of *Mount Parnassus*, equivalent to *Luca*.—Bet, the *Temple of the Sun*. *λυκοφως*, the morning light. *λυκος*, a lantern. *λευκος*, white or shining. *λυκος*, a wolf, from its being sacred to *Luc* or *Apollo*.—Lat. *Lux*, light. *Lucus*, a grove, from its being usually planted round the high places of *Luc*. *Lucerna*, a lantern. *Luceo*, to shine.—Eng. *Luck*, from the usual metaphor of prosperity being represented by light, and adversity by darkness.—(Fab. Mys. Cab., Vol. I., p. 29.)

learned Greeks degenerated, that it is said they worshipped one statue of Jupiter covered with horse-dung, and another, called Jupiter Apomyos, in the shape of a fly!

And yet amidst all this abomination, it is remarkable how truly they propagated the externals of the Order, and with what fidelity they adhered to the ceremonies and symbolical machinery of the system which inculcated virtue by precept, but failed to enforce it by example. Thus, I quote from Brother Laurie's *History of Freemasonry in Scotland*:—"Those who were initiated into the Mysteries, were bound by the most awful engagements to conceal the instructions they received, and the ceremonies that were performed. None were admitted as candidates till they arrived at a certain age; and particular persons were appointed to examine and prepare them for the rites of initiation. Those whose conduct was found irregular, or who had been guilty of atrocious crimes, were rejected as unworthy; while the successful candidates were instructed, by significant symbols, in the principles of religion; were exhorted to quell every turbulent appetite and passion, and to merit, by the improvement of their minds and the purity of their hearts, those ineffable benefits which they were still to receive. Significant words were communicated to the members; grand officers presided over their assemblies; their emblems were exactly similar to those of Freemasonry, and the candidate advanced from one degree to another, till he received all the lessons of wisdom and virtue which the priests could impart. But besides these circumstances of resemblance, there are two facts transmitted to us by ancient authors, which have an astonishing similarity to the ceremonies of the third degree of Freemasonry."

In the succession of schools instituted by the philosophers of Greece, every new system laboured to defeat its predecessor; and the great variety of speculations which have reached our times only tend to shew the vast superiority of revelation over the vague conclusions of unassisted reason; and all unite to fix the conviction more firmly on our minds, that there exists in the world one only source of truth, whose credibility no argument has been able to shake; and that the Scriptures of the Old and New Testament, like their Divine Author, are the same yesterday, to-day, and for ever.

The true explication of the complicated system of hieroglyphics which had been imbedded in the Mysteries was

believed to be attainable by initiation only. The acquisition of this knowledge was reputed to convey a high degree of satisfaction and delight; and the initiated were accustomed to boast that on them the LIGHT shone abundantly and exclusively; that they only were entitled to exclaim, *Εθρυγον κακον, ευρον αμεινον*; that all learning and knowledge, and every other acquirement were theirs alone; that the Mysteries were the only things of any value in this life; and that in the next, the initiated were certain of admission into the happy gardens of Elysium. In a word, to say nothing of the fact that no person was capable of holding any office of trust without a previous knowledge of these orgies, initiation was reputed to convey absolute perfection; and it was implicitly believed that the poor forlorn wretches who were not entitled to a participation of its privileges, were sure to lead *αβιωτον βιον*, a life of extreme misery and privation, and at last be condemned to eternal torment in the dark shades of Tartarus.

Warburton gathers, from a remark of Origen against Celsus, that nothing absurd was *taught* in the Mysteries; thus drawing a clear line of distinction between doctrine and practice. It is quite certain that the latter was extremely defective; for these institutions contained much vice and abomination. Like the true Freemasonry, indeed, they encouraged the cultivation of science, which was hence practised with great success in those countries where initiation was most in request; and the high degree of perfection which the fine arts attained in the heathen world was owing, in a great measure, to the patronage and example of the chief officers of the mysteries. And such a principle of fraternal union appears to have subsisted amongst the initiated of every clime, that the Mysteries of vanquished nations were ever respected, and in all public treaties were specially exempted from desecration.

When such was the veneration for these Rites, it may be easily conceived that initiation would be in great request. And accordingly we find that all who had any regard for their personal reputation or future happiness were anxious to acquire a competent knowledge of the Mysteries through that legitimate medium. This was a Freemasonry which penetrated through all ranks of mankind except the very lowest; because the requisites for initiation were, that a man should be a *free born* denizen of the country, of mature age, sound judgment, and strict morality. Hence, neither

slaves nor foreigners could be admitted; because the doctrines therein revealed were considered of too much value to be entrusted to the keeping of those who had no interest in the general welfare of the community. St. Austin, quoting Varro, says that such a communication might have been prejudicial to the state; for slaves were not unfrequently plotters of mischief, and fomenters of sedition; and a suspicion whispered against the truth of the popular religion would have constituted a fearful engine in the hands of an artful and enterprising conspirator, by which the people might have been moved at pleasure. The vulgar were therefore kept in awe by the supposition of some hidden mystery, which it would be fatal to penetrate.

By requiring virtue in every candidate, it was intended to prevent the commission of *public* crime; for it is well known that, unlike the Freemasonry of which they vainly imagined themselves to be possessed, the indulgence of private vices was at least connived at in these institutions, if not openly encouraged.

The Lesser Mysteries were accessible to all ranks and descriptions of people—even women and children were not rejected. “*Influunt turbæ,*” says Apuleius, “*sacris divinis initiatæ, viri fæminæque, omnis ætatis, et omnis dignitatis.*” But these inferior celebrations consisted merely of a few simple Rites, which constituted the ceremony of admission to the practice of their religious duties, like Jewish circumcision, or Christian baptism; and all the information communicated at that solemnity was limited to a few mythological facts respecting the principal deities, which might tend to confirm the aspirant in his belief of the virtues which would arise from a steady conformity to the current system of polytheism.

Discite justitiam moniti, et non temnere Divos.

ÆN. vi. 620.

But the Greater Mysteries, which contained the doctrines so clearly revealed in the Mosaic history, and which appertain to the designs of Providence in the salvation of man—veiled indeed, and often misunderstood—were of too serious a nature to be thus freely exposed. They were communicated only to a select few, and even to them under the most awful sanctions. This will account for the silence of the early historians on most of these subjects. Cuvier

concludes, most unphilosophically, that all remembrance of the Deluge was lost, because it is not mentioned by Sanchoniatho, neither "are any traces of it to be found in Egypt in ancient records." The fact is, that this knowledge was preserved by the Mysteries in the Anaglyph, or sacred character of the priests; and to whomsoever it might be revealed, its publication was prohibited under heavy penalties. As in the genuine Freemasonry, secrecy was recommended and enforced by every possible expedient. The Egyptians set up a statue of Harpocrates, with his right hand on his heart, and his left pendant by his side, and full of eyes and ears, but without a tongue—to intimate that whatever may be seen and heard in the mysterious celebrations ought never to be spoken. The Greeks, in like manner, erected a statue of brass at Athens without a tongue, to enjoin secrecy; and the Romans had a goddess of Silence, who was represented with her forefinger on her lips.

These practical lessons made such an impression on the people, that from a simple suspicion that Eschylus had introduced into one of his plays some reference to the mysterious doctrines, the poet preserved his life only by taking sanctuary at the altar of Bacchus, until he had an opportunity of appealing to the Areopagus. Pausanias, in his History of Greece, assigns to the Mysteries such a venerable sanctity that he is obliged to pass over them in silence. And, in another place, he excuses himself from making a revelation of their secrets by a very ingenious device. "I intended," he says, "to have entered on a particular description of the Eleusinian temple at Athens, and all its services; but my design was prevented by a prohibition *communicated to me in a dream.*" And he accuses Homer of boldness for the insertion of certain particulars in his poem *respecting the souls in Hades*, or, in other words, respecting the initiations. Indeed, the priests of all nations were so chary in the revelation of their sacred Mysteries, that it constituted their chief boast that no one was able "to lift up their veil."

To make the impression still more affecting, the Greater Mysteries were celebrated at dead of night, in the deep recesses of caverns, amidst darkness and seclusion, attended with horrible representations of the sufferings which departed souls endured who had died without regeneration,

or, which is the same thing, who had incurred the displeasure of those in whose custody these institutions were placed.

And many a godlike form there met his eye,
And many an emblem dark of mystery.

SOUTHEY. *Kehama*, xvi. 2.

And the open sanction of the civil magistrate was added, if it be true that the Senate assembled after each celebration, to inquire whether it had been conducted according to the prescribed formula, without irregularity or profanation.

When the mind had been subdued by these scenes to the requisite point of implicit submission and unreserved faith and obedience, the ineffable doctrines, on which the whole fabric of true religion rests, were gradually unfolded as profound secrets, the very whisper of any one of which could only be atoned for with life. "Si quis arcanae mysteria Cereris sacra vulgasset, lege morti addicebatur." These were the Unity and Trinity of the Godhead, including the startling fact, that the popular deities of their mythology were only dead men, who had been canonized by their ancestors for benefits rendered to mankind; the creation and institution of a Sabbath; the fall of man by means of a serpent tempter, and his restoration through the voluntary obedience of a Mediator, who should bruise the serpent's head; the universal deluge; and a future state, with its necessary concomitant, the immortality of the soul.

These are doctrines which were essential to the true Freemasonry in all ages of the world; and still remain to invigorate our Order with the vivifying principle of religion, without which Freemasonry would be a skeleton of dry bones, and unworthy the attention of a rational being. That they formed part of the imitative systems of antiquity there is no lack of proof. On all the above points the evidence is full and clear; not consisting in detached and solitary allusions, and dark hints thinly dispersed throughout the writings of antiquity, but broadly declared in language which cannot admit of cavil or doubt.

And there is nothing in the admission of this fact which is inconsistent with the attributes of the Deity. If the Governor of the Universe thought proper to permit such an universal defection from truth, it was intended not only to conduce to some further purposes of his providence, but as a means of contributing to the perfection of those secret

purposes which were designed for the ultimate benefit of all his creatures. King, in the "Origin of Evil," maintains the principle, that if God had been inclined to have removed this evil, it would have been at the sacrifice of a certain portion of good. On a full inquiry into this intricate subject we shall find that, as St. Paul assures us,* he did permit idolatry and its attendant mysteries to exist amongst mankind, for the purpose of conveying throughout the whole world the sublime truths connected with his gracious purposes respecting our salvation, although human perversity studiously endeavoured to throw them into shade.

It is a remarkable fact that though the early Christian Fathers, who were witnesses to the abominations which had been interpolated into an institution that originally had much purity of intention to recommend it, inveighed with great vehemence and wrath against the Mysteries; yet they had no sooner succeeded in effecting their entire abolition, than they tacitly displayed a belief that, in their purity, they had been a vehicle for the transmission of truth throughout the heathen world, by actually transferring "the terms, phrases, formularies, rites, ceremonies, and discipline of these odious Mysteries into our holy religion; and thereby very early vitiated and depraved what a Pagan writer could see and acknowledge was *absoluta et simplex*, as it came out of the hands of its Divine Author. Sure then it was some more than ordinary veneration the people had for these Mysteries, that could incline the Fathers of the Church to so fatal a counsel. However, the fact is notorious, and the effects are but too visible." †

In my next paper I shall proceed to show that the Cosmogonies which formed a part of the legend of initiation into the Mysteries, were derived from a tradition of the actual creation of the world, as recorded by Moses; which always constituted a legitimate subject of discussion in our beautiful and interesting science.

* Acts, xiv. 16.

† Warb. Div. Leg., Book ii. s. 4.

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."No. XVII.—PROSPERITY COMPARED WITH ADVERSITY:
A DISTINCTION NOT PECULIAR TO THE MODERNS.

Donec eris felix, multos numerabis amicos;

Tempora si fuerint nubila, solus eris.—*Ovid.*

When Fortune smiles, your friends abound;

But let her frown, they shift their ground.—*Author.*

THE burthen of the poet's song may, by "Fortune's favorites," be stigmatised as satirical and misanthropic; but, take a peep into society as its circles revolve in giddy whirl, and the just moral mentor shall be impelled to say, that its state of conventional feeling on such cases as the theme alludes to is *rather more depraved* at present than it was in Ovid's time. There is a mass of demonstration in the experience and observation of individuals which, combined with the commentaries and essays of the most profoundly learned, and equally practical men, in all ages of the world, leaves the subject barren of contradiction. It is a vernacular proverb, that "Prosperity gains friends," but that "Adversity tries them." Now the chief object of the moralist is to prove, or essay to explain, the *rational* origin of such aphorisms, a task which we will test our ability to perform.

Perhaps the following simile may do it succinctly, if not perfectly. As creeping insects, venomous reptiles, with myriads of animalculæ are attracted, and engendered into life, by the effulgent and vivifying rays of a genial summer's sun, whilst riding in the meridian of his splendours, and are equally repelled to fly for warmth and shelter to their mouldy holes and moss retreats, when the damp-chilling vapours of twilight descend, and the lengthening evening shade obscures his departing glory; so that animal, man, generally speaking, (for *there are* the noblest exceptions to every dry and rigid rule,) joins himself, apparently with the most cordial sincerity, proffering an eternal friendship, to the circle of the social evolution of some wealthy compeer—the rising sun of molten gold, carved and engraven with man's device; revelling in the convivial enjoyments of his banquet board, sharing perhaps in the dearest and most sacred penetralia of his household gods, commending his prodigality, and probably inciting him to grandeur, deeds of luxury, and profusion, going with him where he goes, dwelling with him where he dwells, and, in one word, making himself the *double* of his friend. But,

Oh! what a falling off is there;—

when his fortune is wrecked upon the rocks of unforeseen mischance, his influence declines—his income gradually grows less—first one, and then another prop of human vanity is thrown down; *where* are his fulsome loving friends to mend his shattered means, to rescue him from a jail, perhaps the tomb of his mortal existence, or the sepulchre of his hopes, his prospects, and his *honour*,—where are those vermin that

basked in the noon-tide glow of his affluence and fame? Alas! for the integrity and holiness of the human character! The "multi amici" of his happier hours have *forsaken* and left him to the "merciless pelting of the pitiless storm" of adverse circumstances, and, *unless God be with him, he is left alone!* And in return for the many favours and acts of charity done to others, the world derides his *want of discrimination—his imprudence*, perhaps his extravagance, and dares to *justify* its own cold-heartedness, duplicity, and dissimulation, by ungratefully exposing its victim's foibles, and fiendishly ridiculing that *generous and ingenuous confidence in human nature*, which was the *real and primary* origin of his misfortunes—

He that's ungrateful has no crime but one,
All other crimes may pass for virtues in him.

Ovid winds up this melancholy tale of mortal sorrow, and mortal fickleness, with a sententious fact as true as his thesis, and as unpalatable:—

Cum Fortuna manet, vultum servatis amici,
Cum eccidit, turpi vertitur ora fuga.

No. XVIII.—TYRANNY THE SHORTEST AND WORST RULE OF GOVERNMENT.

"Violenta nemo imperia continuit."—*Seneca*.

The Despot's sway is brief in ev'ry sphere;
He earns not love, but fills each heart with fear.—*Author*.

TYRANNY may be defined to mean the exercise of that absolute and arbitrary power, whatever its sphere of action, which one human being arrogantly and unnaturally usurps over another. In morals, such an irresponsible puissance may be styled a *vice*, because it is dangerous to that *order* which is the fundamental constitution observable throughout the created universe. God only can be supreme in power, because He only is supreme in that wisdom necessary to direct it. Man is finite in wisdom, therefore ought his power always to be controllable and responsible.

This moral disease is not confined in its operations to particular classes or particular persons, though history exhibits it most prominently developing itself in the regal capacity, whether the sovereign magistrate was elected by the suffrages of his fellow-citizens, the most primitive and orthodox method, or placed himself in dominion over them by conquest or by birth-right. Private persons undoubtedly, in their several degrees and stations, are equally under the baneful influence of this vice, and where they *can* practice it, the greatest social evils and domestic mischiefs are its consequent effects. But these are infinitely less deplorable when compared with the magnitude of misery occasioned by its exercise among states and empires.

The maintaining of sole and absolute authority is purely an *animal* attribute, deriving its domineering quality either from brute force, artful cunning, or improperly acquired supereminence. For it is observable that both ancient and modern tyrants have only been able to sustain their power or execute their arbitrary decrees either under the protection of large and numerous armies, or through some fox-like stratagem of state policy. The experiment, however, is always fraught with great danger both to the governor and the *governed*. A tyrannical monarch may be compared, as to his ultimate fate, with the fable of the tyrant

huntsman, who kept a pack of fox-hounds half-starved in their kennel, in order to render them more furious and eager in the chase, lashing them every day severely that they might be disciplined into the strictest observance of his looks and commands. But let all great tyrants take a lesson from this petty tyrant's end. It happened one day that he entered the kennel *without his whip*. The dogs quickly observed his defenceless state, and being unawed by the absence of the usual ensign of authority, and exasperated by the instinctive remembrance of his cruelties, they fell upon him and tore their wretched tyrant piecemeal, at once satiating their thirst for his blood, and gratifying a long and deeply-felt desire of revenge. History likewise teaches us that, so far from tyrants enjoying any real happiness, they are continually living under the torturing apprehension of some unforeseen peril. This was vividly exemplified in the example of Damocles, one of the flattering courtiers of Dionysius, the tyrant. Damocles, descanting upon his master's grandeur, his power, and his riches: Dionysius one day said to him:—"These things seem to delight you; make a trial of my place by way of experiment." Damocles with glee instantly assented, and arrayed in the regal purple and attended by the king's body-guards, every one bowed the knee to him, and he was in every respect treated as the king. But in the midst of this pomp and while sitting at the banquet, Dionysius ordered a naked sword to be suspended from the ceiling by a horse-hair, the point being directly over the head of Damocles. From that moment Damocles lost his appetite, his pleasure vanished, and he earnestly craved to be restored to the security and ease of his former less exalted condition.

By that device Dionysius tacitly acknowledged to his courtier that his supposed happiness was poisoned by a constant terror of the punishment hanging over him for his frequent cruelty and injustice.

Such remarkable instances clearly demonstrate that the principle of freedom, which stands on *equal laws, equal rights*, and the *moderate administration* of them, is the only good basis of a wise government, perpetuating popular obedience by reigning in the *hearts* of its subjects.

O! Liberty! thou power supremely bright!
Profuse of bliss, and pregnant with delight;
Perpetual pleasures in thy presence reign,
And smiling Plenty leads thy wanton train."

ON THE MYSTIC NUMBERS, 9 AND 15.

(From p. 38, 1838.)

TO THE EDITOR.

DEAR SIR AND BROTHER.—Having attentively read the objections again made by Brother J. S. Keddell, I am still of opinion that I cannot do him more justice than by referring him to my former explanations of the word $\square\aleph$, and the authorities I there quoted. That the learned Brother has not succeeded in satisfying himself from the authorities he has been enabled to consult, is no proof that my expositions of the subject are incorrect.

Without disparagement to the profound learning of both Buxtorf and Parkhurst, quoted by Brother Keddell, it has ever been acknowledged that the Hebrews in all ages were the great masters of the sacred lan-

guage, more particularly it having been at one period their vernacular tongue (as described by Nehemiah, who complains of the introduction of a foreign language by which the beauty of the Hebrew became corrupted; consequently we find the writings of the most approved expounders of holy writ in the original Hebrew, and but few of them have ever been rendered into any other language, and therefore they remain the peculiar treasure of the learned Hebraist.

Desirous, however, of affording your readers a fair opportunity of judging as to the correctness of the argument before us, I herewith subjoin the following extracts:—

The learned and eminent grammarian Aben Ezra, in his celebrated commentary on the Pentateuch, observes in Exodus xiii. 22. “The pillar of cloud shall not depart, יוֹמָם. The word יוֹמָם is used throughout holy writ, to signify that portion of time when the sun sheds its rays upon our earth, whereas the word יוֹם is very frequently used to imply both night and day, and sometimes *night only*. For example, Numbers viii. 17. ‘בַּיּוֹם, On the day that I smote every first born,’ when actually the event occurred in the night. Again, in the 2 Kings vii. xix. ‘דְּיוֹם, This day is a day of good tidings,’ this was also night; for it follows, ‘If we tarry till the morning light,’ &c.

Again, in a work entitled “*Perfectio Pulchritudinis, Seu Commentarius in loca Selecta Vocesque et res difficiliore. S. Scriptural. A. R. Selemone Ben Melech:*” we find the following explicit exposition, viz.: “יוֹמָם with double מ, signifies particularly that period of time when the sun shines its light on our earth.”

The celebrated grammarian and lexicographer, Ben Seeb, in his famous dictionary, entitled, “*Treasure of the Roots,*” gives the same definition as above, and in corroboration of which he refers to Nehemiah ix. 19.—“The pillar of the cloud departed not from them, בַּיּוֹמָם, by day,” thus clearly proving that יוֹמָם must be a primitive and not a compound word, by its having the preposition ב prefixed to it.

I beg further to observe to the learned Brother, that the מ is used in various forms as a servile, but no rule has ever been laid down by Hebrew grammarians pointing it out to be the characteristic of the adverb, the example quoted by Brother Keddell is no proof, as we find the word אֲמָרָה bearing the same signification, vide Genesis xx. 12, in the Hebrew, and Joshua vii. 20.

Respecting the objection made to יָמִינִי I must again repeat, that when illustrating *reminiscences*, if I may be allowed the term, we are not bound to confine ourselves to the very words of the text, nor does it at all lessen the value of the quotation, while the true spirit of the word is preserved.

In reply to the words quoted from the first of Psalms, I must refer the learned Brother to the translations of the learned Mendelssohn, annexed to the Hebrew Psalms, which is considered and acknowledged to be the most orthodox, viz. “and in his law doth he meditate, Tag und Nacht, day and night.”

I hope I have not been prolix.—I shall feel happy to know that my little labours have at all contributed to the information of your readers.

I am, Sir, yours fraternally,

GEORGE AARONS.

THE DESERTER.

IN one of the dungeons of Potsdam were seated three persons: the first, a young soldier scarce eighteen, whose jacket, stripped of its facings, told that the sentence of the court-martial had already passed—a sentence which, for his offence (that of desertion) Frederick the Great seldom inclined to mercy.

Beside him was seated a female, her hands clasped in convulsive firmness; her lips quivering with suppressed emotion; the tears streaming unconsciously from her eyes, which were rivetted, with mournful tenderness, upon the prisoner, soon to be led forth to death. The third inmate of that dreary cell was the chaplain of the prison, whose self-possessed yet mild demeanour, told that long familiarity with scenes of wretchedness, while it had enabled him to suppress all outward demonstration of sorrow, had not blunted his heart to the miseries of his fellow-creatures.

“Fritz!” exclaimed the heart-broken mother, “this is not the spirit in which a Christian should meet death: listen to the exhortation of God’s minister.”

“Mother, I am innocent,” replied the youth. “My captain gave me permission to absent myself two days, the very night before he fell, but my judges would not believe me.”

“I believe you,” sobbed the heart-broken parent; “but is the injustice of man an excuse for neglect of Heaven. Though guiltless of this one fault, how many thousands are unatoned—are unrepented of? and you would die in this hardened spirit?—the sense of human injury is stronger than the sense of human sinfulness. Hear, Fritz,” she continued, “bend thy stubborn knees. When your poor father died you were an infant, helpless and sickly—I forgot myself, hushed my own griefs to remember you. I commanded back my tears, stifled my sighs, divorced my grief from your father’s grave, and lived through many a grievous hour because thou didst live. ’Twas a bitter grief; but, oh! ’twas happiness to this. My boy, my thoughts grow frantic when I behold thee blotted from the book of life! Bend, bend thy stubborn knees and ask for mercy.”

“Mother!” exclaimed the young soldier, his frame writhing with emotion, “spare me.”

“Spare me, and save thyself,” answered the unhappy woman; “humble thy haughty spirit; nor deem, that because an unjust sentence has been pronounced against thee, thou mayest unprepared stand before the judgment seat of the Most High.”

Fritz, whose face was covered with his hands, wept bitterly—his sobs were audible.

“Blest tears!” exclaimed the priest, “they are the harbingers of contrition—the penitential waters of the soul, which cleanse it from impurities.”

The rest of the night was passed in prayer and religious exercise. The unhappy youth was brought to feel that earthly injustice was no expiation for his offences against Heaven, and that ere he could look for pardon from his offended Creator, he must endeavour to merit it by penitence and prayer.

“Mother,” said the youth, after his feelings had been soothed by the hope which so lately was a stranger to his breast, “I thank thee—thou

hast given me life, nurtured me, expended on my years all the rich treasure of a parent's love;—as cares, as watchfulness, as tenderness thou hast done more, thou hast taught me how to die—to quit the world in peace.”

“And to pardon it,” interrupted the minister, “to extend Christian forgiveness to your enemies, if such thou hast.”

“What!” exclaimed the young man—the infirmity of human passion for a moment subduing the dictates of religion—“forgive my enemies! forgive Hubert and Carle, whose lies condemned me!—never, father, never!”

“How else wilt thou hope to be forgiven?” demanded the good old man. “Shall man dare to ask forgiveness of his Maker, and yet refuse it to his fellow worm?”

“But, Hubert and Carle, father”——

“Have injured thee, my son,” said his mother, calmly; “had they not, where would be the merit of forgiving them? Hast thou forgot the first prayer I taught thee to pronounce: ‘Dimitte nobis debita nostra: sicut et nos dimittimus debitoribus nostris.’ Forgive them, my child, as thou hopest to be forgiven.”

“Mother, the last feeling is rooted from my heart, I do forgive them.”

“Thanks! thanks!” exclaimed the now happy parent; “the bitterness of losing thee is past; our separation will be short, Fritz. I am already bowed more by sorrow than by years. The grave now waiting to receive thee will not be long without a second tenant.”

“The hour will soon arrive, mother, when we must part, let me fulfil my last earthly duty.” The captive reached from the shelf above his rude hard couch, a military knapsack, and began arranging its contents. Here, dear mother, is my bible; keep it for my sake; it was my father's; and you will not prize it less that it has been your unhappy son's. Would,” he added, turning to the priest, “I had aught worthy of your acceptance, but the captive's prayers must be your only guerdon; unless,” he continued, “this trinket, which seems marked in curious characters and Hebrew letters, be worthy of your attention.” He placed in the old man's hands a small medallion of silver gilt, as he spoke.

“Where got you this?” demanded the priest, eyeing it with surprise and curiosity.

“It was my father's—it has his name upon it.”

“Fritz Kineberg,” said the inquirer, reading the legend engraven on the rim—the speaker paused for a moment and then resumed—“my son, I have a duty to attend to; another wretched prisoner awaits my ministry; but at the hour of the last trial of your firmness, I will be with you.”

“Leave us not, holy priest,” exclaimed the mother, “Heaven knows we have need of consolation and support.”

“'Tis the sacrifice of duty, daughter,” answered the old man, “and must be made.”

The inmates of the prison bowed in resignation, and again were deep in prayer, as the good priest left the cell.

Morn at length broke, and all was prepared for the execution of Fritz—still the priest returned not—his arms were pinioned, and the guard about to conduct him from his cell, when the door was gently opened, and the chaplain entered.

“You are late,” said the young man, “but duty, doubtless, detained

you. Unloose my mother's arms from about my neck, father, and give me your blessing—comfort her when I am gone."

"Fritz," said the old man, solemnly, "you stand upon the verge of eternity. Is thy mind subjected to the will of God?"

"I am content to die. God's will be done."

The sobs of the wretched mother, whose fortitude had quite forsaken her, were irrepressible.

"Unsearchable are His ways, my child; inscrutable are His decrees. Lost and wretched as you stand, were it well, He still could save you."

"I am hopeless, father, of all earthly mercy," replied the young man.

"Hope," answered the priest, with a tone approaching to cheerfulness, "should never leave us. Should it please Providence to spare thy life"——

"Priest!" exclaimed the mother, who had been listening to his words, "Is there hope? Thou art a holy man, and would'st not trifle with a soul upon the verge of time. Shall I not be left a childless mother? Has Heaven, in mercy to my prayer, spared me my age's prop—my boy—my only one?"

"It has," replied the priest, producing the pardon; "he is free."

In an instant, mother and son were folded in each other's arms, while the messenger of mercy bestowed on them his benediction.

The father of Fritz and Frederick of Prussia were Freemasons.

The above was related to the writer by one of the young soldier's descendants whom he met in a Lodge in Suabia.

NOTITIÆ TEMPLARIÆ, No. 6.

POSSESSIONS OF THE ORDER IN SCOTLAND.

"THE Knights of the Temple," says the Chevalier Burnes, in his elegant history of the Order lately published, "were introduced into Scotland before 1153, by King David the First, who established them at Temple on the South Esk, and who was so attached to the Brotherhood, that we are told by an old historian, 'Sanctus David de præclara militia Templi optimos fratres secum retinens, eos diebus et noctibus morum suorum fecit esse custodes.' Malcolm, the grandson of David, conferred on the Brethren 'unum plenarium toftum in quolibet burgo totius terre,' which foundation was enlarged by his successors, William the Lion and Alexander the Second. The charter of the latter is still in the possession of Lord Torpichen, whereby he grants and confirms, 'Deo et fratribus Templi Salomonis de Jerusalem omnes illas rectitudines, libertates, et consuetudines quos Rex David et Rex Malcolm et decessus pater meus Rex Willielmus dederunt et concesserunt, sicut scripta eorum authentica attestant.'"

The House of the Temple on the South Esk, in Mid-Lothian, as it was the first, so it is generally considered to have been the principal residence of the Knights Templars in Scotland. The anonymous author of an interesting account of the Templars, recently published by the Society for diffusing Useful Knowledge, states that "the chief seat of the Order in Scotland appears to have been Balantradox;" and he somewhat unadvisedly adds, "its possessions were not extensive in that poor and

turbulent country." In this latter averment he is however mistaken, for poor and turbulent as Caledonia was, there were yet precious pickings, even for the most fastidious or avaricious of the monkish or military Orders. If the Templars, indeed, had been somewhat anticipated in their chance of obtaining the choicest portions of the land by the early foundation and liberal endowment of so many monasteries by the good King David, they nevertheless contrived by their deserts or address to secure a goodly heritage from the Borders to the Orkneys—"per totum regnum Scotiæ, a limitibus versus Angliam, et sic descendo, per totum regnum usque ad Orcades."

We are told in the old popular ballad, that

" The monks of Melrose made gude kale
On Fridays when they fasted;
Nor wanted they gude beef and ale
As long as their neighbour's lasted,"

and we cannot reasonably suppose that the military monks of the Temple would care to fare much worse; nay, we may even venture to suspect that, as the Order possessed ample rights of fishing and of venison, the noble and gallant cavaliers might frequently forage for their fast days, of a fine summer's morn, by hooking a few stone-weight of the delicious salmon that sport in the Tweed or the Tay, and their tributary streams, and even let fly a sly bolt at a "fallow deer," if he chanced to break in upon their musings "on a shiny night, in the season of the year." Doubtless the Knights well "knew a hawk from a heron-schaw," and were much too knowing to be found where the good things of this life were altogether awanting. But this "*par parenthèse*."

The site of the Temple establishment on the South Esk was in a sheltered glen, embowered amidst orchards and corn-fields, well watered by the river, and surrounded by gentle hills, whose summits were crowned with woods, while extensive forests then filled up the back ground. All that now remains is the conventual chapel, a plain enough gothic building, which till within these two years has served as the parish kirk. The minister's manse, or parsonage house, with its attached grounds and garden, now occupies the site of the convent and cloisters of the preceptory, the foundations of which were discovered upwards of a century ago, presenting evidence of a very extensive building. The pedestals of several large pillars were dug up. The precise date of the existing chapel is not apparent, but as the preceptory was undoubtedly established and endowed in the reign of David the First, we may reasonably refer the building of the church or chapel to the same period.

Nearly under the belfrey, is to be seen an ancient inscription, of which the following is a copy, so far as it may be made out:

V Æ S A C
M T . H . M

The interpretation of these letters has baffled the ingenuity of the most learned antiquaries—Dr. Jamieson among the rest, the erudite author of the History of the Culdees of Iona. The bell-rope has worn away a part of the stone, just at the beginning of this inscription, so that possibly there were more letters. We profess not to be able to aid in decyphering them. The phrases "*Militiæ Templi Hierosolymæ Magister*," and "*Militiæ Templi Humilis Magister*," frequently occur in Templar documents, and correspond in their initials with the letters of the second line. As to the first line, it seems difficult to throw even an oblique ray upon it. Perhaps the diphthong Æ might have reference to "ædes," or some of its derivatives. An antiquarian amateur has

suggested as a simple version of the whole, "Vitæ Sacrum Militiæ Templi Hierosolymæ." But the question is still open.

In the inside of the Temple church a heap of human bones was some time since accidentally discovered. No memorials of the Knights are apparent among the rustic monuments that crumble around. The old slating has recently been (sacrilegiously) removed, to serve some purpose in the erection of the new church hard by! It is to be hoped that the parish heritors will not allow this venerable relic of the Order in Scotland to go to ruin in consequence. We observed the ancient stone cross, which formerly stood upon the western pinnacle of the edifice, carelessly placed upon one of the pillars of the church-yard gate. Had it not been somewhat ponderous, we should have felt tempted to have transferred the sacred emblem to the Hall of the Canongate Kilwinning Priory, there to be guarded and regarded by *the Knights*.

At no great distance from the above Temple was situated the Preceptory of Balantradochs or Blentodoch, at a place now called Arniston. Mention is made of "Magister et fratres Templi de Blentodoch" in the chartular of the Abbey of Newbattle; and in the inquisitorial process against the Order, instituted at Edinburgh in 1309, the Grand Preceptor, Walter of Clifton, depones that, among other places, he resided three years at Blancradochs (for so the orthography is varied). The fine meadow grounds and groves of Arniston show that the Knights had there judiciously established themselves. They held also sundry possessions at Corstorphin, Langton, and Kirk-Newton, in the same county.

At St. Germain's, in East Lothian, there was an establishment of the Temple, situated in the midst of a fertile district. "Barthelemeu Mestre de la Maison de Saint Germain," swore fealty to Edward I. in 1296, as his signature in Ragman's Roll testifies. The revenues of this Preceptory, which fell to the Hospitallers, were bestowed at the Reformation upon King's College, Aberdeen.

In the county of Renfrew, the Order possessed a small priory at Inchinnan, the parish church of which belonged to them. "The church of Inchinnan," says Chalmers in his Caledonia, "with all its pertinents, was granted to the Knights of the Temple by David the First, and it continued to belong to them till their suppression in 1312, when this church, with all their property in Scotland, was transferred to the Knights of St. John, who held it till the Reformation. The Johannites enjoyed the rectorial tithes and revenues, and the cure was served by a vicar. At the Reformation the revenues were reported at sixty pounds per annum. The parish church of Inchinnan is a very ancient edifice, said to have been built so far back as 1100."

The Templars possessed valuable properties in Denny, the Carse of Falkirk, and other parts of the county of Stirling. In the list of religious houses annexed to Keith's Catalogue of Scotch Bishops, a place called Oggerstone is specified, where the Templars are said to have had a house and castle.

In the shire of Aberdeen they had churches and lands at Tulloch and Aboyne. There is a charter of Alexander the Third of Scotland, confirming to the Knights the church of "Obeyne."

In Dumfriesshire, the Order possessed the chapelry of Dinwoodie, with the adjacent lands, in the parish of Applegarth, besides a vast number of small and detached properties. In 1296 the Master of the Temple having submitted to Edward the First, he was rewarded by a

royal precept from that prince to the sheriff of Dumfries, ordering the Templar property in that county to be restored to him.

The lands of Derville, in the district of Loudon, county of Ayr, appertained to the Knights.

The Order also possessed a preceptory endowed with lands at Mary-Culter, in Kincardineshire.

The manor of Kirk-liston, formerly called Temple-liston, in the county of Linlithgow, appears to have been granted to the Templars in the twelfth century. All places bearing the name of Temple belonged to them.

But it would be tedious, if it were possible, to enumerate in detail the various possessions of the Order in Scotland, unless indeed some very interesting historical particulars were connected with the catalogue, illustrative of the Order or the events of the times. Suffice it here to say, that in almost every county the Templars held property, and were invested with all the privileges and powers of lords superiors of the soil, "cum secta sacca, thol et theme, cum infang-thief et outfang-thief, girth-brekin et bludwite, flein-girth et murthur, latrociis et forcement, infra tempus et extra tempus, et in omnibus locis et cum omnibus causis que sunt vel esse possunt."

A complete and authentic roll of the Scottish Temple lands is, however, in course of being procured, we understand, from the records of the Knights of Malta, who erst inherited the Templar domains. Many interesting documents must yet lie hid among the ancient archives of that now dormant Order.

In conclusion we may notice, that it was the custom of old to have iron crosses affixed to the walls of the tenements belonging to the Templars; and several of these rusty relics yet remain in Edinburgh and other towns or burghs; while the system of vassalage is still kept up by the possessors of such buildings paying an annual feu-duty to the Temple-superior. In a number of cases, however, this right of levying the feu has been resisted; the practice having frequently fallen into desuetude.

PILGRIM.

MASONIC LEGENDS.

THE antiquarian Mason will be delighted at our having accidentally been the happy means of rescuing from oblivion some valuable and important documentary evidences. In these legendary papers will be found the clearest illustrations of the polity, and the general usages of our ancient fraternity in times of yore;—indeed, it is somewhat remarkable that they should be as important and interesting now as when they were first written,—perhaps this circumstance will startle the straightlaced, who may pause to inquire, whether the statement that several manuscripts were destroyed by conscientious Masons* be really true, or whether some cunning rogue did not substitute for some, a bundle of trash, and, after secreting the MSS. for a long time, died without betraying their hiding place; certain it is, that the present secrets have been revealed to us, not in a dream, as was accorded to our late venerated

* Masonic Records, 1720, vi-le Almanack.—*Catch Quotem.*

Brother, Larry Dermot, but while we were wide awake. The fairy imps absolutely gambolled and revelled with delight at our astonishment, when, with mystic devilry, they told us, gentle reader, "there was nothing new under the sun;" and observing that our astonishment was increasing into something between awe and stupidity, they reminded us that we were their successors in the preservation of these papers, and thereby doomed to certain penalties; that one of the legends must be given to the Brethren at least every three months; and that unless we did so, those who wrote them, aided by the spirit of Larry Dermot, would "tickle our tobies," with a bill of attainder, according to the *present* Constitutions, a copy of which had been presented to them by Brother Peter Gilkes, and which identical copy, it appeared, had been accidentally deposited with his remains in St. James's Churchyard, in 1834.

The merry imps told us many other matters, and have promised to decypher all the MSS.; and further, to skip about from pole to pole, over land and over sea, and from the palace to the cottage; and, like bees, with honeyed wing, to bring their stores to the hive of industry for our readers. For this (the future) we have promised to be grateful, and as they are to have the benefit—we could do no less. We hope in all this we give no offence to any Brother, high or low, rich or poor.

AN EVVENTTE.*

(VVEYLEDE YN ALLEGORYE, ANDE YLLUSTRATED BYE SYMBOLLES.)

AP.:—25^o† A.L. 4238, A.D. 238.

ARGUMENT.—*A place of meeting having been required for mystic purposes, the Craft met in "a new temple:" exordium, explanation, peroration, proclamation, investiture of officials, lecture, points of lecture, various allusions (not, however, important,) anticipations of the future in relation to the education of children,‡ some passing hints upon the danger of recording even matters that involve no mystery of the Order, and some observations upon the difficulty in providing shelter for the aged men.*

Heptarchical summons.—To wit: Kent—Northumberland, East Anglia—Mercia, Essex—Sussex, Wessex—together with Cornwall and Wales.

Presentes—Magister Maximus—Magistri secundi.

1. East Anglia.§ 2. Mercia. 3. Essex. 4. From Stranger Land.
L.Y.S. O.N.S.B. A.C: P.S:

Cum multis aliis, in ordine, videlicet.

Wardens, 8; Priests, 2; Treasurer, 1; Secretaries, 2; Deacons, 21; Superintendent of Works, 1; Organist, 1; Assistant Director of Ceremonies, 1; Sword Bearers, 3.

M. M. loquitur.—I now again declare my *Alter-Ego*, and am happy to

* An event, we presume, refers to something "especial," for in the *Legends* there is a pointed reference to periodical meetings or assemblies of Masons.

† This must have been in the time of St. Alban, and of course some centuries before the new style; we do not allude to the Bissextile or Leap Year.

‡ The reader will observe, that in 238 there were no public schools for children, so that the argument was the more reconcile.

§ We might in our time assume these to be—

1.—Lincolnshire,	2.—Oxford.	3.—Essex.	4.—American Canada.
Yorkshire.	Notts.		Penang and Sumatra.
Suffolk.	Stafford.		
	Berks.		

know that my excellent friend enjoys so largely the good opinion of the Grand Lodge; but I regret that indisposition prevents his attendance.

I re-invest my *Magister secundus*.

I appoint my *Custodes*—the senior I believe to be a zealous Mason, and anxious to acquire Masonic knowledge. I derive additional pleasure from knowing that his father is a Provincial Grand Master,* and that he comes from a good stock, and I feel, therefore, much confidence in appointing him.

In the appointment of the Second Custos, I feel the pleasure enhanced by the fact, that he has held a responsible office in a sister Grand Lodge, and he will now have an opportunity of seeing the excellent working in this country.

The Sacri † were continued in office.

The Thesaurarius was kindly complimented as an old friend, who having been elected by the Grand Lodge, the Grand Master fully coincided in the propriety of the vote.

The Custos actorum, ‡ I appoint you to an office of no small importance, and am particularly thankful to you for accepting it, because I know the importance and value of your time, and am satisfied there will be that unanimity between us which ought to exist, and that you will maintain order and regularity.

Scribæ, as before.

Diaconi.

Architectus, as before.

Ceremoniarum rector as before.

Ibid. secundus, this officer was directed to take better care of the jewels.

Ensifer as before.

Organicus, as before.

Anteambulo,—§ you are true and faithful, I can bear testimony to your good conduct.

M. M. then rose. (the members standing.) He intended, he said, to have addressed the Lodge at some length had time permitted, however he could not close Grand Lodge without a few words. It was a subject of much importance, and he was glad that they were thus assembled in a regular dedicated temple, because he could now enforce that regularity and Masonic propriety which ought always to be observed in a Grand Lodge. The Brother who constructed that temple was now no more, he should therefore merely state, that it was originally intended to make it its present size. This intention was nearest his own heart, as it was his anxious wish that all Brethren who desired to attend, might do so without detriment to their own personal comfort.

M. M. next proceeded to speak of the necessity of observing forms and ceremonies, it was as important, he said, that they should be attended to in Grand Lodge as in every other Lodge.

The Brethren were desired to recollect that the Lodge was not a place for unnecessary debate, but for subjects connected with Masonic matters only. He would also observe, that no Brother should put upon papyrus, or cause to be recorded,|| an account of any preceding which

* In the MS. it is rendered, *Magister Secundus*.

† In the MS., the office is *Priest*.

‡ Not a reappointment.

§ A very kind and familiar expression was used.

|| The reader will observe this singular anticipation of futurity, in A. D. 236

might take place whilst in Lodge; it was contrary to their Masonic engagement, and in violation of the obligation they had taken.* He would now review the proceedings of the Grand Lodge for the past year, and it was to him a matter for deep and painful thought, that some of their proceedings had been exceedingly irregular. Brethren were not to suppose because he was not always present at their meetings, that he was unmindful of his duty; every subject connected with Grand Lodge had received its proper share of attention—some† thought they knew the law, but they did not.

He then referred to the * * * † this, he said was unconstitutional, as no body of Masons could hold intercourse in Masonic matters with any but Masons; and connected with this affair was one of those acts of irregularity of which he complained. He next alluded to the subject of the * * * § here, he observed, that a communication which he had sent to the Grand Lodge on that subject, was not only not attended to, but had not been received with that respect with which his communications were formerly treated. It used to be the custom for Grand Lodge to rise on receiving a report from the Grand Master, and to thank him for that communication, which on the occasion alluded to they had omitted to do.

M. M. next adverted to the * * * ||. This was the second instance in which Grand Lodge had not treated his communication with the respect which it was entitled to; in that communication he had given his reasons why he withheld his support and sanction from that Institution; it was not that he was unfriendly to the principle, but he felt it could not be matured without injury to the existing charities. Here the M. M. entered into some minute detail of the various claims already made upon the Fraternity, and assumed as a probable circumstance, that advocacy of this new charity would entail on them very considerable additional expense.¶ The M. M. enlarged upon the irregularity which was gaining ascendancy in Grand Lodge, and he warned the Brethren that, as he should determinedly do his duty, any infringement of the laws and constitutions would subject any Brother so offending to the full penalty required; formerly the fullest penalty had been recorded, but mercy was extended, upon a promise that the offence should not be repeated.

He felt towards every Brother perfect good will, and there was not one present who did not share in his good wishes, but he was determined to enforce the observance of Masonic discipline, and he trusted that he never again should have occasion to refer to any irregular or unconstitutional acts in Grand Lodge.

After a few other observations from the M. M., the Grand Lodge was closed.

[Ytt apeerede from somme traddytyonarce recordes, yt * * * afterwarde regretede having spokenne soe strongglye, ande thtte ye G. Lo. werre notte ye lesse affectedde to hys personne ande to hys dignytte—soe motte ytt bee.]***

* In St. Alban's time this might be very proper, but at present it is otherwise.—*Printer's Devil.*

† A hard word occurs here which some modern pedagogues advise should be skipped—but we dare not—so render it as literally as we can, viz. *lawyers.*

‡ This word is not decypherable in the MS, it appears to allude to "life assurance"

§ Also indecypherable, but alludes to some improvement in a building or place of meeting.

|| This word is very old Saxon, and seems to allude to an asylum for the aged.

¶ In fact, computing in the moneys of the present day, EIGHT HUNDRED POUNDS per head!!

** This in the legend is a marginal note.

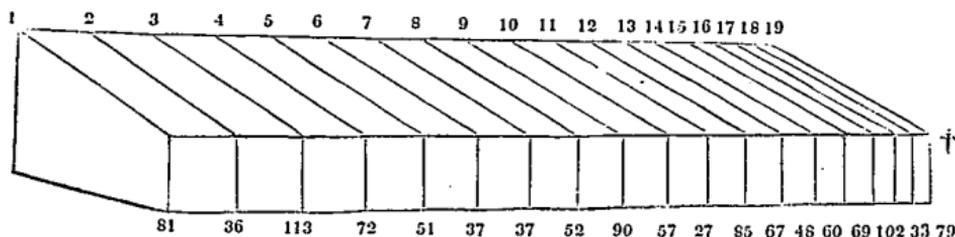
DIE MERCURII 6^o JUNII A.L. 4238, A.D. 238.

PRESENTES.—M.M. (Hept.) and M.M. (* * *)* M. secundi 2; Custodes; Sacr. Cust: act; Diaconi, 8; Architectus; Ensiferi, 2; Organicus; Anteambulo, &c. &c.

ORDO NEGOTII.—*Capita rerum* (confirmed,) *Suffragiorum inmissio in cistam.*

Exemplum:

Pro concilio legislativo—candidat: (Magistri) 19.



Electi, No. 3 17 9 18 1 12 19 4 16 13

P. Magister Candidat 8.

1	2	3	4	5	6	7	8
101	43	80	59	52	80	97	57.

Pro consilio auditorum—Cand. Magistr. 19, ut supra.

Electi 17 3 9 12 18 19.

P. Magistr. Candidat. 8.

1	2	3	4	5	6	7	8
96	42	80	30	63	52	101	69.

Electi 7 1 3 8

TO BROTHER GEORGE AARONS.

(In reference to No. XIII. *Freemasons' Quarterly Review*.)

The NAME I AM, is not in Hebrew expressed by יה, it is expressed by אהיה (Exod. c. iii. v. 14.) It is remarkable, that I A M contains the initials of JEHOVAH, ALEIM, MALIK. For the first time יה is communicated in (Exod. c. xv.) mind (ver. 2.) the chapter and verse corresponding with the number, and the number of Letters in the two Lettered name; and there יה is expressly declared to be JESUS, the NAME above every name; because Moses declares, עני וזמרת יה ויהי לי לישועה.—“JAH is my strength and my song, and shall be to me JESUS.” This was fulfilled when the three fourteen generations, which terminated in the birth of CHRIST, were accomplished; because (1 Matt. c. i. v. 17,) by the *Musufur Kotan*, or short reckoning, three fourteens contain 15, in this manner, $1 + 4 = 5$, $5 \times 3 = 15 = יה$. JAH then appeared in JESUS CHRIST.

Yours on the L

R. TYTLER, M.D.

Futteghur, Nov. 2, 1837.

* From Stranger Land.

† This plan of ballot would not be amiss at the present day.

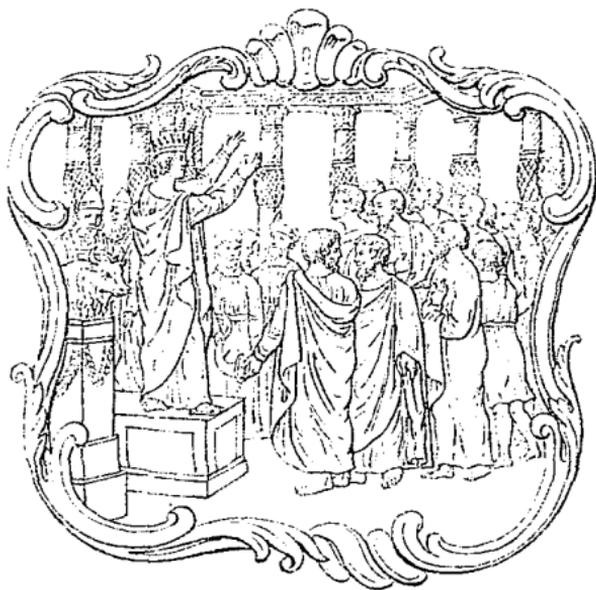


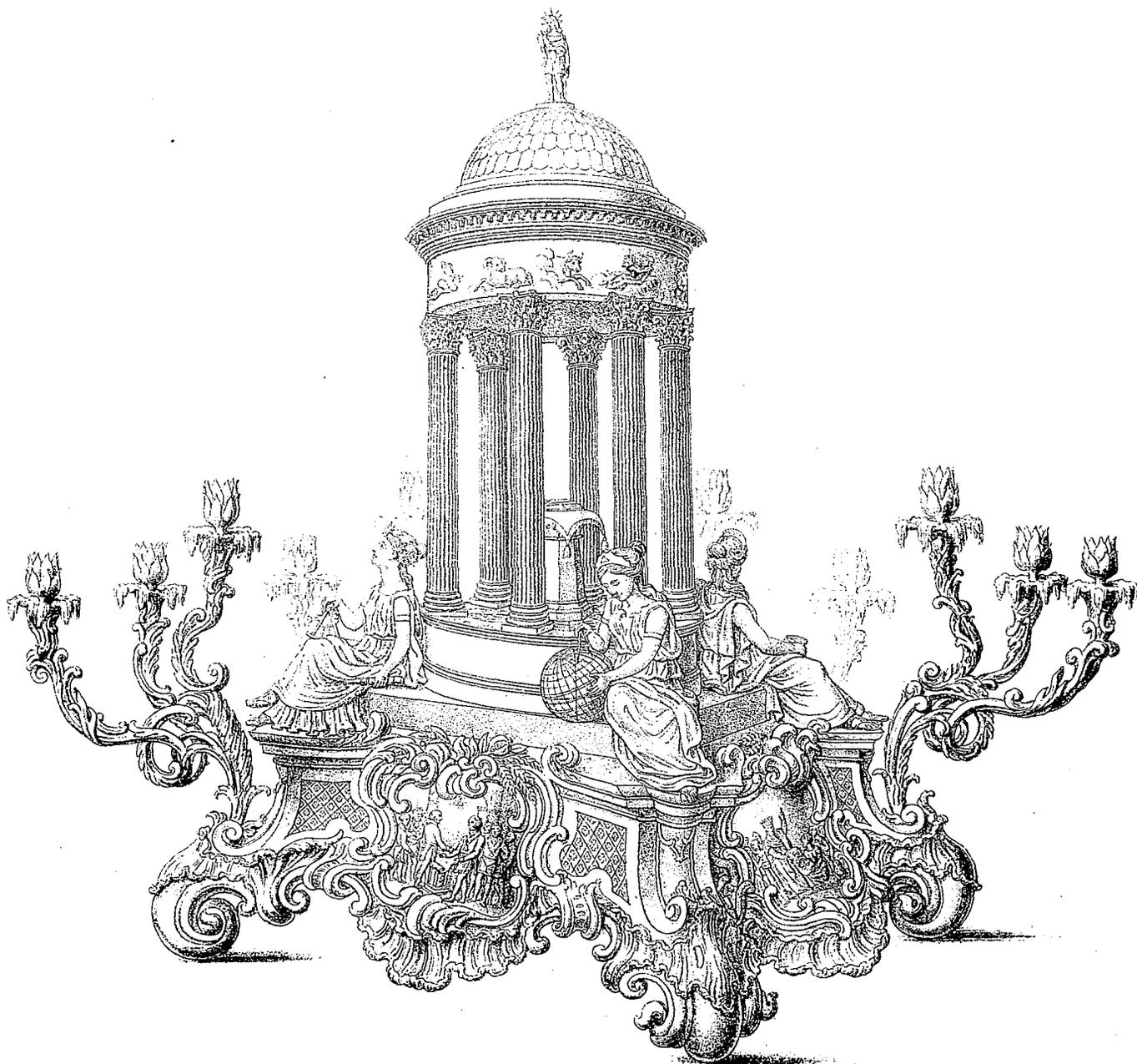
The Ratification of the Union in 1213.



King David's Coronation, 1151, as painted by the French

Dieu le Roi, 1151, 1151.





Wm. Del; 46, Strand St; Regent Square.

The Masonic Offering presented to H R H the D^y of Sussex, K G &c &c &c
M.W. Grand Master, at the G^d Festival, April, 25th 1833. LONDON.

MASONIC OFFERING TO THE GRAND MASTER.

(*With Engravings.*)

THIS memorial of loyalty, respect, and affection for the distinguished Brother, whose Masonic services it is intended to commemorate, having been completed, it was presented by the Committee to His Royal Highness the Duke of Sussex on Wednesday, the 27th of April; and, in order to give our readers an opportunity of judging how far the object has been attained, we, without regard to expense, place for their acceptance lithographic engravings of the "Offering," together with an explanatory extract from the pamphlet presented to the Grand Master, and to the Subscribers. The Offering itself is from the model approved by His Royal Highness, and was manufactured by Messrs. Garrard, of the Haymarket. The present engraving is drawn by Brother Harris, of Sidmouth Street.*

(*Extracts from the published Pamphlet.*)

"The meetings of the Sub-Committee have been probably more numerous than have ever been required from any body of Masons—so much time being necessary to concentrate the means and wishes of the Subscribers extending over the whole world—but the labours of the Committee have been sweetened by the assurance that their exertions are not only appreciated, but that in the course of a most interesting correspondence so many proofs of affectionate attachment to the person, and so many expressions of Masonic loyalty to the dignity of the Illustrious Grand Master have been elicited, as abundantly to reward them.

"To their kind friend and zealous Brother, Stephen Clark Norris, who, during the unusually arduous office of Honorary Secretary, has ever been first at his post and the last to leave—whose cheerfulness and activity seemed but to increase with 'coming time,'—the Committee owe a large debt for courtesies rendered doubly graceful by Masonic diligence—his vocation thus far has ended. The recollection of his kindness will remain as the best cement to hold in perpetuity the many happy meetings that have passed in his society.

DESCRIPTION OF THE MASONIC OFFERING.

"The general form will be better understood by the lithographic print than by description. The base is about twenty-eight inches long by twenty-four inches broad; the greatest extent of the branches for the lights is three feet by two feet six inches; and the whole height is three feet seven inches. The principal feature of the design is a circular temple of regular architecture, formed by six columns of the Corinthian Order, supporting an enriched dome, crowned by the figure of Apollo. On the frieze are represented the Twelve Signs of the Zodiac. In the interior of the temple, resting on a tessellated pavement, is seen the altar with the volume of the sacred law unfolded, and the square and compasses thereon. The temple is raised on a circular pedestal, which again rests on a square plinth or step; on the projecting angles of which are seated four figures emblematic of Astronomy, Geometry, Sculpture,

* For former proceedings see p. 454, et seq., 1836; 1837, p. 481; 1838, p. 73; also the Grand Festival in the present number.

and Architecture. Astronomy is contemplating the heavens, and holding in one hand a sextant, and in the other a telescope; her head crowned with stars as with a diadem, five in number. Geometry is depicted as contemplating the globe, measuring its parts and ascertaining its proportions with the compasses, and the mystic triangle is marked on her frontal coronet. Sculpture is represented with the mallet and chisel, having just completed the bust of Socrates, emblematic of the devotion of the fine arts to the promotion of the moral virtues. Architecture is typified by the plan of a temple which she is unfolding to view. The whole of the temple, with its classical accompaniments, is placed on a superb base. From the angles spring four branches for lights, the cup to receive the light being in the form of the lotus leaf. The whole may be used as a candelabrum when artificial light is required, or otherwise without the branches in its more simple form without appearing imperfect. The base has on each of its four faces an ornamented pannel. Three of these are enriched with historical tablets in low relief, and the fourth contains the inscription. The frames of these tablets are ornamented with the olive, corn, and pomegranate, emblematic of those blessings of Providence which Masonry teaches us to diffuse and employ for the welfare of our fellow-creatures. The tablet on the principal face represents the Act of the Union of the Two Fraternities of English Freemasons, so happily accomplished by His Royal Highness the Duke of Sussex, in conjunction with His Royal Highness the late Duke of Kent, in the year 1813. The two illustrious Grand Masters, surrounded by their respective Grand Officers and other Brethren, are represented ratifying and completing the Act of Union, the instrument of which was forthwith deposited in the Ark of the Covenant, the symbol of the Grand Edifice of Union. The All-seeing Eye of Providence is represented as casting its refulgent rays on the deed. The tablet to the left of the above represents Solomon receiving from his father, King David, the plan of the temple to be erected at Jerusalem, according to the instructions which the Almighty had communicated to him in a vision. The third tablet represents the temple completed, and King Solomon in the act of dedicating it to God's holy service. The fourth tablet contains the inscription: it is as follows—

TO

HIS ROYAL HIGHNESS,

PRINCE AUGUSTUS FREDERICK,

DUKE OF SUSSEX, R.G.,

ETC. ETC. ETC.

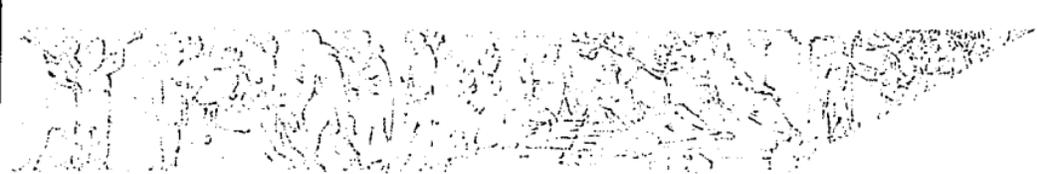
IN COMMEMORATION OF COMPLETING

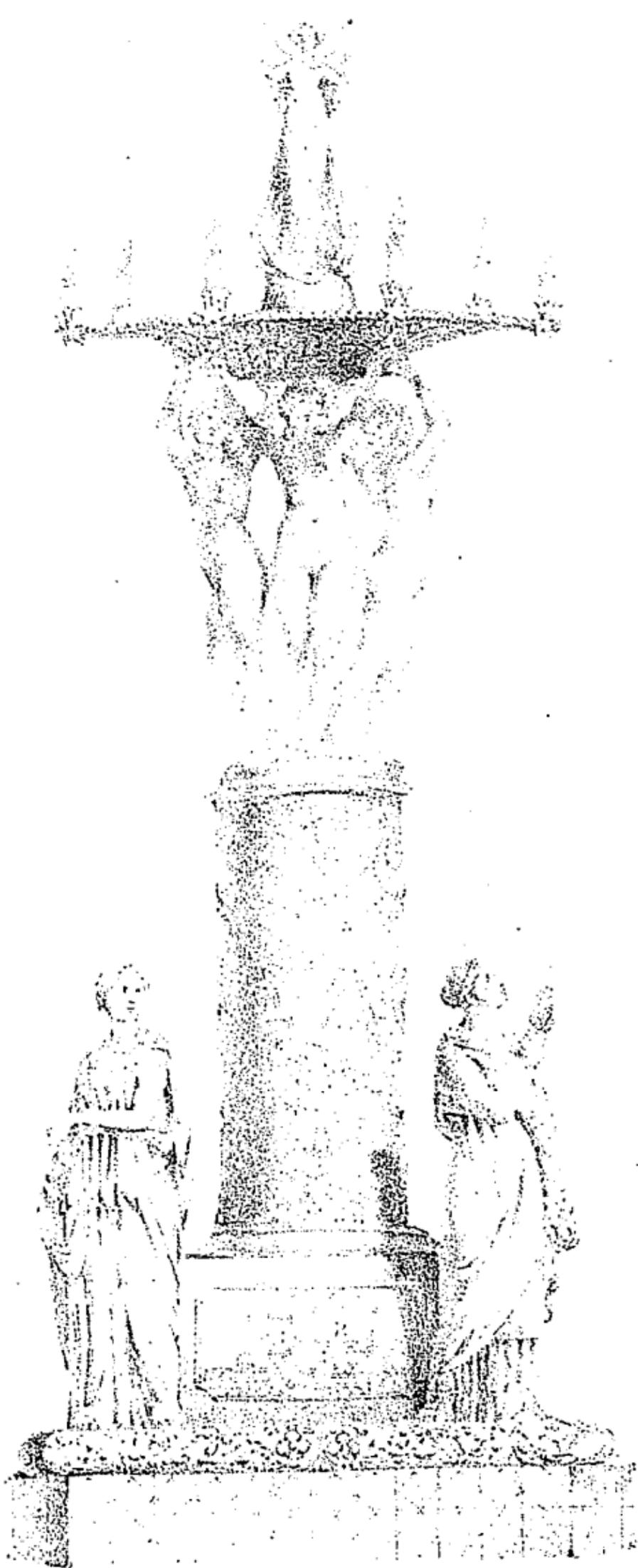
TWENTY FIVE YEARS

GRAND MASTER OF ENGLISH FREEMASONS,

FROM HIS AFFECTIONATE BRETHEREN.

1838.





DESCRIPTION OF A DESIGN FOR A MASONIC TROPHY TO THE GRAND MASTER.

(With Engravings.)

In our last number (page 73) will be found a communication addressed to various artists who had sent in designs for the "Offering." Many were deserving of the highest praise, and all of credit, for the taste shown in the designs; but among them was one of such grandeur of conception, and so beautifully as well as classically illustrative of the Masonic subject, that we cannot refrain from giving the following details. The reader will at once see that they form a perfect masonic poem; the design is by Mr. William Pitts, an artist of high talent and deserved reputation. The "Shield of Æneas," modelled by him, as a work of art, is unrivalled.

His Royal Highness the Duke of Sussex, Grand Master of English Freemasons, having presided over the Fraternity for twenty-five years, a period unexampled in the annals of Freemasonry, the Brethren were desirous to mark the completion of that period by some durable expression of their grateful sense of the happiness and prosperity they had enjoyed under his protectorate. At a general meeting of the Brethren it was resolved to present to His Royal Highness a votive tribute, to consist of an ornamental piece of plate, of the value of one thousand guineas. Several artists were invited to send in designs. Of course but one could be selected for execution; in such a competition, therefore, "it was not so disgraceful to be conquered as honourable to have contended;"* and without impugning the judgment of the selection made, the artist who produced the accompanying design has been persuaded that, although deemed inadequate for its immediate object, it may still be useful in suggesting an idea for some analogous purpose, and therefore may be worth recording in the way now offered.

The object aimed at in this design was a Masonic Trophy, which, while it should mark distinctly its peculiar occasion as a votive offering, should also fully explain its entire story, even without the aid of verbal inscription, and be, in fact, a Masonic Poem in Sculpture. For this purpose it was meant to embody, in an allegorical and dramatic manner, the History of Masonry by emblematical figures, and by representations of some of its most prominent facts and ceremonies.

It must be borne in mind that the entire Trophy was to be about four feet high, and therefore the whole would be within the grasp of vision at the same time, and also capable of close examination in every part.

The general outline is that of a triumphal column founded on a rocky base, whereon is a square pedestal supported at the angles by the four cardinal virtues, Prudence, Temperance, Fortitude, and Justice; representations of the three degrees of Masonry would occupy three of the sides of the pedestal, and the fourth would contain the inscription. Emblems of Masonry would fill up the otherwise unoccupied portions of the pedestal. This pedestal supports a pillar surmounted by three whole length figures of the graces, emblematic of those kindly feelings and virtues of improved and cultivated humanity, which are

*———Non tam
Turpe fuit vinci, quam contendisse decorum.

the end and perfection of Freemasonry, and in the exercise of which this tribute has originated. They support a vase or basket, round which are the seven lights. From the centre of the vase springs a figure of Psyche, which may be considered the classic emblem of purified humanity, fitted for divine enjoyment. Round the shaft of the column in bas-relief, is the history of Freemasonry from its earliest period, commencing at the lower part of the shaft, with man in his wild and uncultivated state, exposed to the rage of wild animals and the tumults of the elements. We then find his attention engaged in building a hut for shelter and partial security. Then congregated and improved by building a city. The sciences quickly follow, exemplified by astronomy, navigation, &c. The history is continued by selecting prominent facts, such as the building of Solomon's temple, and then as more immediately allusive to Masonry in England, St. Alban protecting St. Amphibalus by the sacrifice of his own life; Alfred dividing his loaf with the pilgrim, &c. Then would follow the history of the Union of the two Societies of English Masons, as effected by His Royal Highness the Duke of Sussex, in conjunction with his illustrious Brother the late Duke of Kent; and the installation of His Royal Highness the Duke of Sussex, as Most Worshipful Grand Master of the United Grand Lodge of Ancient Freemasons of England. The series of bas-reliefs round the column, to conclude with the allegorical representation of mortal life and immortality, as depicted on the celebrated Portland (or Barberini) vase, and which was first successfully explained by Dr. Darwin, in his poem of the Botanic garden.*

As the leading motive for the offering was the length of time the Most Worshipful Grand Master had presided over the United Lodge; and as that Union was effected in conjunction with his illustrious relative the late Duke of Kent, it was proposed to decorate the external base of the vase with medallion portraits of their Royal Highnesses, each surrounded with the garter, and connected by the true love-knot issuing from a ducal coronet. The edge of the vase to be decorated with seven stars, one under each of the seven lights before mentioned.

* Dr. Darwin is of opinion that the figures of this funeral urn do not represent the history of any particular family or event, but that they express part of the ceremonies of the Eleusinian mysteries; he therefore divides the vase into two compartments, and reckons that the first is emblematical of mortal life, expressed by a dying lady, or Libitina, holding an inverted torch; she sits on ruins, under a tree of deciduous leaf, attended by two persons who seem to express the terror with which mankind look upon death; and that the second compartment represents immortal life, expressed by a hero entering the gate of Elysium, conducted by Divine love, and received by Immortality, who is to present him to Pluto, the judge of what company he is fit to keep in Elysium.

Here by fallen columns and disjoin'd arcades,
On mould'ring stones, beneath deciduous shades,
Sits HUMAN KIND in hieroglyphic state,
Serious, and pondering on their changeful fate;
While with inverted torch and swimming eyes,
Sinks the fair shade of MORTAL LIFE, and dies.
There the pale ghost through Death's wide portal bends
His timid feet, the dusky steep descends;
With smiles assuasive LOVE DIVINE invites,
Guides on broad wing, with torch uplifted lights;
IMMORTAL LIFE, her hand extending, courts
The ling'ring form, his tott'ring step supports,
Leads on to Pluto's realms the dreary way,
And gives him trembling to Elysian day.
Beneath, in sacred robes the PRIESTESS drest,
The coil close hooded, and the flutt'ring vest,
With pointing finger guides the initiate youth,
Unweaves the many-colour'd veil of Truth,
Drives the profane from Mystery's bolted door,
And Silence guards the Eleusinian lore.

The vase might receive flowers, which are at once a classical decoration, peculiarly appropriate to the figure of Psyche, and would contribute to give a constant daily interest to the Trophy.

It will be readily seen that the fundamental motive of the design was of a general and comprehensive nature; and that what was peculiar therein was susceptible of variation, and might be readily adapted to the local circumstances of any analogous object; or by striking out all that was local and temporary, and substituting what should be of a general character, the design would become simply a Masonic Trophy, wherein the end and intention of Freemasonry might be expressed by a beautiful allegory which would be fully understood by the faithful Mason; and further illustrated by select portions of its history.

If this idea were duly carried out, the Trophy would possess an historical, intellectual, and moral character, and might become an appropriate ornament for the Lodge Room, useful in illustrating the objects of Freemasonry, and interesting as much from the mind expressed as from the graceful forms exhibited.

It is well known to all diligent Masons, that morality constitutes a principal part of the Masonic system; and that the principles of morality are taught by them in a scientific manner, and not as matters of speculation. The principles of morality rest on experience, on facts which cannot be disputed, and which are capable of mathematical demonstration. The language of morality is the language of God. It is clear, it is perspicuous, it cannot be misinterpreted or misunderstood, it has no confusion of dialects, it requires no interpreters, it speaks to the hearts of all created beings, and it will remain the universal language of nature, while those eternal principles remain which hold the universe together. Freemasonry speaks in this universal language to all its children, where-soever dispersed over the habitable globe, and however diversified by countries, tongues, or religions; it combines all that the good men of all ages, creeds, and climates have agreed in; and eschews every thing that is capable of exciting discord or difference. The views of the Mason thus necessarily become extended beyond particular institutions, whether of a civil or religious nature; and are led to the grand source of all.

The leading feature of the Trophy may be said to be the progress of the human character towards perfection. The cardinal virtues necessarily occupy the base; and upon such a basis the heart and mind will easily be led to acquire and cherish those kindly feelings which the classic moralists of ancient Greece expressed by the figures of the Graces, and who are described as the Sisters of Harmony or Cupid. They were called Charities, signifying joy, pleasure, good offices, gratitude; young, because they conferred the most attractive charms of beauty; virgins, to denote modesty and purity of manners; they were linked together, as cords of love should bind us together; and danced in an eternal circle, as acts of kindness should ever move. The christian graces, Faith, Hope, and Charity may truly be said to express the same sentiments. And it will not be disputed that he who possesses these graces, in the most ample sense, has fulfilled the Law and the Prophets; and may justly be said to bear the impression of the divine image of the great Author of our being; and is, as far as our limited faculties enable us to judge, fitted for divine enjoyment. That state of existence is veiled from mortal eyes, nor can the form of the disembodied spirit, or its mode of existence, be properly the subject of pictorial representation except by allegory. The figure of Psyche is therefore adopted for this purpose. Psyche is described by the classic and philosophic Greeks as

that pervading spirit, a portion of which was the human soul, which, they said, was wedded to Harmony or Love, and produced Intelligence and Virtue; and this Psyche was ever opposed by Venus, the goddess of the passions. Of the moral character based upon the cardinal virtues, purified and perfected by the Graces, the result may be elegantly and justly expressed by this Psyche. The vase, with the seven lights, and decorated by seven stars, and other emblems and symbols in the Trophy, will be readily understood by the true Mason, and to whom it is hoped that the whole may serve as a short memento of the history and principles of the science of Freemasonry.

MASONIC ANECDOTES.

THE SCHOOLS.

THERE is no feature in the boundless utility of Masonry more estimable than that which exhibits its personal service in extremity—it has often been our pleasing task to place before our readers some interesting proofs of the *subduing power of its influence at the point of the sword, on shipwreck, and even in piracy*—we shall now however open a new source of gratification to our readers—by some happy evidences of the great advantages derived from our Schools, and show the moral beauty which our Order sheds over every portion of its community.

First *The Girls' School*.—The Jubilee has now passed, and with what pride and exultation must the Patronesses, Patrons, and Governors of that most excellent charity reflect upon the fact that scarcely has an instance occurred of waywardness, and none of crime! Several traits of interesting moment have been handed to us; we shall content ourselves with giving one.

In the year 1819, Eleanor Weedon was admitted into the School; about a year afterwards, Mr. Bilke, a magistrate of the county of Surrey, informed the House Committee, that in consequence of the circumstances of the child having become improved by a legacy under a will to which he was executor, he was desirous of withdrawing her from the Charity. An interview was appointed with the House Committee, and Mr. Bilke was invited to inspect the establishment; he complied, and examined the entire arrangements with the utmost attention.

He then expressed his *unqualified opinion that he should best promote the object of the testator and the welfare of his young charge, by requesting permission to make some arrangement that would enable her to remain in the School during the full period.* To this end he solicited to pay such consideration as would relieve the funds of the Charity from any burthen.

An agreement was entered into, and twenty-five guineas were annually paid until 1823, when the young person was delivered to Mr. Bilke as her guardian, who, as a testimony of the high opinion he entertained of the moral discipline in the School, the exemplary conduct of the Matron, Mrs. Cook, and the excellent arrangements of the Committee, became a Life Governor of the Charity. It is proper to remark, that Mr. Bilke was not a Freemason.

The Boys' School.—As in the former case, we are in possession of several anecdotes that would be as acceptable to our readers as they are honourable to the parties; we select one however, which conveys the general moral under its most graceful character.

Doctor Harrison, surgeon in the Hon. E.I.C.S., Bombay Presidency, a gentleman who, during his sojourn in the East was a most exemplary Mason, and one in whom public confidence and private respect were equally vested, died not long since. His lady, on returning to England with her three boys, found that the splendour of eastern magnificence must be exchanged for the homely means which her allowance, as an officer's widow, would produce; the doctor, like too many of his class, having lived long enough to partake of, but not to secure for his family the means of independence. His lady, however, was endued with the spirit of her beloved husband's zeal, and the boys of her heart with his devotion to the cause of Masonry; her eldest she managed to provide for in the Colonies, the youngest she was desirous should be placed in the Masons' School; her perseverance deservedly triumphed over the prejudiced, that she was not the most destitute of the candidates—it was proved that she was among the most deserving—and her boy proudly assumed the clothing of the Order. Yet, strange to say, that the second youth, whose age exceeded the rule of entrance to the School, felt vexed that the emblems of Masonry, which his young memory told him were the hope and happiness of his father, should be granted to the younger boy and denied to him; the struggling thought was dangerous to the peace of these estimable children—but the mother, oh! how mothers do move in the very paths of nature, knew how to reconcile the difficulty, she took counsel with one who was too happy to give it; and she clothed the elder in the badge and button of the Craft, and then who so happy as the two sons of Dr. Harrison, when each, with the hand of their friend, paraded with the youthful throng in the Masons' Hall, exulting in the honour of their lamented parent's fraternity. It is an early beginning for the "ear of corn" thus to shoot, but there is a promise of goodly harvest; upon such Lewises the spirit of the father will be the "spell charm" to conduct them onward honourably and goodly.

THE DESERTED SAVED.—From the Retrospect of "Western Travel," by Harriet Martineau.* — "Then came Captain L. with his five fine daughters. He looked too old to be their father; and well he might. When master of a vessel, he was set ashore by pirates, with his crew, on a desert island, where he was thirty-six days without food. Almost all his crew were dead, and he just dying, when help arrived—by means of Freemasonry. Among the pirates was a Scotchman a Mason, as was Captain L. The two exchanged signs. The Scotchman could not give aid at the moment; but, after many days of fruitless and anxious attempts, he contrived to sail back, at the risk of his life, and landed on the desert island on the thirty-sixth day from his leaving it. He had no expectation of finding the party alive; but to take the chance and lose no time, he jumped ashore with a kettle full of wine in his hand. He poured wine down the throats of the few whom he found still breathing, and treated them so judiciously that they recovered. At least it was called recovery: but Captain L.'s looks are very haggard

* Vol. III. p. 173.—Collburn, 1838.

and nervous still. He took the Scotchman home, and cherished him to the day of his death."

It is some time since that we introduced our talented countrywoman to the notice of our readers as *versus* Freemasonry.* We now quote her as exhibiting the practical utility of the Order under its holier attributes; the heart of the renegade—dead to all other associations but of crime—yet can be awaked to its irresistible appeal. The pirate-Mason, at the risk of his own life saves that of his brethren—what a sweet spirit is here shown!—the pirate no more, but warned by the benevolent affections he pants to succour and to save. Even in such hands the wine is blessed by Him whose ways are indeed mysterious—and the reward is—LIFE PRESERVED!

Yet with this evidence before her—an evidence it is clear Harriet Martineau herself fully credited, or she would not have published it, she does not even offer upon it a single observation. The enchanter, whose pen has given a sterling value to many neglected subjects, and has brightened some gems of originality, honestly and fearlessly encountered the difficulties attended upon the examination into all truth, with one exception—passes over a subject like this without a comment. But comment was not needed, excepting that the incident would have offered her an honourable opportunity of candidly doing tardy justice—by confessing her former error.

A MASON AND HIS SEVEN WIVES.—Mrs. Frances Trollope, in her last manufactured book, "Vienna and the Austrians," in her visit to the chapel of the Holy Cross at Salzburg, says she was told, that the name and effigy engraved upon a certain tomb "were those of a Master Mason of Salzburg, and the seven iron crosses which reared themselves in a row before him marked the graves of his seven wives!" At this, Mrs. Trollope exclaims, "Heaven grant! for his soul's sake, that they all came fairly by their end; But truly," she sagaciously observes, "there is something suspicious-looking in the heavy mallet which, with other emblems of his handicraft, rises, carved in high relief, upon his tomb."

The truth is, and if Mrs. Frances Trollope had had sufficient industry to inquire into the legend, she would have discovered the verity: this Master Mason was, of all men, the most proper fellow in Salzburg, that would he, or would he not, as fast as one wife was taken from him, there was pulling of caps by all the townswomen to have him:—

"Like the waves of the summer, as one died away,
Another as bright and as shining came on."

The reason of this was, we have no doubt, that Master Masons were at the time, very scarce at Salzburg.

* P. 209, Vol. iv. 1837.

THE MAJOR IN THE BLACK-HOLE.

“ IN the Black-Hole !” exclaimed Thomas, the old footman.

“ In the Black-Hole !” cried the cook.

“ In the Black-Hole !” exclaimed the housemaid.

The coachman shook his head, pulled out a blue-and-white pocket handkerchief, wiped his eyes, and with a new look of resignation, said—
“ It’s true as heaven—in the Black-Hole.”

Compassionate reader—that best of officers, though most passionate of men, Major Dragonfly was prisoner at Calcutta—alas! he was really one of the captives of the dread Black-Hole!

The fatal news flew from door to door, smiting the hearts of the Major’s many friends, and prompting them to sweetest offices of comfort. The Major had a wife, an excellent, exemplary lady—“ Dear, dear, Mrs. Dragonfly! what must be her situation now!” Such were the thoughts—such were the words of good Mrs. Major Dragonfly’s fifty dear acquaintance.

Coach after coach rolled to the door of Mrs. Major Dragonfly. The footman, as he touched the knocker, touched it with an instructed respect for the house of sorrow. There was no clamorous peal, making the very *laves* jump at the fire-side; but a knock that implied a tenderness, yea, a knock of eloquent compassion. The visitors moved silently as ghosts to the apartment of affliction.

Mrs. Crossbone, yet fresh in her weeds, was the first who approached the mourner.

“ Comfort, my dear friend—comfort yourself. I—I have heard it all,” said Mrs. Crossbone. “ Dear, excellent major!”

Mrs. Major Dragonfly burst into a new flood of tears.

“ I—I have had my trials,” said Mrs. Crossbone; “ but your husband is yet spared to you. Still, still there is hope for you; whilst for me, left alone in this world! and yet—yet I have striven to bear my lot with resignation.” To be sure Mr. and Mrs. Crossbone had, ten years since, on the lamented score of incompatibility of temper, signed a deed of separation. For ten years had they ceased to be one flesh, when the half of Mrs. Crossbone was, as in her first affliction she declared, wrenched from her. “ My husband is lost to me for ever—your beloved major, though in captivity, still exists.”

Mrs. Major Dragonfly was inconsolable.

“ To be sure, my love,” said Mrs. Crossbone, “ I hear the most terrible accounts of the horrid place; notwithstanding, the major is an iron man. I hear that the prison where the wretches have put him is frightful—is really”—

Mrs. Major Dragonfly, speechless with her tears, wrung her hands in the face of her comforter.

“ Still, my dear,” said Mrs. Crossbone very blandly, “ still we must recollect, my dear, that nothing ever hurt the major.”

Mrs. Major Dragonfly sobbed incessantly.

“ And so, dear—dear Mrs. Dragonfly, don’t give way to useless sorrow; all will yet be well—the major will again be back among us.”

Here, Mrs. Major Dragonfly, overcome by the prospect of felicity so flatteringly depicted by her affectionate friend, sank back in her chair and laughed hysterically.

After a further vain endeavour to comfort the mourner, the maid was summoned to the assistance of Mrs. Major Dragonfly, and Mrs. Crossbone, marvelling at the inordinate grief of her friend, departed.

Another and another comforter approached Mrs. Major Dragonfly; she was, strange to say, deaf, and, stranger still, dumb to all they said. The grief of Mrs. Major Dragonfly became town-talk—the astonishment and wonder of her circle.

“Would the infatuated woman weep herself to death? Had she no fortitude? Had she no regard for her health? Was every widow—every woman who had suffered losses to be shamed by the inordinate sorrow of Mrs. Major Dragonfly?”

The affair became a matter for the intervention of the Church.

Fortunate was it for the case of Mrs. Major Dragonfly that the Rev. Dr. Hippocras, in the plenitude of his charity and goodness, determined upon visiting her. He—excellent man!—came, armed to the teeth with precepts against the sinfulness of outrageous grief—of its very wickedness, of its utter folly.

The Reverend Doctor Hippocras was shewn up to Mrs. Major Dragonfly.

“I take the double privilege afforded me by my profession, and of some knowledge of the captive major”—

Mrs. Major Dragonfly gently passed her handkerchief across her eyes.

“Of the captive major,” continued the Reverend Doctor Hippocras, “to intrude a visit upon his amiable lady.”

This said, the Reverend Doctor Hippocras drew a chair, and sat close to Mrs. Major Dragonfly.

“In this sublunary world, madam,” said the doctor, “in this brief passage—this place of trial and affliction—it would be to take a foolish, nay, a criminal estimate of our own merits, did any of us suppose that we were to be exempt from those cares which are intended as the lot of all.”

Mrs. Major Dragonfly, by a most graceful inclination of the head, allowed the truth of the assertion.

The Reverend Doctor Hippocras, taking his lawn handkerchief at a guinea per yard from his pocket, and therewith wiping his purpleal forehead, repeated the latter part of his first sentence. “Misery, madam,” said the doctor, with his hands upon the knees of his glossy silk breeches; “misery is the lot of all: we are here, madam, but as pilgrims—wretched pilgrims,”—

“Mr. Dragonfly,”—(he was the Major’s nephew)—said a servant who entered, “wishes to know, sir, if when you leave, you could put him down in your carriage?”

“Any where, with the greatest pleasure,” said the Reverend Doctor Hippocras, who immediately took up his thread of comfort. “Yes, madam, we are all wretched, miserable pilgrims, doomed to walk our weary journey through this flint-strewn world. But, madam, need I tell you what should be our staff?—Resignation, madam, resignation.”

Mrs. Major Dragonfly shook her head, and again from her eyes the shower began to fall.

“Madam, I must take the liberty of telling you,” said the animated Doctor Hippocras, “that this grief betrays a wicked weakness.”

Mrs. Major Dragonfly wept on.

“That these tears are so many minor sins. What! have you no hope—none of seeing that excellent man, your husband, return to his country and friends?”

Mrs. Major Dragonfly shook her head and cried the more at the interrogation.

"I say, madam, that he is in prison," said the Reverend Doctor Hippocras;—"say, that he is a captive. I do not seek to paint the dismal reality with fictitious colours; no, madam, I would have you know the whole dark truth—every tittle of it in its worst darkness; and then, madam, when I had made you look upon the fearful picture, I would bid you to hope for every thing."

Mrs. Major Dragonfly sobbed with vehemence.

"Listen to me, madam; your husband, Major Dragonfly, is in prison: you hear that, madam?"

Mrs. Major Dragonfly nodded.

"In a most loathsome—in a most horrible prison! The captives are manacled, madam; yes, manacled. The husband of your bosom, madam, is in iron bonds."

Mrs. Major Dragonfly sighed from the bottom of her heart.

"More, madam," said the Reverend Doctor Hippocras, "More: each prisoner, as I am credibly informed, is fettered to a fellow-prisoner. Still I command you to hope. Speak, madam; let me hear that you do hope. Let me have some signs by which I may know that you discard this obstinate sorrow—this most obdurate grief."

Mrs. Major Dragonfly tried to speak.

The Reverend Doctor Hippocras returned to the charge. He repeated—"Now, ma'am, speak to me. Your husband is in prison—a captive, fettered to a fellow-captive."

"Heaven!—Heaven!" cried Mrs. Major Dragonfly.

"Proceed, madam," said the Doctor, who then repeated—"captive fettered to a captive!"

"Heaven," cried the afflicted wife, with a mighty gush of tears, "Heaven in its mercy!"

"Go on, madam."

"Help—help the poor man!"

"Proceed," cried the doctor.

"The—the"—and Mrs. Dragonfly made a last effort—"the Major's chained to!"

J.

BOARD OF STEWARDS.

TO THE EDITOR.

SIR AND BROTHER,—Having previously served the office of Steward for the three Masonic Charities, as representative of the British Lodge, No. 8, I had last year the honour of being unanimously deputed by that body to sustain their credit in the Board of Grand Stewards, a duty I have now had the gratification of fulfilling. These appointments have afforded me ample opportunities of judging of the manner in which the Boards are respectively worked, and I am desirous, through the pages of the "Freemasons' Quarterly," the only medium by which errors may be safely and effectually remedied, and improvements promoted, to throw out a few hints that may not be unworthy of attention

in themselves, and may possibly elicit the more matured suggestions of the better informed.

To me it appears that the besetting error of Boards of Stewards is the tenacity with which they abide by precedents, however inconvenient or ineffective, and the absolute apprehension with which any proposition of an advantageous nature is entertained, if it happen to be novel in its nature or application. To such an extent is this absurdity carried, that a Board of Stewards for the passing season, instead of being a deliberative body, assumed to be capable of originating any thing serviceable, or supposed to be able, by discussion, to reject on the one hand and to adopt on the other, as propriety might direct, is in reality nothing more than an executive body, bound down by the regulations of preceding Boards. The natural consequences are, either that no improvements are made, and no deviations, however necessary, are permitted, or that the Most Worshipful Grand Master is troubled with personal applications from the Officers of the Board, virtually to take upon himself the onus of doing what it is their especial province to perform—of the necessity for which, indeed, the Board may have unanimously agreed—but which they have not the moral courage to carry out on their own responsibility, because they “cannot discover a precedent.” As a general guide the proceedings of anterior Boards are very valuable; but if these proceedings are to be so specially alike in all cases—if each Member of a succeeding Board of Stewards is to be an automaton, constrained in every movement by the machinery of the preceding—it would save an infinite deal of trouble were printed regulations issued, and the acceptance of the Office made conditional on the performance of every item set down, and of no more. And a large sum might also be set aside from the personal fund of the Stewards, as a positive saving in unnecessary preliminary dinners, and applied to charitable purposes; whilst the Royal Duke would be relieved from the constant pestering to which he is now subjected.

Easy illustrations are afforded by the proceedings of the Board of Grand Stewards for the Grand Festival of the 25th of April last. The Hebrew Brethren desired to be so accommodated at the banquet that the viands, prepared by their own cooks, might be served up to them without any interference with the other arrangements of the table. Surely the Board of Stewards was competent to decide this matter, and might have complied with the request in such a way that no difference could have been observable at the Festival—no prejudice offended—no law broken—without putting the Most Worshipful Grand Master, by referring the subject to him, under the unpleasant necessity of refusing what he had scrupled so publicly to sanction. Why force His Royal Highness into a false position with that numerous, wealthy, and charitable portion of the Fraternity, when it might have been, and ought to have been, avoided by a courteous determination on the part of the Board of Stewards, with which the most Worshipful Grand Master would never have interfered?

On another subject to which I will refer, our Venerated Chief was not importuned, although, for the want of “a precedent,” the Board of Grand Stewards came to a determination, in my humble opinion, quite at variance with the proper course. A much respected and efficient member of the Board, announced that business of an unavoidable and very important nature would be likely to enforce his presence in the city of York on the very day of the Festival, and begged the indulgence either of being permitted to depute the Steward Elect of his Lodge, to

attend to his duties at the Festival, or to be formally excused from further attendance by a resolution of the Board. At this very meeting it was evident that the number of guests would exceed four hundred, for the proper arrangement, comfort, and incidental controul of whom, the direct attention of the whole eighteen Grand Stewards would be insufficient; and it was equally well known, that four out of the eighteen, were deputed to attend on the Ladies, and that one Member of the Board had not conformed to the regulations, and was not expected to be present at the Festival; so that, in fact, it was certain that not more than thirteen Grand Stewards could be in the Hall, either as Wine Stewards, Hall Stewards, or in direct personal attention on the guests; and yet the Board, by a majority, resolved that the worthy Brother should be excused from attendance, rather than, "without a precedent," accept the deputed services of the Grand Steward Elect for the same Lodge! Can it be wondered at, that twelve Grand Stewards were found to be inadequate to the full performance of their onerous services, when it is remembered that above four hundred and fifty guests partook of the banquet? Is it surprising that, deducting from these twelve the two Wine Stewards, and the two Hall Stewards, the remaining eight should be found inadequate, with an average number of fifty-six persons each their charge?

Had not my colleagues come to the singular resolution of foregoing the assistance of a Grand Steward Elect, in the place of a Grand Steward in Office, I should certainly have proposed to the Board, *to invite the assistance of all the Grand Stewards Elect, in keeping order under their respective banners, and to provide them with rosettes that their authority might be recognised and respected.* But to have pressed this in the face of the "no precedent" resolution, would have been either to have it summarily rejected, or to have involved another annoying appeal to the most Worshipful Grand Master. However, succeeding Boards may take the hint, and have the honour, if they can walk without leading-strings, of *establishing* "a precedent," by which their own Members may receive important and appropriate assistance, and the Grand Stewards Elect have the advantage of an earlier initiation into their duties. As it was, being appointed by the Board to take charge of the guests at the Cross Table, and others entitled to sit at it, but who, for want of room, were placed at the upper ends of the three centre tables, numbering altogether about seventy, I was obliged to place the wine tickets for the British Lodge and friends, who mustered to the extent of twenty-four, in charge of a very worthy Past Master, in whose hands I knew my credit would be perfectly safe; and to request that our excellent Worshipful Master would preserve order, should he find the exercise of his authority at all necessary. Thanks to each and all, there were no complaints made in or of that portion of the assemblage.

With no other object at heart but the good of the Craft, and in the humble and very sincere hope that wiser heads than mine may follow out what I have presumed to indicate,

I remain, Sir and Brother,

Yours very truly,

JOHN LEE STEVENS.

British Lodge, No. 8, May, 1838.

COLLECTANEA.

THE SABBATH.—The keeping of one day in the seven holy, as a relaxation and refreshment, as well as of the public worship, is of admirable service to a state, considered merely as a civil institution. It humanises, by the help of society and conversation, the manners of the lower classes: which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit: it enables the industrious workman to pursue his occupation, in the ensuing week, with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens,—but yet which would be defaced by an unremitting continuance of labour, without any stated time for calling them to the worship of their MAKER.—*Blackstone.*

THEORY.—There was a time when men entertained so determined a dislike to the word *theory*, that they could scarcely tolerate the term. If any such remain, I would beg them to reflect that hypothesis and theory are the natural and inevitable result of *thinking*; so that, if they refuse to allow of any theory, they must prohibit all thought. The greatest philosophers were, through the whole of their inquiries and demonstrations, theorists. Theorizing means nothing more than thinking correctly in a concatenated manner, and in conformity to rules. Was it not thinking in this manner, on the cause of an apple falling from a tree, that led Sir Isaac Newton to ascertain the laws of attraction? Was it not *thinking* thus that led him to perceive that the operation of the same causes might perpetuate the regular motions of the planetary system? What induces one person to prohibit another from theorizing? Is it not because he has himself attempted it in vain, and therefore deems the attempt unavailing?—*Abernethy.*

THE RUINS OF PALMYRA.—Here, over an immense area, we wander through long porticoes leading to ruined temples and unknown buildings. Now we see a circular colonnade sweeping round with its ruined gateway at either end; now we come to the prostrate walls or ruined chambers of a temple or a palace; anon we explore the recesses of a bath, or the ruins of an aqueduct; then we mount the solitary staircases, and wander through the silent chambers of the tombs, ornamented with busts, inscriptions, and niches for coffins, strewed with mouldering bones; and from the summits of funereal towers, five stories in height, we look down upon this mysterious assemblage of past magnificence, and beyond them upon the vast level surface of the desert, silent and solitary, stretching away like the vast ocean, till it is lost in distance.—*Addison's Damascus and Palmyra.*

THE CREATION.—Let the philosopher please himself with contemplating the beauty, the order, the infinite extent, and the variety of the universe: let him search for proofs of the Divine wisdom and power in the most minute insect or atom that floats in the water or on the sun-beam, and carry his reflections to infinity of worlds, teeming with life, and all upheld by the same Almighty power: we quarrel not with his avocation. It is, in many respects, a delightful one—it is, in many instances, a useful one; and the mind may often thus be led from nature to nature's God. But such reflections come infinitely short of those which fill the mind when we follow the inspired penman to the birth of creation; and, with him, behold every fiat of the Almighty illustrating more and more, as the works arose, the purposes of grace and mercy

stored in the Divine mind, until we see the whole creation finished, and standing to this day a witness to the truth of God; bearing testimony, not only that "the hand which made it is divine," but that the same hand made it which penned the Scriptures; and that the thoughts towards man" which dictated the Scriptures were the thoughts which guided the hand of Omnipotence when it spread forth the heavens as a curtain.—*Morrison's Religious History of Man.*

ANTIQUITIES.—On Fore Street Hill, Exeter, lately has been found a copper coin of the Emperor Vespasian—IMP. CÆS. VESPASIAN AUG. COS. VII. P.M. Reverse: a female figure in the attitude of Grief, seated under a palm tree, with the inscription JUDÆA CAPTA, struck, no doubt, in commemoration of the victories of Vespasian and Titus over the Jews at the destruction of Jerusalem, which was considered by their contemporaries as the most prominent achievement of their reign. The Jewish historian, Josephus, says, "that after the triumph was over, Vespasian resolved to build a temple to Peace, and there lay up the golden vessels and instruments that were taken out of the Jewish temple as ensigns of his glory." This coin is in very good preservation. Also several other small coins of CONSTANS, VICTORINUS, and TETRICUS, and also one of CLAUDIUS, but all greatly defaced.—H. H.

SCRIPTURE GEOLOGY.—It is stated as a *fact*, by Moses, not in the first chapter of Genesis alone, but in many other parts of his writings, that in six days God created the heavens and the earth; while it is as confidently stated by modern philosophers that there are *facts* in nature totally at variance with such an assertion. Both cannot be true. The matter is worthy of inquiry, and a few words will fortunately suffice. It is curious, we had almost said providential, that, at the very time the objections to the Mosaic account are beginning to be noised abroad, certain *electrical* discoveries have been made which have confounded the wise as much as they have astonished the simple. It is not necessary for us to allude to them here, farther than to say, that we believe no truly scientific person *now* can hesitate for a moment to grant, that the operations of nature which, under ordinary circumstances, might require thousands of years to perfect them, might, *under strong electrical influence*, be produced in an incredibly short space of time; within a period, in short, directly in proportion to the degree of electric influence brought to bear on the materials employed. If, therefore, we find, from the Mosaic account, that the earth must, at one period, have been under a peculiarly excited electric action, all objections to *rapidity of formation* become as unphilosophical as they always have been unscriptural. It is too generally supposed that light *dawned gently* at the first, and broke in upon the earth by degrees, much in the same manner as we now see the sun breaking through a cloud. But such a supposition is at variance with all the rest of the description.—The light "was"—instantaneously burst forth *in the darkness*—in the very atmosphere itself. In this condensed atmosphere light or fire burst forth; and if its power and effects are, at this day, so wonderful, when proceeding from a body ninety-five millions of miles distant from us; what must they have been, acting in *such a powerful atmosphere*, in immediate contact with the earth! Let it be remembered that the earth was then under water; and let the attentive observer of nature say, whether there be any phenomena in the stratification of the earth, so far as they can be discovered, which are not explained, by the shell of the earth being under water while undergoing this concentrated action of electric fire? or whether there be any one,

amongst all the theories which have attempted to overturn the Mosaic narrative, which accounts so satisfactorily as it does for the formation of crystallized rocks, and of basaltic strata; for the pulverization of that part of the crust which came into immediate contact with the water; as well as for the diffusion of melted minerals through the fissures which the heat laid open?—*Morison's Religious History of Man.*

TOWER OF BABEL.—It seems almost unnecessary to refute the childish idea that mankind combined together to build a tower, the top of which would reach the sky; or the scarcely less absurd supposition, that it was meant as a place of refuge in case of another deluge, or intended for an astronomical observatory. Had mankind been as silly as the two first conjectures imply, or as much addicted to one branch of natural philosophy as the other notion suggests, the top of Mount Ararat would have better suited their purpose. These guesses respecting it are noticed, not as containing any thing worthy of refutation, but to call attention to the gross absurdity of many of the ideas entertained in youth respecting events recorded in the Scriptures—ideas fostered in no small degree by the prints, miscalled illustrations, which are often put into the Bible, to render it attractive to children, and which, even in riper years, maintain a hold of the imagination, most destructive to anything approaching to common sense, in judging of the employments and understanding of the ancients.—*Morison's Religious History of Man.*

INDEPENDENCE OF MIND.—There are some men who go in leading-strings all their days. They always follow in the path of others, without being able to give any reason for their opinions. There is a proper mental independence which all should maintain;—self-respect, and the stability of our character, require it. The man who pins his opinions entirely on another's sleeve can have no respect for his own judgment, and is likely to be a changeling. When we consider carefully what appeals to our minds, and exercise upon it our own reason, taking into respectful consideration what others say upon it, and then come to a conclusion of our own, we act as intelligent beings should act, and only then. This proper independence of mind is far removed from presumptuous self-confidence, than which there is nothing more severely to be condemned. Presumption is the associate of ignorance: and it is hateful in the extreme to hear some half-taught stripling delivering his opinions with all the authority of an oracle. This is not what we mean by mental independence, and it is hoped none will mistake what has been said. We refer to a modest yet firm and independent exercise of judgment upon subjects which the mind understands; in short, we intend only the opposite of that slavish habit which makes one man the mere shadow of another.—*Rev. J. Stoughton.*

RHODES AND ITS KNIGHTLY REMAINS.—Passing through an old gateway, we entered a delicious area shaded by large plane trees and refreshed by a fountain. At the end rose a heavy building of the mixed architecture of the middle ages, and passing on, we entered the principal street, existing just as it was in the time of the Knights—well paved with very small stones, and bordered by low gloomy stone houses, over the doors of which, let into the walls, were the coats of arms of the Knights on white marble shields, containing among them the arms of many of the principal families of Europe. Not a soul was in the street besides ourselves; which had a most gloomy appearance, there being very few windows looking into it, and these were surrounded by Turkish lattices. At the top is the ancient cathedral, now turned into a mosquæ. It pre-

sents little architectural beauty; and the interior consists simply of a vaulted hall, supported by white-washed columns. Beyond, we came upon the strong and lofty battlements erected by the Knights. Below was a deep fosse; and we passed through numerous gates, guarded by Turkish soldiers, to the suburb outside the town. From hence the deep blue of the sea, the bold mountainous coast of Asia Minor, the town, the minarets, the fantastic windmills, and a few scattered palm trees, with their long fantastic leaves, presented a lovely and perfect Oriental landscape. We went down to the small port, and were pointed out the spot where the celebrated Colossus is supposed to have stood. Here large blocks of stone fallen from their places are seen lying in the waves below.—*Addison's Damascus and Palmyra.*

ANCIENT MS. OF THE GOSPELS. — The Rev. J. H. Todd, F.T.C.D. gave lately to the Royal Irish Academy a short account of a MS. of the four Gospels, of the seventh century and in Irish characters, which is preserved in the library of his Grace the Archbishop of Canterbury, at Lambeth. The volume is a small quarto, in the minute hand called "Caroline," common to all Europe in the reign of Charlemagne, but now used only in Ireland, and known as the Irish character. The present volume appears to have belonged to Maelbrigid Mac Dornan, or Mac Tornan, who was Archbishop of Armagh in the ninth century, and died A.D. 925. By him it was probably sent as a present to Athelstan, king of the Anglo-Saxons, who presented it to the city of Canterbury. These facts are inferred from an inscription in Anglo-Saxon characters, (and in a hand of the ninth or beginning of the tenth century,) which occurs on a blank page immediately following the genealogy in the first chapter of St. Matthew. The discovery of this MS. and the satisfactory proof which facts afford of its Irish origin, are important, as adding another to the many instances with which we are already acquainted, of the employment of Irish scribes in the transcription of the Scriptures during the sixth and seventh centuries. It is now well ascertained that almost all the sacred books so highly venerated by the Anglo-Saxon Church, and left by her early bishops as heirlooms to their respective sees, were obtained from Ireland, or written by Irish scribes.

In the continued investigations which have taken place in the remains of the Roman villa lately discovered at Newton St. Lo, near Bath, two coins have been found, the one gold and the other of silver, and both in a fine state of preservation, which are now in the possession of Mr. Harris, of Southgate-street, in that city. The silver coin is one of the Emperor Macrinus, who died A.D. 218, having reigned only fourteen months. The gold coin is of Honorius, the son of the Emperor Theodosius, at whose death he became Emperor of the Western Empire, which included Italy, Gaul, and Britain. Honorius died A.D. 432, aged 39 years, after a reign of twenty eight years seven months. The villa, therefore, must have been inhabited during the reign of Honorius, and probably a few years after his decease, as the Romans quitted Britain about A.D. 446.

An ancient Lorica was some time since discovered at Mold, in Flintshire, in a mound situated in a field known by the name of Cae Ellillon, or the goblin field. It appears, from an account published in the Merthyr Chronicle, that in removing the mound, the workmen came upon a skeleton. The skull is described as of gigantic proportion, and the thigh bones those of a man of great stature. Lying on the chest, was found the corslet, studded over with two or three hundred beautiful

amber beads, and crossed with a kind of filagree work of fine gold, giving somewhat the appearance of the angels found on the old Saxon arch. The whole based on pure gold. The beads are said to preserve their freshness in colour and transparency. On this statement Dr. Owen Pugh observes: — “It is probable that this being must have existed since the Romans left our country, otherwise it is likely that the body would have been burnt; and if he had lived about the year 600, or after, he would have been deposited in one of our churches. Under these circumstances we cannot be far away in attributing the period of the existence of this extraordinary being to the year 500. But then who could he be? Who was the high personage, that at his funeral his retainers should throw such a mass of earth and stones upon his grave, and for whose memory there should be such a remarkable tribute of respect? No other, we believe, than Benlli Gawr, (Benlli, the giant) himself, who had his friends about him at his din, on the summit called after him Moel Benlli, and in sight of his residence called Wydd-greig, now called Mold, as well as in view of Dyffyn Clwyd on the other side. The grave of this powerful man’s son, Belzi, is about eight miles off, for the Englynion Milwar, (Warrior’s Triplets) say that Belli lies in Llanarmon yr Ial.”

JULIET’S TOMB.

ON the outskirts of Verona, in a building in a garden once the cemetery of a Franciscan convent, is a sarcophagus called the tomb of Juliet. It is made of Verona marble, with a place for her head, a socket for a candle, and two holes for the admission of air. Juliet is supposed to have died in 1303, when Bartolommeo della Scala (or degli Scaligeri) was Lord of Verona; and Shakspeare intended to represent him, most probably, by his Prince Escalus.

The names of the rival families whom our great poet has immortalized were Capello and Montechio: the tomb of the former stood in the cemetery of the Franciscan church; and they had a palace in the town of Verona.

The Montechi were a more ancient and affluent family; they possessed a palace in the Veronetta, and a castle fifteen miles from the city, called after them Castello Montechio.

After the marriage and fray, Juliet came to the Franciscan convent, and received a powerful soporific from her confessor, who is called, in the compendio from which this account is taken, Leonardo di Reggio, at the same time sending to inform her relations that she had been suddenly taken ill. On their arrival they found her to all appearance dead, and the funeral, as is the custom in Italy, took place directly. The rest of the story is too well known to require repetition. The following lines were written after a visit to her tomb.

’Twas Evening’s silent hour; the sun’s last ray—
 Kissing Verona’s antique turrets—shed
 A gorgeous light around their proud decay;
 A gilded hatchment on their glories fled.

I paced her desert streets, and gained the port,
 Leading to the lone garden, 'neath whose gloom
 Stands an old shrine—the pilgrim's sad resort—
 Nature's and Shakspeare's Juliet's classic tomb.

I found it 'neath no stately-fretted aisle,
 But a mean building, unadorn'd by art;
 The relic of an old monastic pile,
 Of which Friar Francis' cell once formed a part.

I cannot paint my feelings as I stood
 Beside the tomb where Juliet's form had lain;
 My youth's warm tears returned, and the sweet flood
 Refreshed my heart till it felt young again.

I wept as for a friend remembered well;
 Strange! that the magic of the poet's lay
 Should touch the soul as with an early spell,
 Embodying shadows that had passed away.

Could I have analyzed those secret springs,
 From whence the heart's strange contradictions rise;
 Its lofty hopes—its bright imaginings—
 Its vain regrets—its worm that never dies—

I should have found 'twas not sweet Juliet's woe
 Which broke the icy barrier of old Time;
 And caused down manhood's cheek the tear to flow,
 But recollection of my boyhood's prime—

When every pulse throbb'd to our Shakspeare's lyre,
 When feeling's chords with his responsive rung;
 Changing its tones by turn to grief or ire,
 As on his page entranced my spirit hung.

Farewell Verona!—though I never more
 May see thy towers, or stand by Juliet's grave;
 Though thou to me art as a bright dream o'er,
 I thank thee for the charm thy relics gave:

I'll think of thee when in my distant home,
 Visions of Italy shall fondly rise:—
 Her Arno's palaced shores—eternal Rome—
 Her classic temples—her unclouded skies.

Verona,
 May 30, 1837.

J. F. SMITH,
 BANK OF ENGLAND LODGE.

THEBES.

LAND of the learned and the wise!
 Though sunk in dust thy glory lies;
 Though careless now of nobler days
 Degenerate sons their sires dispraise
 And trample on each holy trace
 That proves of old a patriot race,

Still with deep thirst for Science fired,
 By fearless Enterprise inspired ;
 Far from Italia's peaceful vales,
 Or Albion's cliffs, the traveller sails,
 To search in Thebes, with anxious aim,
 The records of departed fame.

Undaunted through surrounding gloom,
 His daring footsteps pierce the tomb,
 Where mighty kings, in solemn rows,
 Have slumbered long in death's repose,
 Girt with the pomp, by age defiled,
 That vainly o'er their dust was piled.

Oh ! why, to deck the grave alone,
 Should toil and care like these be shown ?
 E'en here shall Time's effacing hand
 Destroy the fabrics man hath planned,
 And Heaven in dark decay shall hide
 The monuments of human pride.

No more, as Morning's orient light
 Slowly dispels the shades of night,
 Harmonious sounds Aurora hears,
 (Like music of celestial spheres,)
 That long in earlier years were known
 To breathe from yon colossal stone,
 When Memnon bade the day-star hail,
 (Such is Tradition's wondrous tale,)
 Saluting, with melodious praise,
 Yon glorious orb's returning rays.
 No more, replete with varied bloom,
 The sloping gardens yield perfume :
 But still within the deep recess
 Of craggy mountain wilderness,
 With the fierce partners of his toil
 The ruthless bandit shares the spoil,
 When the lone traveller on his way
 Hath sunk to lawless might the prey,
 Or Rapine to her den transferred
 The feeble Shepherd's choicest herd.

Still tameless beasts the plain invade,
 Or watchful lurk within the shade ;
 Still to the sun's prolific rays
 The crocodile her eggs displays,
 Leaving what parent aid demands,
 To sultry beams and barren sands.

Yet here, unfetter'd with dismay,
 The stranger's lingering steps delay ;
 While, 'mid the lotos-leaves o'erspread
 Above the river's glassy bed,
 At morning's dawn, or evening's close,
 Softly the murmuring zephyr blows ;
 Or groves of palm from noonday heat
 Invite him to their cool retreat.

The traveller here, with curious eyes,
 Each trace of ancient fame descries ;

And as around, in rapturous trance,
 He casts, inspired, his eager glance,
 In Fancy's dream, where'er he strays,
 He sees the forms of other days,
 And frames, in pensive thought reclin'd,
 The visions of his wayward mind.
 Again in all its former might
 The city bursts upon his sight ;
 Embattled towers the scene supplies,
 And adamantine pillars rise ;
 While, from each wreck of fanes o'erthrown,
 Each crumbling mass of shapeless stone,
 Fond thought restores in all their pride
 The temples of the deified :
 On every hill, in freshest hues,
 Some god's majestic pile he views ;
 And seems in every sound again
 To hear the statue's vocal strain.

And lo ! releas'd from Stygian gloom,
 Bursting the cerements of the tomb,
 Again to realms of light and air
 The chiefs, renowned of old, repair,
 From dark oblivion rise again,
 To triumph on their native plain.
 Around the hundred gates, that seem
 E'en now restor'd in magic dream,
 Warriors in glittering arms advance,
 And wield in fight the beamy lance.
 Call it not vain ! what selfish heart
 With sweet illusions loves to part,
 That spring at Memory's apt command
 'Mid wrecks of age in classic land ?

Who, first of Cities ! Queen of States !
 Unmov'd hath pass'd thy sacred gates,
 Or fail'd to rest, with tarrying feet,
 In ancient Learning's honour'd seat ?
 In vain the Persian's vengeful horde
 Hath far and wide destruction pour'd ;
 Still hath the victor led in vain
 Through desert halls his lawless train,
 And (Pity's ruling power unknown)
 Statues and shrines of gods o'erthrown :
 For ah !—if Memory, heavenly guest,
 Retains her sway over mortal breast,
 If e'er the Poet's generous lay
 Surviv'd his native land's decay—
 Still in the Muse's hallow'd strain
 Shall Thebes through future ages reign ;
 And Time with sparing touch revere
 The relics of her past career.

And oft the wanderer on her coast,
 Who sees the pomp her sires could boast,
 With reverent feelings shall explore
 Celestial Wisdom's ancient lore ;

Her praises shall the verse inspire,
 Her favoured land shall wake the lyre,
 Where first, as earlier bards have sung,
 The Arts arose, and Learning sprung.

N. L. TORRE,
 D.P.G.M. for Warwickshire.

NOTES.

Verse 58.—The famous statue of Memnon, near the city of Thebes, was said to utter a sound like the snapping asunder of a musical string, when it was struck by the first beams of the sun. It was a colossal figure of gigantic size, the mutilated bust of which, weighing nearly twelve tons, was sent to England by Belzoni in 1818, and is now in the British Museum.

Verse 123.—Thebes sank in importance when Lower Egypt began to be more thickly inhabited, and the new capital Memphis arose. It still remained, however, the chief seat of religion, until the fury of Cambyses, or, more correctly speaking, his religious fanaticism, destroyed most of its priesthood, and overthrew its proudest structures, from which period it rapidly declined.

Verse 138.—"It is absolutely impossible," says the enterprising Belzoni, "to imagine the scene displayed at Thebes, without seeing it. The most sublime ideas that can be formed from the most magnificent specimens of our present architecture, would give a very incorrect picture of these ruins: for such is the difference not only in magnitude, but in form, proportion and construction, that even the pencil can convey but a faint idea of the whole. It appeared to me like entering a city of giants, who after a long conflict were all destroyed, leaving the ruins of their various temples as the only proof of their existence."

 THE DEATH OF THE TEMPLARS.

THEY fell—but not in the open fight
 Where man contends with man in his might—
 Where with dauntless breasts and iron hand,
 They level the lance or grasp the brand ;
 As they rushed to meet the paynim foe,
 And strike for the cross the knightly blow.

They fell—but not in the battle field,
 Each mail-clad knight on his red cross shield ;
 Nor in the foe-beleaguered wall,
 Did the Temple's sworn defenders fall ;
 Nor in ambush wild or foray rude,
 Or 'mid the lone desert's solitude.

They died on the rack, in pain and shame,
 At the martyr's stake with blighted fame ;

Slander and avarice worked their spell
 From the regal hall and cloister cell ;
 A Christian priest, and a crowned king,*
 Accomplished this most unholy thing.

In battle oft had they stemmed the tide,
 And turned the fierce Moslem's savage pride ;
 Their swords and their lives they freely gave,
 To guard the blest Redeemer's grave.
 In Palestine yet, from sire to son,
 They tell the bold deeds the Templars have done.

Vain their past fame: their judge, he was bound,
 Pontiff and priest in thrall like a hound ;
 Hard as a rock—their groans—their prayer,
 Tortures and chains availed them not there—
 Deaf as the cliff to ocean's wild roar,
 Blood was the price of the mitre he wore.†

The dark pile was reared—De Molay was there, ‡
 Fettered his limbs—his white locks bare ;
 Life he rejected to purchase with shame,
 Too costly the gift if bought with his fame ;
 In tortures and fire he yielded his breath,
 As pure in his life—as constant in death.

His voice, ere he died, was heard 'mid the flames,
 He called on his perjured judges' names ;
 At God's dread bar, he bade them appear
 To answer their crimes ere the fall of the year ;
 The year had not passed o'er the martyr's doom,
 Ere Pontiff and king were cold in their tomb.*

LAMENT,

FOR THE RIGHT HON. BROTHER, GEORGE, EARL OF DALHOUSIE.

BY G. TAIT.

'THE warrior chief, in the morning of life,
 Met the foe on the red field of battle and strife ;
 The gay land of the sun and the regions of snow,
 Were alike to that chieftain in face of the foe ;
 For the love which he bore to his own native land,
 Banished fear from his heart, and gave strength to his hand.
 The gleam of his sword ever lighted the way,
 On to glory or death, in the " battle array,"

* Philip, the Fair, king of France and Pope Clement V.

† It is asserted by French writers, that Clement agreed to destroy the Templars, as the price of Philip's assisting him to the papacy.

‡ Jaques De Molay, Grand Master of the Templars.

* Clement died six weeks after De Molay, and Phillip was killed by a fall from his horse within the year.

When the star of the victor was blazing on high,
 And the genius of freedom looked down from the sky,
 With a smile of approval encircling his head,
 While the banners of honour waved over the dead.
 He'd a sigh for the brave who were sickening around,
 On the field, where the angel of death ever found
 A banquet prepared by the sword of the slain,
 In the hand that could never more wield it again.
 And still, as he rode in his onward career,
 With the foeman in front, and a wreck in the rear,
 Adding honour to honour—a host in his train,
 Which in manhood and age was in brightness the same.
 For the heart that is bravest and hardest to move,
 In the moment of danger, is softest in love,
 And warmest in friendship, and kindest to all,—
 And such was the warrior chief in his hall,
 Ere his voice died away, like the sound of a lute,
 And the blast of his war-trump forever was mute.
 Now the tears of affection are shed o'er his grave,
 And his spirit is shrined with the souls of the brave.

Haddington, April, 1838.

[The late Lord Dalhousie was a Past Grand Master of Scotland, and it was owing to his exertions that a monument was erected, the foundation stone of which was laid with Masonic honours, on the Plains of Abraham at Quebec, in 1827, in memory of Wolfe and Montcalm, the rival heroes, whose names will be remembered with the history of their countries.]

THE DECAYED FREEMASON.

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

INSCRIBED TO BROTHER ROBERT THOMAS CRUCEFIX, P.J.G.D., &C.

Air—" *The harp that once thro' Tara's hall.*"

Who is that fine, old, feeble man,
 Who sits on yonder stone,
 As if he had survived the joys
 Of human life alone,
 With wrinkled brow and snowy hair—
 Subdued and tearful eye—
 He turns a long and timid look
 On ev'ry passer by!

That fine old man—that poor old man—
 So frail and tearful now,
 Was once as full of energy
 And happiness as thou;
 Had once, like thee, the means to give
 A little from his store,
 And never turned the fatherless,
 Or wretched from his door!

But, shame upon Freemasonry,
 Of which he was a chief,
 That kind old man—that good old man—
 Although his time be brief,
 Without a hand to succour him—
 Without a friend to save—
 Goes begging through this barren world
 A pittance to the grave!

O! Brethren, for such helpless men,
 We should assistance raise,
 And soothe, and cheer, and shelter them,
 In their declining days!—
 Aye, we should an Asylum build—
 With wide and open door—
 That Nature's silent eloquence
 Upbraid us may no more!

May, 1838.

AN INVITATION.

TO G. HENEKEY, ESQ. M.R.I. P.M. NO. 21.

COME, Brother George, and blow a cloud *
 Of some most choice and mild *Returns* ;
 The circling smoke is sorrow's shroud,
 At care the happy smoker spurns—
 Come, and take the vacant chair,
 Come, our guileless mirth to share.

I love to see the smoke ascend
 In rolling wreaths above the bowl ;
 It brings blue-devils to an end,
 And soon drives sadness from the soul—
 Hail, Tobacco! med'cine kind,
 Welcome to the morbid mind.

When threaten'd by the fiend Despair,
 When harass'd by severe distress,
 Smoking dispels the gloom of care,
 And decks our thoughts in cheerful dress—
 If to reason you're inclined,
 Smoking will assist the mind.

* We appreciate the sincerity of this invitation too deeply not to regret that the object of it has not lived to peruse Clio's lines; but for the sentiment and circumstance, we should however have hesitated to appear to laud the custom of smoking.

Poetry.

Come to us, friend, and freely sip
 Between the pleasure-yielding puff;—
 We'll give you stuff to wet your lip,
 And think you'll say 'tis good enough—
 Come, enjoy a social hour,
 Come, and see Contentment's power.

Spend a social hour with us,
 (Surely pleasure will not fail);
 Come, old friend, and make no fuss,
 Share a cup of amber ale—
 Come, and take the elbow-chair,
 Come, our guileless mirth to share.

F. R. CLIO.

LYRICS.

INSCRIBED TO MY FRIEND ROBERT DYER, AUTHOR OF "NINE YEARS OF
 AN ACTOR'S LIFE."

CONTENT.

LET the world go as it will,
 Up or down, or round and round,
 I will keep my footing still
 On the level ground.

Me no precipice will fright,
 For I cannot further fall;
 Me the vallies may invite—
 I shall shun them all.

Let ambitious men aspire,
 Some to raze and some to raise;
 They but struggle, toil, and tire,
 All for empty praise.

Let the discontented rove,
 Where they may no welcome find,
 'Till it is too late to love
 What they leave behind.

Here upon the lowly plain,
 With the humble to abide,
 Still contented I remain—
 Let what will betide.

JOHN LEE STEVENS.

MENTAL STRENGTH.

ALSO INSCRIBED TO MY FRIEND ROBERT DYER.

HE would not give
His dear regard for dress—
He would not live
Upon another's loss :
He rather poor would be,
And from dishonour free.

He would not lie,
To serve a selfish end—
He would not buy
With fawning arts a friend :
What art and falsehood win
Becomes the bane of sin.

Not pride—not pelf—
Not power basely bought—
Not Love himself,
To whom all else were naught—
His firmness can subdue :
If thriftless—he is true.

JOHN LEE STEVENS.

British Lodge, No. 8, April, 1838.

MINE ENEMIES.

WELL, let them be banded, the foolish and base,
And share in each other's defeat and disgrace ;
I would not permit them, though that might ensure
A triumph more easy, more swift, or secure !

But folly and wickedness seldom were known,
To combine with success against justice alone ;
For the weakness of folly will sink in the grave
Of the little of wisdom the wicked may have !

JOHN LEE STEVENS.

British Lodge, No. 8, April, 1838.

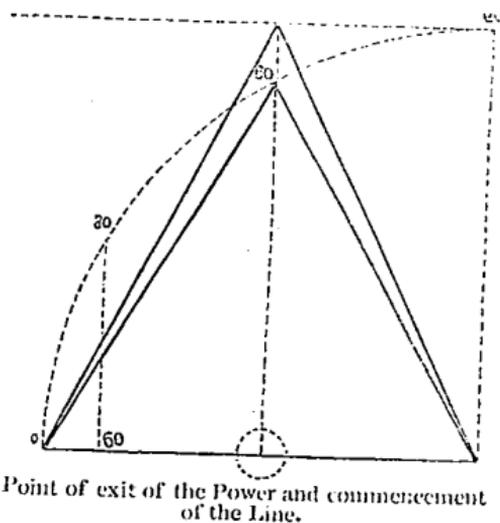
A NEW SYSTEM EXPLANATORY OF TERRESTRIAL PHÆNOMENA.

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

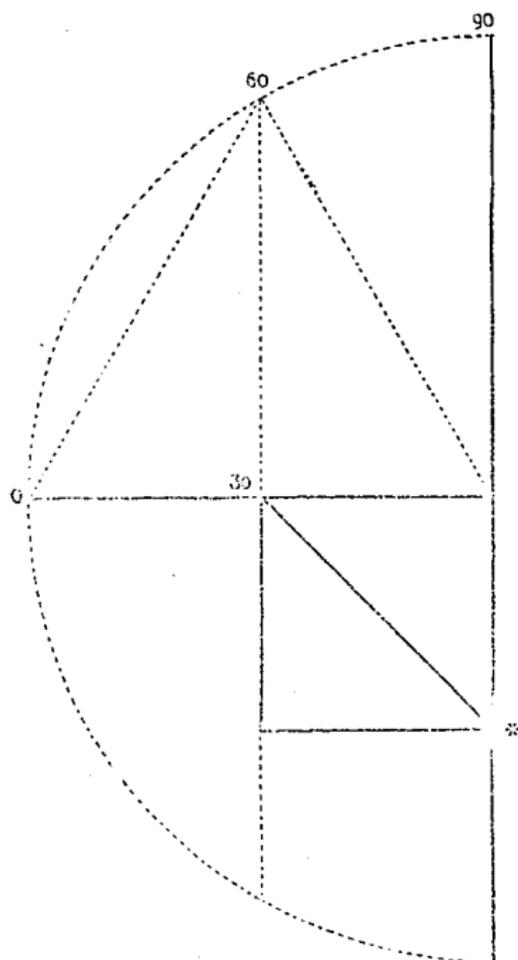
No. II.

(Continued from page 33.)

THE visible Magnetic Line, as proved by the geometrical figures, imprinted upon the natural loadstone by the DIVINE CREATOR, prior to the presence of the human race upon Earth, begins, or in other words, THE TRIUNE POWER, generating the Line, and which, from the Phœnomena exhibited during the development of this GRAND AGENT, is plainly LIFE as well as DEITY, issues out of, and returns to, matter at a point forming the bisection of the side of an Equilateral and the base of an Isosceles Triangle. The point, or POLE whence the Power exits from, and re-enters matter, and the generated, or Magnetic Line commences, according to the usual division of the Circle into 360 equal parts, is, therefore, the Cosine point of the 60th degree, or the middle point of the Semi-diameter. Wherefore the extremity of the generated Line is *determinate* and *finite*, corresponding with the $\frac{1}{3}$ or 30th division

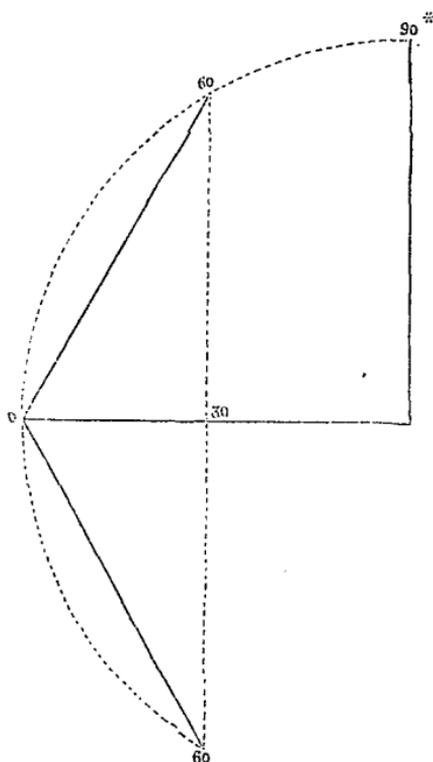


of the Radius of a given Circle, when the latter, or Semi-diameter, by means of the line of Sines is divided into nine equal parts, each containing *ten* minor portions, or sub-divisions. It likewise admits of demonstration, through means of the Angles, appearing on the surface of the Magnetic Rocks, that the Line above mentioned, forms the Hypotheneuse of a Right Angled Triangle, or Diameter of a Square, whose vertex, or commencement, as just noticed, is placed in the bisecting point of the Radius.



That Line, consequently, constitutes a natural Loxodromic, Helispherical Line; and hence the Magnetic Meridian, or Directive Line, or Line of no Variation, which is a part of the Line in question generated by the DIVINE, VITAL, INTELLIGENCE, is a Spiral terminating in the Terrestrial Magnetic Pole. But the Pole is known not to be situated at the extremity of the Magnet. It lies in an unapproachable point between the extremity of the Loadstone and its centre. In a perfect Circle the Pole must, therefore, be located in the point of the 60th degree; because the chord, or line subtending this Arc, is the only finite line between the extremity and centre, or is the sole entire line *within* the Circle, whose dimensions coincide with the Radius, or Semi-diameter.

* Magnetic Line.



The Polar point is, however, asymptotic, or extra-mundane, that is, its position is infinitely distant from matter, and infinitely remote from the Earth's centre. Wherefore, so far as matter is concerned, the Magnetic Pole is inaccessible, being alone demonstrable by means of mathematical reasoning; but is incapable of being reached, or the identical spot of its locality shown, by any enterprise of man, or exactly ascertained from any contrivance of human ingenuity. The Polar point, I have said, in a perfect Circle is posited in the 60th degree. Yet this is not its situation in our Planet, because the Earth's figure is spheroidal, and not completely globular. In accordance with the deviation of the Globe's circumference from the pure circular line, the nearest locality to the *Terrestrial Magnetic Pole* has been ascertained to be posited in the 70th degree of Northern Latitude. The Polar point, therefore, in the Earth's spheroid, differs *ten* degrees from its situation within the curve of the circumference of a *True Circle*.

* Locality of the Pole, or Polar point, in a True Circle.

MASONIC INTELLIGENCE.

ESPECIAL GRAND LODGE.*—APRIL 25.

OFFICERS OF THE UNITED GRAND LODGE OF ENGLAND,
FOR THE YEAR 1838—1839.

Grand Master.

His Royal Highness Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron of Arklow, President of the Royal Society, Captain General of the Honourable Artillery Company of London, Knight of the most noble Order of the Garter, K.T., Grand Master of the Order of the Bath, &c. &c. &c.

Pro.-Grand Master.

Right. Hon. the Lord Dundas.

Deputy Grand Master.

Lord H. J. S. Churchill.

Lord Worsley, <i>M.P.</i>	- - -	Senior Grand Warden.
Robert Steuart, Esq., <i>M.P.</i>	- - -	Junior Grand Warden.
R. Percival, Jun., Esq., P.G.W.	- - -	Grand Treasurer.
D. Pollock, Esq., <i>Q.C.</i> , P.G.W.	- - -	Grand Registrar.
Rev. W. Fallowfield	- - -	} Grand Chaplains.
Rev. John Vane	- - -	
W. H. White and	- - -	} Grand Secretaries.
E. Harper, Esqrs.	- - -	
H. De Crespigny and	- - -	} Grand Deacons.
A. Dobie, Esqrs.	- - -	
P. Hardwick, Esq.	- - -	G. Superintendent of Works.
Sir W. Woods (Clarenceux)	P.S.G.D.	G. Director of Ceremonies.
R. W. Jennings, Esq.	- - -	Assistant ditto.
G. P. Philipe, Esq.	- - -	Grand Sword-Bearer.
Sir George Smart	- - -	Grand Organist.
Robert Miller	- - -	Grand Tyler.

* Ipsissimum verba desunt. *Vide* Const. p. 84. art. 6. Sic itur ad as. ra.—P. D.

GRAND STEWARDS FOR THE YEAR.

J. George Graeff	-	No. 1	Thomas Dixon	- -	No. 30
John George Children	-	2	Charles D. Scott	-	32
Robert Chrichton Wyllie	-	4	John Almon Boulcott	-	37
George Constable	-	6	John Buckton King	-	66
Leonard Chandler	-	8	George John Parry	- -	72
Thomas Barker	-	14	Peter Mountain	- -	108
Charles Andrew Amber	-	21	William Dawes	- -	116
William Moore	-	23	William Brown	- -	233
Jose J. Gonsalves Basto	-	27	William Richard Kemp	-	324

GRAND FESTIVAL OF THE ORDER.

PRESENT.

His Royal Highness the DUKE OF SUSSEX, M.W.G.M, in the Chair.

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

PROVINCIAL GRAND MASTERS.—Hon. T. Dundas, *M.P.*; Right Hon. C. Tennyson D'Eyncourt, *M.P.*; Hon. Colonel Anson, *M.P.*; J. Ramsbottom, *Esq.*, *M.P.*; Colonel Wildman; H. R. Lewis, *Esq.*; S. McGillivray, *Esq.*; J. Read, *Esq.*; and — Wix, *Esq.*

GRAND WARDENS.—Lord Worsley and R. Steuart, *Esq.*, *M.P.*

PAST GRAND WARDENS.—J. Easthope, *M.P.*; B. B. Cabbell; H. Willett; R. Percival; D. Pollock, *Q.C.*; H. J. Prescott, *Esqrs.*

PAST GRAND TREASURER.—W. C. Clarkson, *Esq.*

PAST GRAND REGISTRAR.—John Henderson, *Esq.*

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

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

GRAND DEACONS.—H. De Crespigny; A. Dobie, *Esqrs.*

PAST GRAND DEACONS.—T. Mestayer; Hayward; J. J. Moore; Salomons; Gascoyne; Burckhardt; Shadbolt; Silvester; Lawrence; Cuthbert; Savory; T. Moore; Moore, *M.D.*; Granville, *M.D.*; Crucefix, *M.D.*; Bossy; Perkins, *Esqrs.*; and the Rev. G. Gilbert.

GRAND SUPERINTENDANT OF WORKS.—P. Hardwick, *Esq.*

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

GRAND SWORD BEARER.—G. Philipe, *Esq.*

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

GRAND ORGANIST.—Sir George Smart.

The Grand Stewards of the year, and several Grand Stewards elect.

Count de Taaffe; Bekir Bey; Lord Southampton; and Lord Frederick Gordon.

PROVINCIAL GRAND OFFICERS.—Brothers Johnson; Eales White; Thomas; Brown; Bullen; Green; Rev. Ridler; Ellis, &c. &c.; about twenty-five Hebrew Brethren, and a most numerous assemblage of the Order, in all 453.

Owing to the great number of the guests, and the elevation required for the effective display of the Masonic Offering, behind the Grand Master's chair, the arrangements of the tables differed from the usual plan. The small tables on the platform were dispensed with, and such of the Grand Officers as could not find seats at the cross table, were placed at the head of two of the centre tables, and a third table was headed by the suite of the Grand Master and other distinguished

Brethren. The Hebrew Brethren were accommodated at the end of one of the centre tables, that they might not be interrupted in their arrangements, which were entirely conducted by their own people. There were no lights upon any of the tables; but numerous additional lights were suspended by brackets from the sides of the hall; and the concourse of elegant ladies in the gallery gave a lustrous effect to the magnificent Hall—perhaps never before witnessed.

During the banquet, the Grand Master rose, and regretting he could not take wine individually with every Brother, requested to be allowed the opportunity of drinking a glass to the health of all the company.

After the removal of the cloth H. R. H. rose, and expressed his regret, that from the numerous assemblage of the Brethren who had that day come there to pay him respect, many were compelled to dine in another room; but the fault was not with the Stewards, nor with himself, and he was sure it was not with the Architect who built that Hall, as he never could have contemplated that such a numerous concourse of Masons would have assembled in it; he would then request the Brethren who had dined elsewhere, if they were present, to take their seats.

Benedictus was then sung by the professional Brethren, Jolly, Robinson, Atkins, Francis, Fitzwilliam, and the two young gentlemen from the Chapel Royal. Sir George Smart presiding at the piano.

The Grand Master proposed "the Queen." He said, "at all public meetings, and of course Masonic meetings, the first toast is a tribute of loyalty and affection to the Sovereign whom Providence has appointed to preside over the destinies of this country. At all times this toast must be a grateful one, but particularly so at this moment, when we are governed by a Virgin Queen. Up to the hour of the accession of her present Majesty, we had the happiness and good fortune to have in the Sovereign a Member and Patron of our Society; the same is not reserved for us now, but we have a good and gracious Queen, who is the daughter of a Mason, and who herself is favourable to our Order. In a breast so pure as hers there can be no suspicion; but she can learn that there was a queen who was jealous of our Order, but who, on a clear investigation of its principles and precepts, afforded it her protection. Like her great predecessor, our Queen will protect our Order; and as all her relatives who are connected with the Order are also bound to be liege subjects, so I shall endeavour to bring it under her notice, and shall claim the patronage of the Sovereign, feeling satisfied that her Majesty will patronize Masonry."

"The Queen, and God bless her."

Anthem and chorus, "God save the Queen."

THE GRAND MASTER. "The next toast I have to propose is the widow of a Mason, the consort of our late revered Monarch. Her Majesty has long been a kind patroness to the charitable institutions of our Order, and I believe it is her intention to continue so. I regret to tell you she is in ill health; I will therefore give you."

"The Queen Dowager, and better health to her."

LORD JOHN CHURCHILL. "I am quite incompetent to do justice to the toast which I am now about to offer. I shall therefore content myself by proposing to you the health of our M. W. G. M., an individual whom no eulogy of mine can affect, and who has so kindly presided over us for a quarter of a century."

His lordship here read the following address of the Committee of the Masonic Offering.

“ To His Royal Highness Prince Augustus Frederick, Duke of
“ Sussex, K. G., &c. &c. &c.

“ Most Worshipful Grand Master of Ancient Free and Accepted Masons
“ of England.

“ Most Worshipful Sir,

“ We, a Committee of the Brethren associated for the purpose of presenting a votive offering to their Grand Master, respectfully approach your Royal Highness to express the feelings, and to fulfil the wishes of the great body of Masons whom we represent.

“ For them, Sir, and for ourselves, we fervently acknowledge the deep debt of gratitude due to your Royal Highness from the Craft of England. We do honour to ourselves in thus publicly proclaiming the truth and the boast, that the Illustrious Prince who, during the twenty-five years now rolled by, has ruled the Order by its own free choice, has rendered to Masonry services unparalleled in its history.

“ For the high social rank which the Fraternity now holds in this country—for the absolute exclusion from our peaceful temple of those divisions, religious and political, by which men are elsewhere distracted—for our increased and increasing prosperity, we feel and we glory in the recollection how much we owe to your Royal Highness. The events of the last quarter of a century afford a bright example to other countries and to future times, how perfectly, under a wise, benevolent, and zealous ruler, the freedom of our institutions may consist with the preservation of union and discipline, the happiness of our Members, and the promotion of all those high interests which are the great objects of Freemasonry.

“ In testimony of the deep sense which we and our brother subscribers entertain of the obligations which we owe in common with every Member of the Order, we pray your Royal Highness to be pleased to accept the work of art which is now before us. It will, we are persuaded, derive value in your Royal Highness' estimation from the circumstance, that in this offering of gratitude Masons of all ranks, and in all countries, have concurred. Towards this grateful object, contributions have spontaneously flown from Brethren far and near; in Lodges, and as individuals, from the Pro-Grand Master to the Entered Apprentice, from the British Isles to the furthest parts of the world. The sentiments which the Brethren entertain toward your Royal Highness have proved to be as universal as the principles which they are taught to profess.

“ To preserve some record of these sentiments, and the occasion and mode of their expression, we have embodied, in print, a statement of the circumstances attending this offering. And we further pray your Royal Highness to accept this copy of the little volume from which the future historian may learn how strong and how just are the feelings by which we are animated towards our Illustrious Grand Master.

“ Finally, and in the heartfelt consciousness that in this prayer every good Mason will unite, we supplicate the Great Architect of the Universe, that the favours of Heaven may be continued to him who has so well deserved them; and that your Royal Highness may long rule in health and happiness over a grateful and united Brotherhood.

“ *Freemason's Hall, 25th April,*

“ *A. L. 5842.*”

As we before stated, the offering was raised upon an elevation behind the Chair, and covered with a white cloth; the recess in which it was placed was covered with purple cloth, and a vast body of light was thrown upon the spot. When his lordship presented the little volume descriptive of the offering, to his Royal Highness, Brothers Crucefix and Norris, who supported the drapery, suddenly withdrew it, and the offering burst into view amidst general approbation. Lord John Churchill was much affected while reading the Address, and the honoured object of its acceptance betrayed considerable emotion. The Committee were ranged behind the Chair, so as to face the company.

After the applause had subsided, HIS ROYAL HIGHNESS rose.—“ Brother R.W. Deputy Grand Master, Provincial Grand Masters, Officers of the Grand Lodge, and Brethren, I rise under feelings of intense interest, and, if I may use the expression, amid a warfare of feelings, to utter my humble and sincere thanks for the kindness evinced to me on the present occasion. It is not the trifle that is offered, but the sensation it has produced, which affects me; it is of a mingled nature, and consequently very difficult to express.

“ Surrounded by so many faces, seeing so many kind friends, and yet marking vacancies, crowded as the tables are, which cast a shade upon thought, it is impossible to feel very lively, or that I should express myself as I ought. You have kindly noticed the past period of twenty-five years—aye, to me twenty-five years of great anxiety—I have presided over you with fidelity, yet sometimes with feelings of oppression. Your kindness has given vigour, and I feel renovated; and from that kindness I have derived my confidence. In my career I have met with many and severe trials, trials to which human nature ought to be exposed, and which, as a Mason, it was my duty to bear up against. I have observed many a kind head has been laid low, and my account must be rendered up. On the mercy of God I have ever relied, and in the rectitude of my conscience I shall lay my head down in peace. That is a subject which every morning a Mason ought to call to mind when he supplicates his Maker, and when he closes his eyes.

“ When the profane, who do not know our mysteries, are carried away by prejudice, and do not acknowledge the value of our Society, let them, by our conduct, learn, that a good Mason is a good moral man, and as such will not trifle with his obligation.

“ The principles of morality I am bound to enforce, and did I not, I should betray the confidence you repose in me. For myself, I want no compliment, no favour. Deeply as I am indebted to the Brethren, yet I could not receive a compliment out of the fund of the Grand Lodge. Twice I have refused that compliment because that is a public property, to be appropriated to Masonic matters only, and it would be highly incorrect to encroach upon it in any other way; and if one farthing of it is touched for any other purpose than that of charity, you would be wanting in your duty. The Brethren then listened to me, and the matter dropped. I, however, stated, that if at some future period a spontaneous and united offer of a compliment, not taken from the public fund, was decided upon, after twenty-five years of service, I should not object. The Duke of Sussex, in accepting this offering, cannot be accused of robbing the poor Mason of a single penny. Arriving at the twenty-fifth year of my presidency, it is a warning to me how I am placed.

“My duty as your G.M. is to take care that no political or religious question intrudes itself, and had I thought that in presenting this Tribute any political feeling had influenced the Brethren, I can only say that then the Grand Master would not have been gratified. Our object is unanimity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent Jewel (by voluntary vote) was presented to the Earl Moira previous to his journey to India. I had the honour to preside, and I remember the powerful and beautiful appeal which that excellent Brother made on the occasion. I am now sixty-six years of age—I say this without regret—the true Mason ought to think that the first day of his birth is but a step on his way to the final close of life. When I tell you that I have completed forty years of a Masonic life—there may be older Masons—but that is a pretty good specimen of my attachment to the Order.

“In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a member of the Royal Family, by being appointed a Past G.W. I again went abroad for three years, and on my return joined various Lodges, and upon the retirement of the Prince Regent, who became Patron of the Order, I was elected Grand Master. An epoch of considerable interest intervened, and I became charged, in 1813-14, with a most important mission—the Union of the two London Societies. My most excellent Brother the Duke of Kent accepted the title of Grand Master of the Athol Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales’s. In three months we carried the union of the two societies, and I had the happiness of presiding over the united fraternity. This I consider to have been the happiest event of my life. It brought all Masons upon the Level and Square, and showed the world at large, that the differences of common life did not exist in Masonry, and it showed to Masons that by a long pull, a strong pull, and a pull altogether, what great good might be effected.

“I have endeavoured all through my Masonic career to bring into Masonry the great fact, that from the highest to the lowest, all should feel convinced that the one could not exist without the other. Every Mason owes respect to the recognised institutions of society, and the higher his station, the more is required from him. The great power of Masonry is the example—the chain extends from the highest to the lowest, and if one link shall break, the whole is endangered.

“I recommend to you order, regularity, and observance of Masonic duties. If you differ with any Brother, never attribute sinister motives to him with whom you differ. These are the principles, Brethren, which I hope to enforce, and many a time have I checked myself from too marked an expression, thinking that a Brother might not be aware of his position, and we have argued the matter in private. I trust in this, the twenty-fifth year of my Presidency, I may not be considered saying too much by declaring what I have always done. I am grateful for the kindness and affection hitherto shown, and that my government, as far as it may be so considered, is one of kindness and confidence. I once again enjoin the observance of the Laws, which are founded upon EQUITY, and not SPECIAL PLEADING. Equity is our principle—Honour our guide—I gave full scope to my feelings in Grand Lodge, and have

forgotten all that passed, except those of good will with which I left it, and assure the Brethren, that as long as my services are at my own command, the Grand Lodge may claim them; but they shall be given honestly, fearlessly, and faithfully. Again I sincerely thank the Brethren, and drink good health to all."

His Royal Highness resumed his seat amidst the warmest exhibit on of gratified feelings ever witnessed in Freemasons' Hall.

THE GRAND MASTER. "It is usual to drink to the Sister Grand Lodges of Scotland and Ireland, and although it would not be Masonic to prefer any distinction or superiority, yet I will venture to challenge the Sister Grand Lodges to entertain a warmer feeling for us than we do for them."

THE GRAND MASTER. "In mentioning the name of our honoured and industrious Brother, the Pro.-Grand Master, I have to express his regret that indisposition prevents him attending here to-day, to accept a mark of congratulation and affection. It is, however, gratifying to see his son with us to-day, because it proves that there has been three generations of that family good men and true."

THE GRAND MASTER. "I know the Fraternity will hail with pleasure the next toast—but I am really exhausted, and must be very brief—this is not my will—but necessity—the heat of the room has quite overpowered me, and I beg after this toast that the Brethren will allow me to retire. The Deputy Grand Master will take my place, and as my parting toast I propose to you the health of my excellent friend Lord John Churchill, who does not like a long speech, because he likes to give a short and pithy reply."

LORD JOHN CHURCHILL. "Brethren, I shall keep up my character by not detaining you long, especially as I know that you want your dessert, and that His Royal Highness wishes to be off. I thank you all."

The Grand Master then retired amidst great cheering, during which Lord John took the Chair, and gave

"The health of the Prov. Grand Masters."

BROTHER LEWIS returned thanks, after many vain attempts on the part of Colonel Wildman to do so. He thanked the Brethren for the compliment which had been paid to the P.G.M.'s, and assured the Grand Lodge that it would ever afford them the liveliest gratification to merit its good opinion.

The next toast was "Grand Wardens and other Grand Officers of the year."

LORD WORSLEY briefly returned thanks. He said that although but a young Mason, he could not but feel the highest gratification at the conduct of their G.M. that day.

"The Boys' and Girls' School."

BROTHER RAMSBOTTOM, M.P. returned thanks, and reminded the Brethren of the approaching Festival of the Female Charity on the 16th of May.

"The Grand Stewards of the year."

BROTHER CHANTER, President of the Board, returned thanks. Lord John Churchill then retired.

It should be observed that all the addresses were received with great attention and the most cheering applause, as well as all the toasts. The following was the routine of the glees, &c.

Grace—Benedictus—*J. Reading*, 1681.

God save the Queen—Glee, four voices—*Spofforth*.

Trio and Chorus—"Pass the wine cup around,"—*Bishop*.

*Glee, five voices—"Now the bright morning star,"—*Greville*.

Song—"Mr. Murphy and the weather."

Glee, four voices—*Spofforth*.

Scottish Glee, four voices—"As I came down the Cano'gate,"—*Hawes*

Song—

Glee, four voices—"Hail, God of Song,"—*J. K. Pynce*.

Glee—"Forester, sound the cheerful horn,"—*Bishop*.

Trio—"Hark! Apollo strikes the lyre,"—*Bishop*.

Glee, four voices—"The rose of the valley,"—*Knyvett*.

Round, four voices—"Would you know my Celia's charms,"—*Webbe*.

Owing to the extremely crowded state of the Hall, the order so usually prevalent on Masonic occasions was somewhat interrupted, not by any clamour, but from the personal inconvenience that was generally felt; for this there could have been no remedy preconcerted, unless by addition to the number of stewards. All however passed off in good humour, and we owe it to the Board of Stewards to state only with justice that their hospitality partook more of profusion than plenty—that their attention during an eventful and arduous meeting, was as general as it was appreciated, and while they were fortuitously identified with one of the most important Masonic meetings ever remembered in Masonry, that meeting derived from their management both importance in its character, and satisfaction in its result.

The compliment paid to the Royal Grand Master by his Hebrew Brethren, was peculiarly a happy one. The Duke of Sussex may be said to be the protector of their nation in this country, and the seizure of this opportunity to pay him a mark of respect, was peculiarly gratifying. This part of the proceedings was well conducted by Brother Lazarus and his committee.

We hear from the ladies that in their department the Grand Stewards evinced even more than accustomed politeness, and that the greeting was in every respect most delightful.

* Instead of this Glee, it was expected that the following appropriate Song, which was unanimously accepted by the Board of Stewards, would have been sung; it was, however, omitted through the forgetfulness of some one in the musical department:—

THE GRAND MASTER.

Written for the occasion by Brother JOHN LEE STEVENS, British Lodge, No. 8, Member of the Board of Grand Stewards.

Air—"The meeting of the waters."

There is joy in the temple, unbounded, unfeign'd,
Where Masonry's truths have their triumph sustain'd,
To see the Grand Master once more in the chair,
And to hang on the words of his eloquence there!

Not a subject disloyal, a servant untrue,
In our ranks can the keen eye of jealousy view;
For united attachment and duty evince
Our respect for the Master—regard for the Prince!

So distinguish'd by learning, by virtue, by skill,
All our hopes, Royal Master, thy mandates fulfill;
And, oh! long may the Giver of Blessings above
Spare thee thus to rule o'er us with wisdom and love!

THE CHARITIES.

BOARD OF BENEVOLENCE, *March*.—Rev. G. Gilbert, as Master.

April.—G. P. Philipe, as Master.

May.—F. W. Bossy, as Master; Dobie, Crucefix, Philipe. Simpson.

Various notices of motion were given in Committee, and the subject of the Ballot for the Boards, at the ensuing Grand Lodge, discussed; this was afterwards submitted to the Board of General Purposes to regulate, subject to the approval of the Grand Master.

WEEKLY BOARD OF BENEVOLENCE.—Grand Officers appointed :

March. B. B. Cabbell, J. Moore, *M.D.*, R. W. Silvester.

April.—T. Moore, B. Lawrence, R. Jennings.

May.—J. Henderson, A. Dobie, Hayward.

THE AGED MASONS' ASYLUM. — In consequence of the Festival falling so late in the month, and the necessity of an earlier publication than usual, on account of the Coronation of our most gracious Queen, we are compelled to place the interesting proceedings of this Charity out of their usual course; they will, however, be found elsewhere fully detailed and faithfully reported.

THE BOYS' SCHOOL. — The report of this branch of Masonic benevolence, is in all respects satisfactory. A Quarterly General Court will be held on the 9th of July, at seven in the evening, when six Candidates will be elected by ballot. We feel it our duty to state that Jevons and Gillham, if not elected on that day, will be superannuated.

By a new regulation no proxies will be allowed, excepting those of Ladies, Peers, Members of Parliament, Life-Governors, Masters of Country Lodges, and Subscribers nor residing within the bills of mortality.

THE GIRLS' SCHOOL, *April 12*.—General Court, J. Ramsbottom, Esq. *M.P.*, in the Chair.

The following five children were elected into the school:—S. Deacon, E. Edmonson, M. E. Farrar, C. Palmer, E. Pinner.

The Treasurer was unanimously re-elected.

We think it would be desirable that some equalized system of voting should be adopted, which might tend to the more clear and open expression of the opinion of the subscribers, and which might soften the disappointment of the unsuccessful candidates.

In the recent election this anomaly took place; a deserving candidate, the more deserving from her necessitous condition, polled a smaller number of votes than she actually possessed; not that if she had polled them all, she could have succeeded, but that her votes, as a number, went into some general alembic, whereby ALL the successful candidates polled upwards of 700. Singular enough this!

Now, against this enormous power, what chance can a most distressing case have of success, unless through the patronage of this secret and controlling force?

It was evident that ALL those parties who usually collect a great mass of proxies, were fearful of the result; and there was a clubbing of their means, and thereby a widow's hope is deferred; we believe, but for a

time, for we can vouch for the fact, that every Governor who took an active part in the last election, regrets the failure of her case.

We would if possible endeavour to remedy the evil in future, and throw out the hint to such as may be competent to judge, and considerate enough to act upon it.

The General Committee (in addition to the Life-Governors) were re-appointed.*

HOUSE COMMITTEE.

Acklam, J. P.
 Baumer, C.
 Bossy, F. W.
 Buckingham, F.
 Chandler, L.
 Crucefix, R. T. *M.D.*
 Dobie, A.
 Gore, J. B.
 Henekey, G. (since deceased.)
 Lewis, H. R.
 Shadbolt, W.
 White, W. H.

AUDIT COMMITTEE.

Baumer, C.
 Birnie, R.
 Gore, J. B..
 Gilbert, The Rev. G.
 Harper, E.
 Kincaid, J. D.
 Lewis, H. R.
 Mc Mullen, J. C.
 Norris, S. C.
 Rowe, H.
 Staples, S.
 Taylor, J.

HOUSE COMMITTEE, *May 24.*—Present, Mr. Shadbolt, in the Chair.

Messrs. Dobie, Baumer, Lewis, Acklam, Chandler, Buckingham, Gore, Dr. Crucefix.

Messrs. Staples, Stevens, Franks, Stallwood, Matthews, Sirr, H. Rowe, Mc Mullen, Udall, were present as Governors.

Resolved—“That an audited account of the receipt and expenditure of the Institution, to December 31, 1837, be prepared, to be delivered to the Grand Lodge, pursuant to its direction.

“That the unpaid list of contributions for 1837, amounting to £195 : 15 : 6 be investigated, and that the several parties be written to, previous to the report being made to Grand Lodge.”

Four children were most impressively addressed by the Chairman, on their having completed their term of pupillage, and received the usual books.

Brother W. F. Hope having resigned the office of Secretary at the last General Committee, the qualifications of the following candidates for the office of Secretary, were then examined:—Brothers J. L. Stevens, A. L. Thiselton, T. Matthews, J. B. Gore.

A letter was then read from Bro. Gore, tendering his resignation as Member of the House and Audit Committee. Bro. Stevens addressed the Meeting in a very forcible manner, upon the desire he had personally felt, not merely to imitate the example of Bro. Gore, who he understood to have come forward to perform, if elected, the duties of Secretary, *gratuitously, zealously, and constantly*; but to show to the Craft, that there was more than one who was equally disposed to act up to the very fullest possible extent of Masonic liberality; his qualifications he should leave to the consideration of his Brethren, without canvassing for a single vote.

* See p. 206, 1837.

Bro. Rowe stated, that if needful, he would guarantee to bring forward several hundred testimonials in favour of Bro. Stevens, but the Committee declared it to be unnecessary.

Bro. Matthews said that it was due to himself to state the reason for his retirement from the candidatureship at a moment when his success appeared certain. His Royal Highness, the President, had been pleased to express his opinion, that the Charity would be benefited by the gratuitous offer of one of the candidates; and that he was desirous, under such circumstances, of being released from the proxy vote which had been condescendingly given, under these circumstances, he (Bro. M.) respectfully retired from the present contest, but hoped his pretensions might be entertained upon any future vacancy.

Bro. Thiselton, another candidate (who not being a Governor, was in waiting) was then requested to meet the Committee, and on being informed of the opinion of H.R.H. withdrew from the candidatureship in the most handsome manner.

Bro. Mc Mullen then, on the part of Bro. Farnfield, took occasion to withdraw that gentleman's name from the list of candidates. Bro. Mc Mullen, however, expressed his opinion that there could not exist the shadow of a doubt that, but for the expression of the opinion of H.R.H. he must have succeeded by a very large majority; and further observed, that there were very many Brethren, himself among the number, who would come forward to perform the duties of Secretary, gratuitously, zealously, and constantly.

Dr. Crucefix then requested Bro. Stevens to withdraw his claim to the candidatureship so liberally offered, inasmuch as Bro. Gore having been so much longer in the field had probably secured many promises, it was certainly desirable that no want of unanimity might be apparent; to which Bro. Stevens most readily assented, and thus left Bro. Gore's testimonials to the undisputed acceptance of the Committee.

It was recommended that the Audit Committee should meet forthwith to prepare a correct account, to be laid before Grand Lodge, after which the meeting adjourned.

GENERAL COMMITTEE, *May 31.* — Bro. J. B. Gore was appointed Secretary, upon the terms expressed to His Royal Highness the President.

JUBILEE FESTIVAL.

Present—Lord Worsley, *M.P.* S.G.W. in the Chair.

Lord Yarborough, Prov. G.M. Isle of Wight; a large assembly of Grand Officers; and other Brethren, amounting to nearly three hundred.*

Benedictus was sung by Brothers Broadhurst, Taylor, Robinson, Bradbury, Fitzwilliam, and Francis, assisted by the two youths from the Chapel Royal. Sir G. Smart presiding at the piano.

LORD WORSLEY proposed, as the first toast, the health of "the Queen," and may she enjoy a long and happy reign.

"God save the Queen."

LORD WORSLEY.—"I shall occupy you only a few moments in pro-

* We have accidentally mislaid our list.

posing the health of the Queen Dowager, and the rest of the Royal Family. We have always found the Queen Dowager forward in the support of the numerous charities of this metropolis, and on this most interesting occasion we ought not to forget that she is the Patroness and warm supporter of this Charity. We cannot forget that she is the widow of a Mason who was himself the Patron of our Order, and who, it must also be recollected, was the W.M. of the Prince of Wales' Lodge. I give "the Queen Dowager, and the rest of the Royal Family."

Glee—"Health to the Queen." (Hawes.)

LORD WORSLEY.—"I now propose to you the health of H. R. H. the Duke of Sussex, our M.W.G.M. I am sure I may refer with great pleasure to a recent occasion on which he did us the honour to preside over us. The Brethren who were present at that Festival, must have listened with delight at the recital which H. R. H. then gave us of his Masonic life; he told us the happiness he had experienced in being G.M. for twenty-five years, and I am confident you will all agree with me in acknowledging the benefits which our M.W.G.M. has conferred on Masonry in general, more particularly to this Charity. I without further preface, propose the health of "the Duke of Sussex, the M.W.G.M."

Glee—"Here's to Sussex."

LORD WORSLEY.—"I now ask you, Brethren, to drink to the health of a very distinguished Mason, no less distinguished in the Craft than in every other Society of which he is a member and an ornament. I mean Lord Dundas, the P.G.M."

Song—(Broadhurst)—"And does not a meeting like this."

LORD WORSLEY.—"I now rise to propose the health of a very distinguished Brother, and a very warm supporter of this Charity. Those who were present at the last Grand Festival, can bear testimony to the feeling and affecting manner in which our D.G.M. proposed the health of the Grand Master, and I assure you it gave me very great pleasure to witness such a display of fraternal regard. I now propose the health of our Deputy Grand Master."

Glee—"Hark, the Lark."

LORD WORSLEY.—"I now ask you to drink the health of two distinguished Ladies, to whom this Charity is very much indebted. I mean the Vice-Patronesses the Duchess of Marlborough, and the Marchioness of Hastings."

LORD WORSLEY.—"The Grand Lodges of Scotland and Ireland.

The Treasurer and the House Committee at this period retired, for the purpose of introducing the children to their patrons, on this the Jubilee Day.

The delightful procession was headed by the Board of Stewards; then followed the Treasurer, leading in two of the youngest children; afterwards the General School, and lastly, their Guardians, the House Committee.

It is not possible to describe the effect produced by the appearance of these objects of Masonic regard; the feeling was sacred to Masonry; misfortune, in these her children, seemed to win a tribute from the heart. The effect upon many was even painfully shewn by tears. After parading round the hall, the children were marshalled upon the platform, so as to give the company an opportunity of observing their neat and even elegant appearance. The children in the organ gallery, then sung the following beautiful hymn, composed by Sir G. Smart; after

which the noble Chairman addressed the company on behalf of the Institution.

HYMN.

ALL hail to thee, O pow'r supreme !
While thus we chaunt, the sacred theme
Of gratitude divine; and bend
To thee our God—our father—friend.

And next, — around we turn our eyes
To you, bles'd Guardians, whom we prize
As Heaven's viceregents, here below
To save—protect the child of woe.

O, but for you, how hard our lot!
Forlorn and helpless—lost—forgot!
Now taught in Heav'n's bright path to tread,
Instructed—foster'd—cherish'd—fed.

But turn we now to him whose eye
Sheds pity o'er the poor that cry;
In radiant beams, to cheer their heart,
To banish woe, and joy impart.

O Britons' glory—Britons' praise!
Augustus—hear our lisping lays
Attend on high—to Heaven for thee,
To bless thy Faith—Hope—Charity.

Then deign to lift thine eyes, and view
These infant hands held up for you,
Unto that God, to whom belong
The strains divine of grateful song.

Now may each voice with ours combine,
To laud the Architect divine;
The great eternal Trine above,
The God of Pow'r—of life, and love.

HALLELUJAH—AMEN.

LORD WORSLEY.—“ I have now, Brethren, to propose to you the toast so immediately connected with the Festival of this day, and I am sure you will join with me in wishing prosperity to the Royal Freemasons' Charity for Female Children. Some of you are perhaps in a similar situation to myself, that of being present for the first time at this Festival, and if so, you will be struck, as I am, with the solemnity of this scene.

“ This Charity, Brethren, has now existed for upwards of half a century; it was instituted and long supported by the Chevalier Ruspini, and it will, I am sure, be gratifying for you to know, that two of his grand children have been educated in the school, one of them is at this moment in the course of education.

“ I feel that this day I am justified in calling on you for extraordinary contributions, inasmuch as money, to a large amount, has been borrowed to meet recent necessary repairs of this Masonic edifice.

“ It may be an additional inducement for a very liberal contribution this day to know, that since the establishment of this School, five hundred poor and orphan children of worthy and respected Brother Masons have been clothed, supported, and educated, and that all, with scarcely a partial exception, have become useful and respected members of society. It is pleasing, indeed, to feel that we have been the means of providing for the moral and intellectual benefit of the poor and helpless, and to know that amidst the numerous charities for the aged with which this metropolis abounds, we have excellent charities for the support and instruction of the young of our Order.

“ I hope the children now present, will ever remember that they owe a great deal to many of the Brethren who often, at great inconvenience, are zealously providing for their future support and comfort, and that

the best means they have of repaying so large a debt of gratitude, is by good conduct in after life.

“It has gratified me exceedingly to have heard but one unanimous opinion respecting the conduct of the matron of this Institution, that she is deserving of our best commendations, and fully entitled to the confidence which we necessarily repose in her. I very much regret that the Grand Master is not present to-day, but although unavoidably prevented, I am sure he will be anxious to know the results of this meeting. I am very sorry that I have been called upon to preside on this occasion, because I know there are a great many who could better have advocated the claims of this Charity, although there is no one more anxious than I am for its prosperity. I will not detain you longer, Brethren, but simply say, that if in future the children continue to present the appearance they now do, you I am sure will not hesitate to admit that we are upholding one of the best of charities. The toast was then drunk with loud and continued applause.”

BRO. CABBELL.—“Brethren, I have waited patiently your convenience, because I am sure you would wish to pay all proper attention and respect to this toast; before, however, I mention the name it will be a part of my duty to state, that as President of the Board of Stewards, I had to wait on H. R. H. the Duke of Sussex to receive his command, relative to the proceedings of this day. H. R. H. expressed his regret that he could not preside over you, and as he felt it his duty to provide a noble and distinguished substitute, he should appoint the noble Lord who now filled the chair. I immediately waited upon our noble Brother, and expressed to him the wishes of H. R. H., to which he immediately assented, but regretted his incapability for so distinguished an office; upon this subject, Brethren, it is quite unnecessary for me to say one word; his exertions this day have spoken in his behalf. He comes to us with an additional recommendation, in being an intimate relation of one long known to Masonry, of one whose Masonic worth has rendered him dear to us, I allude to our noble Brother, the Earl of Yarborough. I trust, Brethren, that the moral influence of example in high rank will ever be as great in this country as it now is, I say this country particularly, because it is a peculiar feature of this great nation that men of high station and honour are foremost in the support of its charitable institutions; but, Brethren, if this applies to institutions generally, how much must it apply to the charities of our own Order. Every Brother must perceive that if Masonry in other countries is not persecuted, it is at best merely tolerated. Here, thank God, it is otherwise. Rulers of the land have become members of our Craft, and have learnt in Masonry those principles which have infused themselves into the institutions of our country. To the rulers of the land must be attributed that prodigal liberality which is daily evinced in the support of every charitable institution. I should not do my duty, if I did not with all my heart propose the health of Lord Worsley, our noble Chairman; he is now entering on the career of, I trust, a long and useful Masonic life; and gratifying, indeed, it is to us that he has made such an auspicious beginning.” (Cheers.)

LORD WORSLEY.—“It is not necessary, Brethren, for me to return thanks at any length, because you have received the toast with a hope that I may be useful to the Order of which I at present am but a young Mason. When the message of his Royal Highness was brought to me, I at first felt a diffidence, because I knew how utterly incompetent I was for the office; but when I learnt that I was to preside over the

Jubilee Festival of this Charity, to decline would, I felt, evince a lukewarmness, and I at once set aside my own feelings for the good and welfare of this Charity.

"I am proud to see that we are to-day graced by the presence of so many ladies. The ladies of England have always been foremost in the support of Charity, and I trust those who have done us the honour to be present this day will give liberal contributions, and that they will be gratified at the spectacle they have witnessed. I now propose to you, Brethren, "a bumper to the Ladies." (Great cheers.)

Glee—"Here's a Health to all good Lasses."

BRO. POLLOCK.—"I have unusual gratification, Brethren, in proposing the health of the Prov. Grand Masters of the Order, because amongst that number is the father of our noble Chairman; and in mentioning his name, I couple with it the health of one of the Vice-Presidents of the Order. Most of you know the Masonic worth of the Earl of Yarborough and all of you know he is a Vice-President of this Charity.

"I have great pleasure in being the organ of proposing to you the Provincial Grand Masters, and of placing the name of the Earl of Yarborough at their head."

LORD YARBOROUGH.—"I rise, Brethren, to thank you for myself and the other Provincial Grand Masters. I regret that the M.W.G.M. is not present to-day. He assured me that nothing could have given greater satisfaction to him, but respect to her Majesty was the sole cause of his absence. Your present Chairman, Brethren, is young in Masonry. I am glad that I have lived to see him in the Order, and I trust he will live long to merit the good opinion of the Fraternity at large. In the name of the Provincial Grand Masters, I myself once again, Brethren, thank you all."

The List of Donations, &c. amounting to nearly £1000 was now read amidst much confusion.

LORD WORSLEY.—"I now, Brethren, propose to you the healths of the Treasurer and House Committee."

BRO. RAMSBOTTOM, *M.P.*—"I have so often appeared to you as the Treasurer of this Charity, that I fear you will interpret in my observations the speech of the last twelve years. Allow me, Brethren, to congratulate you on the large assembly met to celebrate the fiftieth anniversary of this Charity. I have now filled the office of Treasurer for the last twelve years, and I have never met so large a meeting on a similar occasion. The task which devolves on me is comparatively easy—it is simply to thank you all, particularly the Board of Stewards, for the great interest evinced this day in advancing the prosperity of this most excellent and deserving institution.

"Since I have been its Treasurer, although we have repeatedly met with events gratifying to every supporter of this Charity, yet we have occasionally experienced losses, and a recent one which we all deeply deplore, is the death of Mr. Henekey."

The Worthy Brother here passed a warm eulogy upon the merits and Masonic worth of our deceased Brother, who by his will bequeathed £300 to this charity.

"When I entered this Charity, Brethren, I displaced one of the greatest ornaments of Masonry, Mr. William Williams, than whom a more worthy and benevolent man never existed; and it gives me unfeigned delight to see that Brother after a long sojourn in the country, present amongst us this day.

"I cannot state precisely the amount of your subscriptions, but I anticipate it will be larger than has ever before been collected.

"Sixty-seven children are this day present to witness your benevolent exertions in their favour, and I am happy to say that only two are left at home unwell.

"My great support, Brethren, is in being coupled with the House Committee. To them must be attributed the increasing success of your School, and next to them, the Matron; and I need hardly say that the more you contribute, the more you will prove that you appreciate their exertions.

"I thank you sincerely for your contributions, and may they this day far exceed those of any former period. (Great Cheers.)

LORD WORSLEY.—"Brethren, it is a gratifying fact that only two children are this day left at home unwell; this says much for the skill and care of the Medical Officers. I therefore, without more preface, give you, 'the health of the Medical Officers.'"

DR. GRANVILLE returned thanks at some considerable length, but quite inaudible from the confusion attending the collection.

LORD WORSLEY.—"The healths which I am now about to propose, will, I am sure, be grateful to you, it is 'the health of the Board of Stewards,' and I am sure this Charity will derive much support from their liberal contributions this day."

BROTHER B. CABELL briefly returned thanks.

The Chairman then retired.

In the Ladies' Gallery the usual entertainment was provided, and the arrangements were concluded to the general satisfaction of all present.

LIST OF STEWARDS.

Brother Benjamin Bond Cabbell, P.G.W.,	<i>President.</i>
" Richard Lea Wilson, J.D. G.S.L.	
" The Rev. John Vane, G. Chap.	
" W. C. Clarkson, P.G.T. No. 1	} <i>Vice-Presidents.</i>
" Henry J. Prescott, J.G.W. 6	
" James R. Hayward, P.G.D. 125	
" William H. Smith, - 2	<i>Treasurer.</i>
" Daniel Cullington, W.M., 113	<i>Hon. Secretary.</i>

Bro. J. Phillip Acklam, Sec.	G.S.L.	Bro. Jacob Ray, S.D.	. 30
Samuel Parsons, J.W.	No. 1	J. A. Douglas, W.M.	. 32
John Hall, S.D.	. 4	Benjamin Brayne	. 37
H. Arthur Hoare, J.D.	. 4	Alfred Head, P.M.	. 37
John C. Mc'Mullen, W.M.	. 5	J. D. Nevill, W.M.	. 54
Charles Schlotell	. 5	Laur. Thompson, W.M.	66
Leonard Chandler, P.M.	. 8	Geo. Wackerbarth, P.M.	66
Henry Udall, W.M.	. 10	Joseph Colling	. 66
Joseph Shapland	. 10	David Graham	. 66
S. Parker Noble, I.G.	. 11	James Walton, P.M.	. 72
Thomas Cotterell	. 14	William Brooks, P.M.	72
William Bolus, P.M.	. 21	Thomas Gilson, I.G.	. 72
Charles Shakeshaft, P.M.	. 21	Robert Dever	. 72
Robert Bell	. 23	Henry B. Leeson	. 76
Edward Chuck	. 27	J. D. Kincaid, W.M.	. 79

(List of Stewards continued.)

Bro. E. Beaumont Smith, P.M.	107	Bro. Edward Trollope, W.M.	229
W. Thodey Smith, S.W.	113	John Savory	233
Edward S. Thorold	116	I. C. Griffiths	234
— Landels	116	Zachariah Watkins, P.M.	318
Henry C. Sirr, W.M.	156	William R. Kemp	324
Richard Holmes	195	W. Lee Wright, W.M.	329
William Dawes, P.M.	202	F. John Nash, S.W.	592
Alexander Burgess, W.M.	218	Thomas R. Barker, P.M.	620
Peter Thompson, P.M.	227		

We have the greatest pleasure in announcing that the liberality of the Stewards was not confined to the Jubilee day; they have resolved that a medal shall be struck in commemoration of the event, and that, with permission of the House Committee, a holiday for the children shall be celebrated at the School-house, when the Patronesses and Governors will have an opportunity of participating in one of the happiest moments in which the better feelings of humanity can be socialized—in witnessing the joyousness of childrens' hearts.

The following is an abstract from the accounts for 1837, as distributed in the Hall.

	<i>Receipt.</i>	£	s.	d.	
Her Most excellent Majesty Queen Adelaide	-	-	10	10	0
H. R. H. the Duke of Sussex, M.W.G.M.	-	a	10	10	0
Lord H. John Spencer Churchill, D.G.M., 7th donation	-	-	10	10	0
Collection after a Sermon by the R.W. Bro. Rev. G. A. Browne, D.Prov.G.M. Cambridge	-	-	20	0	0
John Ramsbottom, Esq., M. P., Treasurer	-	-	10	10	0
R. Alston, Esq., M. P. Prov.G.M. for Essex	-	-	10	10	0
H. I. Prescott, Esq., G.W.	-	-	10	10	0
L. H. Petit, Esq., P.G.W., 25th donation	-	-	10	10	0
Lord Albert Conyngham	-	-	10	10	0
Benj. Bond Cabbell, Esq., P.G.W., V.P., 12th donation	-	-	10	10	0
The Earl of Scarborough, G.W.	-	-	10	0	0
Rd. Percival, jun. Esq., G.T, 4th donation	-	-	10	10	0
G. Henekey, Esq., V.P.	-	-	31	10	0
The Freemasons' Quarterly Review	-	a	2	2	0
The Masters and Past Masters Club	-	a	3	3	0
Nine Members of the House Committee	-	-	9	9	0
Grand Officers' Club	-	a	10	10	0
Sundry Subscriptions and Donations	-	-	856	1	1
Amount received of the Grand Lodge, being a moiety of Fees for Registering the Initiation of Masons during the year	-	-	107	6	3
Ditto part of a Loan of £1500	-	-	1000	0	0
Amount of Needle-work done by the Children	-	-	135	4	7
Amount of Dividends	-	-	466	0	8
Balance due to the Treasurer	-	-	511	4	8
			£3267	11	3

<i>Disbursements.</i>		£	s.	d.
By Balance due to Treasurer as per last account	-	1216	8	2
Provisions for Children, Matron, and Assistants	-	642	10	8
Amount of Taxes, Insurance, and Furniture	-	147	4	1
Balance for Works to the Building in 1834-5 *	-	514	6	10
Surveyor's Commission for Drawing Plans and Specifications, and for Superintending the Works *	-	65	0	0
Household Linen and Clothing for the Children, and Haberdashery	-	189	17	10
Coals, Candles, and Soap	-	101	18	8
Salaries and Wages to Officers and Servants	-	142	10	0
Gratuities to Matron and Assistants	-	24	3	-
Books, Printing, and Stationery	-	41	13	9
Incidental Expenses by the Matron	-	32	14	8
Collector, for Commission on Subscriptions received by him	-	13	15	0
Interest on Money lent by Bankers	-	44	2	1
Donations announced but not yet received	-	91	6	6
		£3267	11	3

Examined C. Baumer, E. Harper, } *Auditors.*
 Joseph Taylor, S. Staples, jun. }
 W. Fletcher Hope, *Secretary.*

QUARTERLY CONVOCATION.—MAY 2, 1838.

PRESENT:

E. Comps, Burckhardt, Shadbolt, G. Gilbert as Z.H.J.
 E. Comps, White, Prescott, Harper, Cuthbert, Lawrence, Bossy, Crucefix, Philipe, and several Principals of Chapters.

A letter was read from E. Comp. Lord John Churchill, M.E.H., expressing his regret at being unable to attend the Convocation. Ordered "that the letter of his Lordship be entered on the minutes."

After the confirmation of former Minutes, the following list of new appointments for the year was declared.

H.R.H. The Duke of Sussex, <i>K. G.</i> , &c., &c.	-	Z.
Rt. Hon. the Lord Dundas	-	Pro.-Z.
Rt. Hon. the Lord H. J. Spencer Churchill	-	H.
W. H. White	-	E.
Edwards Harper	-	N.
T. F. Savory	-	P.S.
Lord Worsley	-	}
Robert Steuart, <i>M.P.</i>	-	} A.S.
Richard Percival, Jun.	-	- Treasurer.
David Pollock, <i>Q.C.</i>	-	- Registrar.

* These Payments make up the Sum of 2629l. 6s. 10d. being the Total Cost of the Repairs and Alterations made at the School House.

H. De Crespigny	-	-	-	-	Sword Bearer.
A. Dobie	-	-	-	-	Standard Bearer.
R. W. Jennings	-	-	-	-	Director of Cer.
— Lowndes	-	-	-	-	Organist.
Robert Miller	-	-	-	-	Janitor.

The Report from the Committee of General Purposes was read, including the following notice of motion by Companion Crucefix.

“To bring before the Grand Chapter, the propriety of such alteration in the arrangements for the exaltation of Brethren as may conduce to the better observance of Masonic discipline and practice.”

Companion Crucefix was then called upon to speak to the subject; and after his explanations, it was moved that the further consideration of it should be referred to the Committee of General Purposes to report thereon.

The following E. Companions were elected as the Committee of General Purposes.

THE THREE GRAND PRINCIPALS, AND THE PRO.-Z.

E. Comps. Percival,	E. Comps. Burckhardt,
Henderson,	Lawrence,
Crucefix,	Philippe.
Shadbolt,	

The Committee for the revision of the Laws were requested to continue.*

A conversation ensued respecting the revision of the Laws; after which the Grand Chapter closed.

[It appears that although no meeting of the Committee for the revision of the Laws has as yet been summoned, nor have even met or communicated, yet a cut-and-dried code of legislation has been submitted to the highest authority; and, in the face of this, the Grand Chapter request the Committee to continue their labours!—Francis Moore and Murphy may well style 1838 *annus mirabilis*.]

QUARTERLY COMMUNICATION.

JUNE 6, 1838.

* See p. 217, 1837.

BOARD OF GENERAL PURPOSES.

The general business of this Board during the past year, has been of unusual interest, and has consequently claimed the attention, and generally speaking, the regular attendance of its members. Many difficult questions have arisen touching the subject of Masonic polity in reference to public regulation. Every case has received the most careful consideration, and the Board has left no remanet of business on the paper; and it is to be hoped that their successors will be impressed by the same zeal, and the same uncompromising determination to carry out the objects for which they are elected and appointed, viz.—the welfare of the Craft.

On the 22d May, the thanks of the Board were unanimously voted to the President, Bro. Henderson, in the following terms, and it was resolved that a copy thereof should be presented to him.

“To the very Worshipful Brother John Henderson, Esquire, Barrister-at-Law, Past Grand Registrar of the United Grand Lodge of Ancient Free and Accepted Masons of England.

“Very worshipful Sir and Brother,—We, the undersigned, the Vice-Presidents and Members of the Board of General Purposes, at the close of this your second year of office as President, beg to tender to you this testimonial of our high approbation of the manner in which you have discharged your duties, during a period when many subjects of great importance have been brought under consideration, and which have required the most careful exercise of your discrimination and judgment.

“We very thankfully acknowledge the courtesy which, as a collective body, and as individual Members of the Board, we have invariably received from you; and we most cordially, as Brethren in the Craft, offer these our thanks for the Masonic friendship which your general kindness has tended to preserve and ensure.”

Freemasons' Hall, May 22d, 1838.

The thanks of the Board were also unanimously passed to the Vice-President, Brother Crucefix.

NEW BOARD OF GENERAL PURPOSES AND FINANCE,
1838-9.

(Extract from Circular of the United Grand Lodge.)

“By the resolution of the Grand Lodge, on the 6th September last, the names of the W. Masters and Past Masters intended to be put in nomination for the Boards of General Purposes and Finance must be delivered, in writing, to this Committee,* specifying the number of the Lodge to which each Brother belongs, and whether he be the present Master or a Past-Master thereof, and the Board for which he is nominated. These several names will be printed in a Balloting List, to be used at the Quarterly Communication.

“The Master and a Past Master of the same Lodge are not eligible for election on the same Board.”

* The Committee of Masters.

LIST of Brethren nominated for the Board of General Purposes for the Grand Lodge, 6th June, 1838; the elected numbered in the last column.

MASTERS.				
No.	Name	Lodge.	Votes.	Elected.
1.	Cullington, Daniel . . .	No. 113	81	5
2.	Hallett, Charles W. . .	76	36	
3.	Kincaid, John David . . .	79	113	1
4.	Lee, James . . .	3	72	8
5.	Leeson, Henry B. . .	200	51	
6.	Mills, William F. . .	70	37	
7.	Moran, E. R. . .	49	37	
8.	Morgan, Henry L. . .	36	52	
9.	McMullen, John C. . .	5	90	3
10.	Philipe, George P.* . .	40	57	
11.	Rickards, Frederick A. . .	78	27	
12.	Rodgers, R. W. J. . .	G.S.L.	85	6
13.	Rowsell, Samuel W. . .	225	67	10
14.	Rowe, Henry . . .	169	48	
15.	Sirr, Henry C. . .	156	60	
16.	Udall, Henry . . .	10	69	9
17.	Warringer, George . . .	215	102	2
18.	Wilson, Steven B. . .	255	83	4
19.	Wilson, Richard Lea . . .	661	79	7

PAST MASTERS.				
No.	Name	No.	Votes.	Elected.
1.	Acklam, J. P. . . .	8	101	1
2.	Bell, Jos. Copeland . . .	108	43	
3.	Bolus, William . . .	21	80	3
4.	Hope, William Fletcher . . .	195	59	
5.	Key, W. R. G. . . .	7	52	
6.	Lythgoe, Joseph . . .	27	80	4
7.	Norris, S. C. . . .	21	97	2
8.	Thompson, Laurence . . .	66	57	

If more than TEN names of Masters and FOUR Past Masters remain unscratched, † this List will be void.

Brethren are requested to prepare their Lists as early as possible for delivery to the scrutineers.

LIST of Brethren nominated for the Board of Finance for the Grand Lodge, 6th June, 1838; the elected numbered in the last column.

MASTERS.				
No.	Name	Lodge	Votes.	Elected.
1.	Cullington, Daniel . . .	No. 113	58	
2.	Hallett, Charles W. . .	76	18	
3.	Kincaid, John David . . .	79	80	2
4.	Lee, James . . .	3	28	
5.	Leeson, Henry B. . .	200	20	
6.	Mills, William F. . .	70	14	
7.	Moran, E. R. . .	49	21	
8.	Morgan, Henry L. . .	36	26	
9.	McMullen, John C. . .	5	75	3

* Appointed by the G.M.

† This is a maiden phrase in Masonry.—ED.

	Lodge.	Votes.	Electal.
„ 10. Philipe, George P.	No. 40	45	
„ 11. Rickards, Frederick A.	„ 78	13	
„ 12. Rodgers, R. W. J.	G.S.L.	69	4
„ 13. Roswell, Samuel W.	„ 225	25	
„ 14. Rowe Henry	„ 169	35	
„ 15. Sirr, Henry C.	„ 156	42	
„ 16. Udall, Henry	„ 10	41	
„ 17. Warriner, George	„ 215	84	1
„ 18. Wilson, Stephen B.	„ 255	68	5
„ 19. Wilson, Richard Lea	„ 661	67	6

PAST MASTERS.

No. 1. Acklam, J. P.	No. 8	96	2
„ 2. Bell, Jos. Copeland	„ 108	42	
„ 3. Bolus, William	„ 21	80	3
„ 4. Carrow, J. M.	„ 27	30	
„ 5. Giraud, Richard H.	„ 1	63	
„ 6. Key, W. R. G.	„ 7	52	
„ 7. Norris, S. C.	„ 21	101	1
„ 8. Thompson, Laurence	„ 66	69	4

If more than Six names of Masters and Four Past Masters remain unscratched, this List will be void.

Brethren are requested to prepare their Lists as early as possible for delivery to the scrutineers.

GRAND OFFICERS.

GENERAL PURPOSES.

Bro. Pollock, President.
 „ Lewis.
 „ Dobie.
 „ Fallowfield.
 „ Silvester.
 „ Keightly.
 „ Philipe.
 „ Bossy.
 „ Laurence.
 „ Gilbert.
 „ Hardwicke.

FINANCE.

Bro. Cabbell, President.
 „ Perkins.
 „ Simpson.
 „ Heath.
 „ Prescottt.
 „ Percival.
 „ Shadbolt.

THE REPORTER.

GRAND MASTER'S LODGE, (No. 1), June 18.—The Brethren enjoyed their summer banquet at the Crown and Sceptre, Greenwich. The customary loyal sentiments were delivered and welcomed. The visiting Brethren, and there were many present, were addressed with great kindness, and they in return addressed the Master. Our limits only permit us to give a short extract from the address of Brother Grant, lately arrived from India. After thanking the Brethren for their urbanity and hospitality, he said, “This would be the happiest moment of my life, did not a shade of sadness cloud my mind, when I contrast the present meeting with the fallen state of our Order in the East. I

will not distress you by dwelling upon a picture shrouded in palpable darkness. Yet though in the further East the prospects of our beautiful system flicker with the gloom of a sepulchral lamp, we will not despair. Hope, the anchor of the soul, bids us live; we will cherish the beacon, and look for the return of that bright halo which in former days surrounded Eastern Masonry, and may it again prove a 'refuge in the storm—a shadow in the heat!'” (Cheers.)

Being the anniversary of the Waterloo victory, an opportunity was afforded to the W. M. (Brother Corner) to advert to the laurels won by the hero of the age, and right well was the chance used: the character of the noble Duke and Brother Mason was most honourably alluded to.

BRITISH LODGE, (No. 8), June 18.—The ladies and friends of the members were invited to an elegant entertainment. Our reporter's notes being brief, we presume he was too happily engaged to think of his duty. The rogue has confessed!

BANK OF ENGLAND LODGE, (No. 329).—The Jubilee of this Lodge is fixed for the 5th of July. The ladies are invited. This is as it should be; but we warn our reporter not to be again negligent.

STABILITY LODGE OF INSTRUCTION, April 27.—The closing night of this Lodge was graced by a numerous attendance of members and visitors. Brother Peter Thomson and his pupils worked most excellently; the first lecture being given with an accuracy, and in a manner that reflected the highest credit on all concerned. Our Brother Peter gave the introductory and closing moral lessons with his peculiar impressiveness, and the following Brethren worked their several sections with exemplary fidelity, viz.:—Brothers Morris, (Jordan), Trueman, (St. George's), Allport, (Lion and Lamb), Bond, (Felicity), Rule, (Lion and Lamb), Fox, (Emulation), A. Thomson, son of Peter, (Lion and Lamb). The Brethren afterwards ranged themselves under the presidency of Brother M'Mullen, and spent a few hours in rational and social pleasure. This Lodge is not idle in the cause of Charity; it subscribes generously to the Schools; and we were much gratified to hear that next year the Asylum will be included in its liberality. The Lodge will resume its labours on the first Friday in September next, when the ceremonies and lectures of the several degrees will be worked by several junior, but able Masons.

EMULATION LODGE OF IMPROVEMENT, (No. 318).—The Masonic season has been marked in this Lodge by the usual proofs of its utility. The working is regularly observed. A very splendid medal has been voted to Brother S. B. Wilson by his friends, in testimony of their regard for him: it will be presented on the 29th of June.

LODGE OF GOOD REPORT, April.—Brother Beale was installed in the chair by Brother George Aarons, and the thanks of the Brethren were unanimously voted to Brother William Manton, for the services rendered during the two years of his Mastership. A past-master's-medal was also voted to him.

ST. ANDREW'S AND ST. GEORGE'S LODGES.—Our reporter has been somewhat puzzled when attending these two Lodges. There appears a sort of twin relationship, and yet it is not so. He purposes to attempt to unravel this mystery. Meantime, he can give an honest report of the Masonic kindness and cordiality which preside over their proceedings.

ST. PAUL'S.—In a few words we may instance our friends of No. 229 as in all respects deserving the character of “Excellent Masons,”

CENTENARY OF THE LODGE OF PEACE AND
HARMONY, No. 72.

The centenary festival of this excellent Lodge was held at the London Tavern, Bishopsgate-street, on Thursday, the 3rd of May, 1838, being to the very day, perhaps even to the hour, precisely one hundred years from the date of the original warrant.

Much exertion had been used by the Master and Officers of the Lodge to make the entertainment worthy of the occasion, in which they fully succeeded, not only as regarded the minute and ample arrangements for the comfort of their guests, but in the selection and courteous compliance of those who honoured the festival with their presence. Immediately supporting the Master were Lord Worsley, S.G.W., Lord Monson, P.G.M. for Surrey, David Pollock, Esq., G.R., John Henderson, Esq., P.G.R., Edwards Harper, Esq., G.S., Herbert de Crespigny, Esq., S.G. D. Alexander Dobie, Esq., J.G.D., R. T. Crucefix, Esq., M.D., P.G.D., Sir George Smart, G.O., R. W. Jennings, Esq., A.G.D.C., and G. P. Philipe, Esq., G.S.B., forming at the cross-table a semi-ellipses of purple badges, such as will seldom be found to grace the refreshment hours of a private Lodge, however special the occasion. And among others of the guests we noticed Brothers — Rogers, W.M. Grand Stewards' Lodge, J. P. Acklam, P.M., and J. L. Stevens, M. C. of the British Lodge, No. 8, J. Bigg, P.M. of the Moira, 109, J. Watson, W. M., Honor and Generosity, No. 194, J. Whitmore, W.M., 318, Z. Walkins, P.M., 329., and a great number of other visiting Brethren: about eighty, sat down to table.

When the viands were removed, "Non nobis Domine" was very impressively sung by the professional Brethren, Taylor, Hobbs, Hawkins, and Tyrrell.

— PARRY, Esq., the W.M., first gave "the Queen," and afterwards "His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of England," which was received with the customary honours. Glee—"Sussex our Master," followed by the toast of "the Duke of Leinster, and Earl Dalhousie, the Grand Masters of Ireland and Scotland." Glee—"A Choice of bright Beauties."

The Worshipful Master then gave, "Lord Dundas, Pro.-G.M., and Lord John Churchill, D.G.M. of England."

After which Brother Hobbs sang "All in the Downs," with great sweetness and pathos.

Introducing the health of "Lord Monson and the Provincial Grand Masters of England," the Worshipful Master observed, that he could scarcely mention a more zealous or worthy member of the Craft, than the noble Brother who had that day, with so many other distinguished and welcome guests, honoured the Lodge of Peace and Harmony on their Centenary Festival. Whilst, as the W. M. of the Lodge, he felt that his inability to do justice to his lordship or to others, from the indisposition under which he was labouring, might be a drawback to their common enjoyment. He would, however, assure the Noble Lord that, coupled with every good wish, the members of the Lodge were much gratified at his presence among them. (Cheers.)

The toast having been drunk with much cordiality, Lord Monson returned thanks, assuring the Worshipful Master and the Brethren present that nothing afforded him greater pleasure than to attend a Masonic meeting on such an interesting occasion, and that this was rendered

peculiarly so to him, as it was the first opportunity which had been afforded to him of visiting a Lodge in the city of London. All that he had observed, served as a stimulus to increase his acquaintance with the Masonic fraternity of the city, whilst he should feel more than satisfied if every other Lodge therein held could boast of the same regularity, unanimity, and hospitable feeling, so extensively exemplified in the Lodge of Peace and Harmony, to which he very sincerely wished prosperity and perpetuity. (Cheers.) Glee—"Just like Love."

The Worshipful Master said, it afforded great pleasure to himself and to the Officers and members of the Lodge, to find at their table so many distinguished members of the Craft—of those whose names stood high, not only in the Masonic world, but in the public annals of the day. He hoped they would long continue to set an example to the Craft, most worthy of being emulated by all, and begged leave to promote that wish by drinking to the health of "Lord Worsley, and the other Grand and Past Grand Officers of England, who were guests on the occasion."

LORD WORSLEY, in acknowledgment, said, that as rather a young Mason, he could have wished that the honour of returning thanks had fallen on a more experienced member of the Craft, although they could not be uttered by any with more sincerity or with greater pleasure than by himself. He thought it to be a duty on the part of those who were honoured by the favours of the Most Worshipful Grand Master to attend such meetings, as that then assembled, the performance of which duty was more than repaid by the gratification, such as he had experienced, arising out of the interesting proceedings of the day. Not to enhance the compliment of his attendance, but to shew that he had been actuated by a desire to act up to the precepts of Freemasonry, and to promote its interests as far as he possibly could, he would assure the Brethren that his attendance had in other respects been personally inconvenient, but that little sacrifice had been far outweighed by the pleasure he had derived, in participating in the celebration of the Centenary of the Lodge of Peace and Harmony. (Cheers.)

Glee—"Oh! Happy, happy Fair."

LORD MONSON claimed the attention of the meeting, and requested the Brethren would oblige him by filling their glasses. He felt convinced that those who heard him partook in the debt of gratitude he himself avowed towards the respected object of the toast. He would propose the health of the Worshipful Master. (Cheers.) And he was quite sure it would be responded to with cheerfulness and sincerity. Sorry he was that the worthy Brother who presided that day was not in the enjoyment of good health; and in a double sense, therefore, he would give—"The Worshipful Master, and better health to him!" (Cheers.)

Song by Brother Hobbs, "Will Watch."

The Worshipful Master returned thanks briefly but emphatically. He again alluded to the compliment paid to the Lodge by the attendance of so many distinguished Masons, and expressed his very sincere hopes that they were satisfied with the entertainment provided for them.

After a short interval, the Worshipful Master gave "Health to Bro. Rogers, W.M. of the Grand Stewards' Lodge, and the Members of other Lodges who had attended the Festival," observing that he was only sorry their numbers were not fourfold.

BROTHER ROGERS, in returning thanks, said that the apology of the Worshipful Master for inability to please himself in the performance of his duties ought to be extended to himself (Brother R.) although in a

different sense. The Worshipful Master was disabled by sickness; but he felt how inadequate he was, under any circumstances, to do justice to those who stood up with him in acknowledgment of the toast. He could not, however, mistake their feelings when he declared, that they estimated very highly the honour paid to them by the invitations to such a festival, and that their enjoyment had been most complete; and he could not help remarking that much talent, much zeal, and a very large exercise of unanimity must have prevailed in a Lodge whose annals were perpetuated for a hundred years, and crowned with such an exhibition as that then made. It formed a praiseworthy example, as it was a source of gratulation to all. (Cheers.)

Glee—"Drink to the Knight."

BROTHER DR. CRUCEFIX, P.G.D., being possessed of the next toast, pledged himself to propose what would be found to be deserving of attention. It was not now, he said, that they were for the first time to be told what Freemasonry was. It was not now that their social compact was first to be understood; but it was from such sources as these that the devoted Mason could draw consolation for the past, gratification for the present, and satisfaction for the future. Time, by which all things were matured, pointed back through a long vista of years to the triumphs of Freemasonry, and in the present gave ample proof that his progress had not been disregarded by those whose duty it was profitably to apply every passing hour. And those who laboured the most incessantly in the vineyard of Freemasonry, might proudly turn to the accumulating fruits of their own good works, and shew that they had neither been idle nor improvident. (Cheers.) That not merely the past and the present should suffice with those who had the welfare of the Order most strictly at heart, but the future age, more than all, should receive the impress of their labours. After indulging in a similar train of Masonic gratulation to a length which our limits proscribe us from following, the speaker concluded his remarks by saying, that he could speak to the character of this Lodge. He was several years a member of it, and only seceded from a pressure of Masonic duties. He well remembered the great pleasure, when by the kindness of his Brethren he emerged from the chrysalis state, and assumed the gayer-coloured badge in another sphere—he hoped of usefulness. His badge had again been changed, but the Brethren here and himself were united as ever. The Lodge of Peace and Harmony had subsisted one hundred years, and it was doubtless stronger now, more influential, wealthier, and infinitely more useful, as its powerful aid to the Masonic Charities, and particularly to the Boys' School, would prove, than it had ever been in its earliest years. To the future, then, he would turn and say, let the good fruits of the next hundred years manifoldly outnumber those of the past. (Cheers.) He proposed "Success and prosperity to the Lodge during its next centenary."

BROTHER MOORE, J.W. then sung a song very appropriately introduced, entitled, "A Hundred Years," the burthen of which was, "May the 'Peace and Harmony' excel in Harmony and Peace."

LORD WORSLEY, in a very neat address, proposed "the health of the Past Masters of the Lodge," to whose zeal and ability the members must have been so deeply indebted.

BROTHER WALTON, the immediate Past Master, and, much to the comfort and pleasure of the guests, the Acting Master of the Ceremonies, acknowledged the compliment. Whatever had been the labour of the

Past Masters, he observed, with reference to the transactions of the Lodge generally, or particularly in relation to the meeting of that day, by the success of the Lodge, and by the satisfaction of their numerous and most welcome visitors, they had been more than sufficiently rewarded. He was proud to see seated on the right hand of the Worshipful Master so distinguished a Mason and so excellent a man as Lord Monson, and on the left hand a worthy scion of the noble house of Yarborough, supported as they were by so many Grand and Past Grand Officers, and by the representatives of the first Lodges in the metropolis; (Cheers.) and joining with him in this expression of thanks, he was glad to see Brother Coe, and, as Brother Coe called him, "his boy, Brother Lee," both Past Masters of the Lodge and members of thirty years' standing. (Cheers.) For them and for himself he would say, that thus far that day was the crowning glory of their Masonic career and they were most grateful for the compliment paid to them.

BROTHER COE then addressed the Meeting, with his usual energy and aptitude, and gave an interesting sketch of his own Masonic history, in connexion with that of the Lodge of Peace and Harmony.

Song by Brother ————,—"Oh! the Boys of Kilkenny."

LORD MONSON gave the "Officers of the Lodge," with a very appropriate introduction.

BROTHER THODEY SMITH, S.W., returned thanks, and expressed the pleasure the Officers felt at the honour conferred on them by their guests. In such a Lodge they could not but perform their duty with zeal and gratification; and he hoped they never would be found wanting in the practice of those virtues which it was the especial province of Freemasonry to foster and extend.

Song by Brother Robinson—"So early in the morning."

The W.M. proposed "Success to all the Masonic Charities," as a pledge, amply redeemed by the practice of a true Mason.

Song by Brother Hudson—"In Greenwich town."

Proposing "The health of the absent Members of the Lodge of Peace and Harmony," the W.M. regretted that a larger number had not been present on the occasion; adding, however, that the loss was more on their side than on that of those present.

Song by Brother Robinson—"Forgive and forget."

LORD MONSON then gave "the health of all poor and distressed Masons, wherever dispersed," which was received with the customary sincerity and expression; and of heartfelt desire that poverty and distress should be known to all true Masons but by name, unless when they became the donors of relief.

Song by Brother Hudson—"Pleasure and relaxation."

The company now began to retire, and we left among the earliest, highly gratified with the day's proceedings. The general arrangements of the day were under the control of Brothers Walton and R. Lea Wilson, whose unceasing attention greatly contributed to the happiness of their friends.

The following is a copy of the Lodge Petition and Warrant:—

"To the Right Hon. and Right Worshipful Henry, Marquis of Carnarvon, Grand Master.

"The Worshipful John Ward, Esq., Deputy Grand Master.

"The Right Hon. Lord George Graham, Senior Grand Warden.

"The Worshipful Capt. Robinson, Junior Grand Warden.

"Soliciting to be allowed to meet at the house of Brother William

Overy, at the Angel and Crown, in Crispin-street, Spitalfields, and to be constituted into a regular Lodge as soon as convenient, promising obedience," &c.

The Petition is signed by thirteen Free and Accepted Masons.

The Warrant runs thus:—

“ London, April 28th, 1738.

“ I grant the within Petition, and do appoint Wednesday, the 3d of May, for the Brethren to attend me at seven o'clock in the evening.

“ CARNARVON, G. M.”

The Lodge met accordingly on the 3d of May, 1738, at Brother Overy's, and was constituted a regular Lodge in full form:—

Brother George Garrett, Esq., Master; Brother Timothy Hooke, Senior Warden; Brother William Chomley, Junior Warden.

Carnarvon, G.M.; J. Ward, D.G.M.; G. Graham, S.G.W.; Andrew Robinson, J.G.W.

Present twenty-five Brethren.

BURLINGTON LODGE (No. 113.)—This Lodge has resolved to adopt a system of dues in the following manner:—each Member to pay annually four shillings to the Girls' School, the same to the Boys, and *nine* shillings to the Asylum. Besides which, one guinea is to be paid for each Candidate for initiation, and half a guinea for each joining Member. Those two latter payments are also devoted to the Asylum. There is a *toast* peculiar to this Lodge, which, however, being a *Mystery*, must not be printed.

PRINCE OF WALES' LODGE (No. 324.), June 22, Jubilee day; our Reporter is making himself smart to attend the Lodge and Banquet—the rogue has heard of Messrs. Maudsely and Waugh, and is anticipating a high treat, he will do ample justice to good cheer, but we will positively discharge him if he does not render a faithful report both in and out of Lodge.

ST. JAMES' CHAPTER, June 7.—The Jubilee of this Chapter was held this day, and attended by about sixty Companions.

PRINCE OF WALES' CHAPTER, June 1.—“*Cavete*,” such is our Reporter's note.

MOUNT SINAI (49.)—The promulgation by Companion Aarons appears to have given much satisfaction. The principals are, Companions Aarons, Crawcour, and Yatewell. A Jewel has been voted to Companion Rackstraw, under whose superintendance the Chapter has so well prospered. The number of Members is thirty-eight.

MASONIC KNIGHTS TEMPLARS.

BRISTOL, 26th Feb.—An Encampment of Baldwin (time immemorial) was held this day, under Companion George Waller, E. C., and on the 27th a Conclave of Ros: Crucis, under Sir Knight R. Smith, when six candidates were admitted. Many visitors were in attendance, and were hospitable greeted with love and unity.

Bristol was the resting place of an immense number of the Templars, and Knights of Rhodes and Malta, who returned with our Richard the First, after the taking of Jerusalem from the Saracens; they built Temple Church, and were, indeed, Lords of all the neighbouring lands lying the other side of the Stone Bridge. A second Encampment was at Bath, and a third at York, being the three great original Encampments. Bristol has from time to time held assemblages to the present day, and

is, perhaps, better acquainted with the ancient usages and land marks of this Order than any other place in the kingdom; indeed, it was from hence that the Sir Knights of the metropolis derived great information as to the costume, forms, and ceremonies.

PARIS.—We learn by a letter from Paris that Bernard Raymond (Pabre Palaprut), late Grand Master of the Order of the Knights Templars, died lately in the South of France, after filling the post of Grand Master for thirty-two years, and that he has in his will appointed for his successor the celebrated Sir Sydney Smith. Few persons know that the Order of the Knights Templars has continued since the death of Jacques Molay, and has continued to have its Grand Masters, among whom were several Princes of the Blood—for instance, the grandfather of the present King of France; it has retained its organizations and its statutes, and always had eminent men among its members. Messrs. Montalivet, Montebello, Barthe, &c. are Templars.

SIR SYDNEY SMITH'S TEMPLAR CROSS.—Of all the numerous orders conferred upon Sir Sydney Smith, Admiral of the White, and Lieutenant-General of Marines, the most distinguished of which are Knight Commander of the most honourable military order of the Bath, Knight Grand Cross of the Royal Swedish order of the Sword, and of the Neapolitan order of St. Ferdinand and of Merit, Knight of the Ottoman order of the Crescent, Doctor of Civil Law, Master of Arts, Fellow of the Royal Society, &c. &c., that of the Templar Cross is the most remarkable and interesting. It is the self-same ornament which hung suspended from the neck of the chivalrous and adventurous Richard the lion hearted, during his crusades against the infidels in the Holy Land, and which the Admiral wears in like manner, by a gold chain. The form of the cross is Latin; it is of pure gold, and ornamented with large rubies and emeralds; an emerald of superior size in the centre on one side, and at each end, and in the centre of the reverse, carbuncles of great magnitude. Above is a crown, the upper part resembling our ducal coronets; and the whole is fastened to an oval frame of the same metal, set all round with precious stones, by curious filigree workmanship, and also studded with gems. At the bottom hang a row of emeralds and other stones, bored through and secured by gold hoops to rings in the frame, much in the same fashion as the glass drops of chandeliers.—*United Service Journal.*

LONDON, *March*, CHAPTER OF OBSERVANCE.—The conference requested by the Cross of Christ Encampment has been declined.

June.—The degree of Ros. Cr. was conferred upon several candidates.

CROSS OF CHRIST.—This Encampment has been removed to the "New London," Bridge Street, Blackfriars.

EARLY GRAND.—This Encampment has been re-associated, under the auspices of several Members of the Order, and we hope to render good account of their proceedings.

MOUNT CARMEL.—Sir Knts. H.R. Lewis, L. Thompson, and others, have rallied under this banner.

ST. JOHN OF JERUSALEM.—We have to announce that this Encampment will shortly give signals of active operation in London, under some peculiar circumstances. It will bear the ASYLUM banner.

MASONIC CHIT CHAT.

GRAND PARTY AT KENSINGTON PALACE, *May 30th.*—His Royal Highness the Duke of Sussex gave one of the most splendid entertainments that perhaps was ever given within the walls of this ancient palace.

It had long been announced that Her Majesty had especially expressed her intention of honouring His Royal Highness by her presence at dinner on this occasion, and in consequence crowds of respectable persons had at an early hour assembled at Hyde Park Corner and in the Parks to witness the Royal *cortège*. Previously the most costly preparations had been made at Kensington Palace to receive Her Majesty with regal splendour, as well as the numerous and distinguished party invited to meet Her Majesty. In addition to the extensive suite of apartments, occupied by His Royal Highness, additional saloons were erected, and a spacious staircase was formed to give ingress and egress to the many hundreds invited. The whole arrangements were of a superior description, and, whilst they combined facility of approach and general convenience, grandeur and magnificence were not lost sight of.

The series of apartments as the distinguished guests entered the Palace were—

1. The Vestibule.—remarkable for several bronze figures of unrivalled execution, including a Laocoon and Dying Gladiator, Hercules, &c.; on the first landing a splendid window, transparent, and illuminated externally with the Royal arms fully emblazoned, presented itself with great effulgency.

2. The Long Gallery.—This spacious apartment, illuminated by arabesque branches and a profusion of waxlights, was, to make use of the observation of an illustrious personage present, "*hors de commun.*" Succeeding this were the anti-rooms and smaller libraries.

3. The Principal Library formed the reception room on this occasion, in which a chair of state of a very splendid description, elaborately carved and gilt, was placed. The interior of this apartment with the splendid assembly were reflected tenfold by mirrors reaching from the ceiling to the floor, the whole illuminated by a splendid ormolu chandelier and four smaller ones of porcelain and silver.

Next followed the "Oriental saloon" erected for the occasion, consisting of white and rose-coloured draperies, not fluted in the ordinary way, but forming "lozenges," novel in construction, and producing a very imposing effect. Then we again entered a series of libraries all tastefully fitted up, and forming retiring or anti-rooms.

The refreshment-rooms consisted of the elegant suite of yellow drawing-rooms (three in number), hung with gold-coloured brocade damask. The libraries previously noticed being of crimson and gold striped damask, the whole forming the finest specimen of modern taste.

Other apartments, which we have not time or space to describe, were crowded at midnight with a full-dress assembly.

At half-past seven o'clock Her Majesty and suite left the new Palace, escorted by a detachment of the Horse Guards. Upon Her Majesty's arrival at Kensington Palace the band of the Royal Artillery struck up "God save the Queen." The Queen was received by His Royal Highness in full uniform, wearing the Ribbon of the Order of the Garter, and several other insignia of Scottish and *Masonic Orders*.

At eight o'clock the Royal party sat down to a sumptuous banquet. Covers were laid for twenty-eight. The tables presented a rich display of gold and silver, and "*vermielle*" silver gilt, plateaux, candelabrum, *assets monte*, &c. Besides which was the magnificent candelabrum presented this year to His Royal Highness by "*his affectionate Brethren*" the English Freemasons, on the Royal Duke having completed the term of twenty-five years as Grand Master of the Fraternity. This candelabrum forms a beautiful circular temple, supported by fluted Corinthian columns. On the top of the dome is a small statue, and there are figures at each corner of the basement, the whole elaborately ornamented with Masonic emblems. At the end of the apartment was a beaufet of gold plate.

The following composed the dinner party, viz.

Her Majesty—on her right Lord Melbourne; on the Queen's left the Duke of Sussex, Duchess of Kent, Marquis of Landsdowne, Duke of Argyll, Marquis and Marchioness of Westminster, Marquis of Conyngham, Earl and Countess of Shrewsbury, Earl and Countess of Mulgrave, Earl and Countess of Litchfield, Earl of Albemarle, Earl Fitzwilliam, Countess of Leicester, Lady Cecilia Underwood, Lady Mary Stephenson, Lord Dinorben, Lady Mary Stopford, Lord John Churchill, Lady Theresa Digby. The Marchioness of Landsdowne was Lady in Waiting on Her Majesty.

During the repast, the band of the Royal Artillery, led by Mr. Mackenzie, and consisting of forty-four musicians, performed numerous beautiful airs, so well as to attract especial notice from the highest quarter.

The evening party, from the number of cards issued, began to arrive early, and commenced setting down at half-past nine. At midnight the cordon of carriages reached from Kensington in one uninterrupted line through the Queen's (*ci devant* the King's) private road in Hyde Park to the end of Piccadilly.

Their Royal Highnesses the Duke and Duchess of Cambridge (who dined with the Duke of Devonshire), the Duchess of Gloucester, Prince George and Princess Augusta of Cambridge subsequently joined the evening party.

It was stated that 1,400 cards of invitation were issued for the evening party; from our own observation we should say that upwards of 1000 of the principal nobility, Foreign Ambassadors, and ministers and gentry were present on this occasion.

At dusk the Gardens were illuminated with variegated lamps by Mr. Clark of Pimlico; the splendid chandeliers were supplied by Hancock and Rixon, and the whole arrangements reflected great credit on those who had the management.

GODLY EXAMPLE.—The pious sentiment which the Duke of Sussex expressed to the deputation of Dissenters in London a few days ago, ought to be known from east to west and north to south; and we avail ourselves of the opportunity in giving our aid in diffusing it. His Royal Highness said, "Gentlemen, I am now sixty-five years old, thirty-five of these I have spent in indisposition. Gentlemen, that sobers a man—that makes him think—that corrects many of the opinions he might have entertained in former years. It has done so with me. I am accustomed every morning alone to read for two hours in the Bible before breakfast; and if any man reads that book as he ought, he himself will, in some measure, become inspired by it." His Royal

Highness's biblical library contains 1500 bibles in different tongues and editions, and estimated to be worth from 40,000*l.* to 50,000*l.*

SUMMER LODGE for June, July, August, and September.—We are informed that a Lodge has been established to meet in the summer season. It will afford an excellent opportunity for Masons who have been recently initiated, and are anxious to proceed in their Masonic career, to be passed and raised during the recess. We have no doubt, that by the manner in which it has commenced, and the parties who conduct it, that it will prosper beyond their expectations. Their meetings are to be held at the favourite resorts in the counties of Middlesex, Surrey, Hertfordshire, and Berkshire.

A JEW MISER.—On the 17th April, an inquest was held at the Compasses, in Brick Lane, Whitechapel, on Samuel Josephs, an aged Jew miser, who was found dead on Monday morning.

The jury proceeded to view the body, when a scene presented itself which beggars description. On entering a most loathsome den, in Mason's Court, Brick Lane, which resembled a dog-kennel rather than the residence of rational beings, the jury were assailed by the loud exclamations of "—— thieves." "No business here." "Brother not dead," &c., which were found to proceed from the idiot sister of the deceased, a most unearthly looking being, who was huddled up by a small fire at the upper end of the place. The remains of the deceased were on the floor, with a dirty piece of blanket thrown over them; and judging from the filthy appearance of the body, it would seem he had not washed himself for years.

Barnett Barnett stated that he went to the house of deceased, whom he had known for many years. On knocking at the door the sister opened it, but at first refused to admit him. She then asked him if he was a "Freemason," and on his replying that he was, she immediately let him in. The place was so dark that at first he could not discern anything, and on opening the window, which he had some difficulty in doing, from its rusty state, he found deceased lying on a box, with the piece of blanket thrown over him, and a log of wood under his head. Verdict, "Natural death."

It appeared that the deceased was a Freemason, and however he might have neglected the tenets of the Craft, his poor idiot sister, in the gloom of her "mental night," would only open the door to a *Brother!*

THE SENATE OF LILLIPUT.—About fifty years since, the proceedings in Parliament, were published under this humorous title, by Mr. Woodfall, when he was interdicted *from reporting them in a regular manner.* The old London Magazine contains the best particulars extant. The Reporters have now a gallery; and in the new building they are to have very convenient and extensive accommodation—*tempora mutantur.* The readers of this Review will observe, that we, for the first time, publish some blanks—a measure we hope our Masonic senators will render unnecessary in future.

BROTHER A. GRANT, of No. 126, Calcutta, is now in London, charged with a most important mission touching the state of Masonry in the East.

BROTHER W. T. HOPE, the late Secretary to the Girls' School, has given the very liberal donation of fifty pounds to that excellent institution.

BROTHER DR. FLINT, Past Grand Master for Massachusetts, U. S., has been visiting various Lodges in London, and acquainting himself with all the arcana of our discipline and practice.

EXTENT OF THE BRITISH DOMINIONS.—The sun never sets on the dominions of the Queen; before the evening rays leave the spires of Quebec his morning beams have shone for three hours on Port Jackson: and while sinking from the waters of Lake Superior, his eye has opened on the Ganges.

A BIT OF TRUTH.—I hate funerals (says Sir Walter Scott) and always did. There is such a mixture of mummerly with real grief: the actual mourner perhaps heart-broken, and all the rest making solemn faces, and whispering observations on the weather and public news, and here and there a greedy fellow enjoying cake and wine.

TAUNTON.—The White Hart Club in this town have received an interesting and valuable present in the shape of a very large silver tobacco box, beautifully fitted up, ingeniously enclosing a small one much prized by the members, the whole reflecting great credit to the taste and workmanship of Mr. Joseph Abraham. The club consists of a limited number of "townsmen," who meet nightly for the enjoyment of social intercourse, and are generally "armed with a pipe." The intent and description of the box are best supplied by the following inscription, which is handsomely engraved on it:—

"This smaller Tobacco Box was constantly used in this Club during a period of forty-six years, by the late *Father of the Club*, Mr. John White. It is thus presented to the White Hart Club, by John Eales White, 1838.

"Our Cares in a Whiff of Tobacco we'll smother.—*Old Song.*"

LIVERPOOL ASSIZES, March 26.—**LODGE ORNAMENTS.**—*Broadbent v. Ledward.*—This was an action of *detinue* to recover three oil-pictures belonging to the plaintiff. The defendant pleaded 1st, that she did not detain the pictures; 2ndly, that the pictures did not belong to the plaintiff; and 3rdly, the statute of limitations. The damages were laid at £1000.

Messrs. Creswell, Alexander, and Tomlinson were counsel for the plaintiff; Messrs. Wightman and Crompton for the defendant.

Mr. Creswell said the plaintiff, Mr. Benjamin Broadbent, was a very elderly gentleman; the defendant, Mrs. Mary Ledward, was a widow, and the circumstances of the case were rather singular. Mr. Broadbent was a Freemason. So long ago as 1814, he was a Member of the Lodge, No. 111, of which Mr. Duckinfield Astley was then Master, and also Provincial Grand Master of all the Lodges in Cheshire, a gentleman who took great interest in the Lodge, and also in Freemasonry generally. Being necessarily absent sometimes, he had appointed Mr. Broadbent, Deputy Grand Master of the Lodge 111, which met at Ashton-under-Lyne. On the 3rd of January, 1814, that Lodge was opened in what he believed was called the Third Degree of Masonry, which was rather a more solemn occasion than ordinary. Mr. Broadbent presided at the meeting, which was held at the house occupied by John Bradley, then the husband of the defendant, and known by the name of the "Old General." At that time there was a strong military taste in the country, and that was probably the origin of the sign, though whether it still existed or not, he could not tell. Mr. Astley came into the Lodge, and remarked that the room looked very handsome with the

three pictures which, it appeared, he had sent to adorn the room. He (Mr. Creswell) believed that one of the grand Masonic festivals was held on St. John's day. One of the pictures in question was that of St. John, which, along with the others, was presented to Mr. Broadbent for the use of the Lodge, and to adorn the room in which they held their meetings. Mr. Bradley died in 1832. An account of his property was taken, and it would appear that the three pictures in question were left out of the inventory by the express desire of his widow, the present defendant, who told the appraiser that they belonged to the Freemasons. She afterwards married a Mr. Ledward, who continued the inn. Mr. Ledward died also, and from that time forward the defendant claimed the pictures as her own property. After commenting on the three pleas of the defendant, and observing that he should disprove them all, the learned gentleman called his witnesses.

Mr. Thomas Townsend, an auctioneer and appraiser, at Ashton-under-Lyne, proved that about the year 1833 or 1834, he took an inventory of the furniture and stock of Mr. Bradley. He noticed two or three pictures in the Lodge-room. Mrs. Bradley told him that he was not to take an account of the pictures, for they belonged to the Freemasons, and were a present that Mr. Astley had made to the Lodge. He completed his valuation without including the pictures.

A formal demand of the pictures, as the property of the plaintiff, was then put in, and its service on the defendant proved. On receiving it she said, "Very well; I will send it to my attorney."

Under the direction of his Lordship, the jury found for the plaintiff for the damages in the declaration, the defendant having liberty to move to enter a nonsuit; and it being understood that the damages were to be reduced to a shilling on the return of the pictures, in the event of the verdict being confirmed.

INTERMENT OF MRS. TYNTE.—In the sepulchral aisle appropriated to the Halswell family, in the church at Goathurst, on the 21st of April, was interred the body of Elizabeth, wife of Charles John Kemeys Tynte, Esq., late M.P. for the Western Division of this county, and Prov. G.M. for Monmouthshire.

It may be interesting to the curious in sepulchral antiquities to be informed, that, during the process of excavating the ground for the interment of this excellent and much lamented lady, about three feet and a half below the surface of the pavement, were discovered two skeletons, male and female, lying parallel to each other: their heads slightly raised as on a small pillow; their hands and arms folded across their breasts in the attitude of prayer. And, although every particle of the softer parts of their composition, and even the materials of the coffins had mouldered into dust, the bones remained quite perfect. The hair of the female, however, was not destroyed; some portions of it in good preservation, of a deep brown colour, and retaining its braided or plaited form. The teeth, preserving their natural whiteness and enamel, remained firmly fixed in their sockets; the mouth closed. This skeleton measured five feet eight inches in length. The lower jaw of the male had in some measure dropped; the teeth loose, and not so white; but, in the upper jaw, as securely fixed as those in the female. In both subjects, the ribs and the other boundaries of the thorax still remained *in situ*. The pelvis, and the bones of the lower extremities, sound, and not at all displaced. A quantity of wood ashes, surrounding the bodies, retaining the usual grey colour, proves that it was then customary to

employ that material, instead of bran, to fill the interstices of coffins. No breast-plate or initials could be found to indicate their names or titles; yet, there seems little doubt, but that they comprise the remains of John Tynte, Esq., of Chelvey, in this county, a general of the royal army, and commander in the cavalry, under King Charles the First, in the time of the civil war, who died at the age of fifty-two; and of Jane, only daughter of Hugh Halswell and grand-daughter of Sir Nicholas Halswell and the Lady Bridget, his wife; who was married to the said John Tynte, and died at the early age of nineteen, A.D. 1650, after giving birth to Sir Halswell Tynte, who united in his person the title and estates of both families.

The very chaste and beautiful monument to the memory of Sir Nicholas Halswell, his lady, and their numerous progeny, with the effigies of each member of it in full costume, still remaining in the church at Goathurst, in a high state of preservation, and a most interesting object to every lover of architectural science, as well as to the practical sculptor, was designed and executed under the superintendence of their son, the above mentioned Dr. Hugh Halswell, *Prebendary of Winton*: and from the inscription the following extract is given, referring to the subjects of this short memoir, in the original Latin, which, in a translation, would lose much of its quaintness and simplicity:—

“*Hic jacet Jana Tynte, Hugonis et Millescentiæ Filia unica, unicè amata, Uxor Johannis Tynte, Mater Halswell Tynte, Prodigium Ætatis, quæ lentos anticipavit Annos, Ætatemque provixit suam; Anusque Juvenisque simul; Matronæ simul Decus ac Puellæ.—Mei quam dissimilis aliis, tam morte quam Vitâ! Aliæ malè obeunt mortem, pii hæc obiit Vitam, Ætatis suæ 19.*”

“*Hic Johannes Tynte de Chelvey in Comitatu Somersetensi, Armiger: Infelici Bello infeliciois Caroli fidelis Strategus, Equitumque Præses; In Pace assiduus Pacis Procurator, et Membrum hujus Parliamenti vigilantissimum: Bono publico magis consulens quam suo. Qui licit aliam duxisset Uxorem, eamque amabilem, hic tamen una cum Janâ suâ recubare moribundus exoptabat Ætatis suæ 52.*”

Obituary.

THE LATE EARL OF DALHOUSIE.—His Lordship entered the army in July, 1787, having purchased a Cornetcy in the 3rd Dragoon Guards, from which he was appointed Captain in an independent company raised by himself, and in June, 1791, Captain in the 2nd battalion Royals. In 1792, he was appointed Major in the 2nd Foot, by purchase, and went in command of it to Martinique. Two years after he succeeded to the Lieutenant-Colonelcy, and was wounded in 1795, and obliged in consequence to return to England. In 1798, his Lordship served in the rebellion in Ireland; and in 1799, he embarked in the expedition to the Helder, and was present in all the actions of that campaign. The 1st of July, 1800, he received the brevet of Colonel, and was employed in that year under General Maitland before Belleisle, from whence he proceeded to Egypt to join Sir Ralph Abercrombie, and was present in the actions of the 8th and 21st of March. He commanded a detachment

sent to reduce the forts of Aboukir and Rosetta. In 1802, he was placed in garrison at Gibraltar; in 1803, he was appointed Brigadier-General on the Staff in Scotland, which situation he held till 1805, when he received the rank of Major-General. In 1809, he was appointed to the Staff in England; he next served in the expedition to the Scheldt, and was placed in reserve under Sir John Hope, and latterly in command at Flushing. On the evacuation of Walcheren, in December, 1809, he returned to England, and was afterwards appointed to the Staff in the Peninsula, where he commanded the 7th division, and was engaged in several of the most important actions. For his conduct in the Peninsula, Lord Dalhousie received the thanks of both Houses of Parliament, and other honourable testimonies. He was appointed Lieutenant-General in June, 1813, Colonel of the 6th battalion of the 60th in 1809, and Colonel of the 26th Foot, which regiment he held up to his death, May 21, 1838. In August, 1816, he was appointed to the command of Nova Scotia; and in 1819, on the death of the Duke of Richmond, was appointed Captain-General and Governor-in-Chief of the forces in North America.—*Edinburgh Courant*. His Lordship was a Mason in the true sense of the word—had passed through its various degrees, and was a Past Grand Master of the Order.

SIR REGINALD MACDONALD STEWART SETON, Bart, *April 15*.—He was Provincial Grand Master for Argyleshire, and Senior Grand Warden of Scotland. His best epitaph is comprised in the recollection that he is as deeply regretted as when living he was highly esteemed.

On the 6th of June, of a lingering illness, at Ballyleck House, and in the 41st year of his age, the Honourable RICHARD WESTENRA, second son of Brother Baron Rosmore, and Brother to the Members for Monaghan and the King's County. Brother Westenra was a Deputy Lieutenant of the County of Monaghan, Major of its Militia, and Senior Grand Warden of Freemasons in Ireland.

SIR JOHN JEFFCOTT.—“We regret to say that Sir John was not the only victim to the accident; Captain Blenkinsopp and two men perished with him. It appears that Sir John wished to proceed from Nepean Bay to Encounter Bay, for the purpose of inspecting a vessel which was taking in oil at the latter place. Mr. Hindmarsh, son of Captain Hindmarsh, R. N. advised him not, telling him that he had himself had a narrow escape with his life in making the same attempt, and was obliged to put back at last. The unfortunate party, however, disregarded the admonition—the boat was swamped, and all four perished together.”—*Sydney Paper*.

The deceased was Judge of the new colony in South Australia, had escaped the destructive climate of Sierra-Leone, where he presided as Chief Justice for several years, and was an honorary Member of the Lodge of Unanimity and Sincerity, Taunton, No. 327. Sir John had promised to contribute some interesting details to this Review, which, we much fear will, by his death, pass away unrecorded.

Brother SIR W. RAWLINS.—We must defer our biographical remarks to our next.

BROTHER JAMES AGAR.—Died, on the 25th January, James Agar, Esq., Barrister-at-law, P.D.G.M. Our late Brother was initiated into Masonry in the year 1786; he soon afterwards joined the Grand Master's Lodge, of which he passed the Chair, and was a Member thereof for

several years. In the year 1788 and 89, he filled the office of Junior Grand Warden ; in 1790, that of Senior Grand Warden ; and, in 1791, was appointed to succeed the late Brother James Perry, as Deputy Grand Master, under the Marquis of Antrim, of that portion of the Fraternity which, for the sake of distinction, was termed Atholl Masons ; which office he continued to hold under his lordship, as well as under his Grace the Duke of Atholl, till the end of the year 1794.

Brother Agar was one of the Commissioners, in conjunction with our late Brothers Perry and Harper, appointed by the Fraternity, then under the superintendance of his Royal Highness the Duke of Kent, to bring about a union with the Masons under his august brother, the Duke of Sussex, our present Most Worshipful Grand Master, and which, in December, 1813, was happily effected ; forming one of the most important epochs in the annals of the Order. He was one of the Trustees of the United Society's Funds for many years subsequently, a constant attendant at the Grand Lodge and its Festivals, as well as at the Board of General Purposes, and assisted to carry out the great objects which had thus been achieved. It ought not to be omitted, that he was, moreover, a liberal contributor to the Charities. Unable, for the last few years of his life, to attend to the duties of his profession, he retired to enjoy ease, comfort, and solitude, at his house in Holly Terrace, Highgate, where he was visited by a very select circle of friends until Nature's lamp becoming exhausted, he gradually declined, and died at the advanced age of eighty years.

April 3.—In his eighty-second year, BROTHER CAPT. JAMES DEANS, upwards of forty years Captain and Paymaster of the Royal London Militia. He was initiated in the Lodge of Emulation in 1781, then No. 12, now 21 ; joined the Jerusalem, 234 ; was appointed Grand Steward, and, some time afterwards, Junior Grand Warden. He served as Master of the Emulation, Jerusalem, and Grand Stewards' Lodges, and also as first Principal of the Cyrus Chapter.

Our Brother was one of the Commissioners for the union of the two Grand Lodges in London ; and it is singular, that we have to record this quarter, the decease of the two last surviving Members of that most important delegation, viz., Brothers Agar and Deans.

A portrait of our lamented Brother, a good likeness, is in the Lodge room of the Jerusalem Lodge, the Brethren of which, some years since, presented him with a silver cup ; in 1835, complimented him with a silver snuff-box, as a memorial of his urbanity, zeal, and service to them and the Craft during a period of fifty years ! He also received other well merited marks of attention and regard from his Brethren.

The records of the Girls' School bear testimony to the love and sympathy with which he devoted himself to that institution.

In private life, this esteemed Brother was beloved and respected ; his non-commissioned comrades presented him with a silver cup, as a token of their estimation of his just and upright conduct as their paymaster ; and by the poor of St. Luke's, of whom he was for many years a guardian, he was held in veneration.

If space permitted, our feelings would prompt us to dwell upon the *moral excellence* of this peaceful Brother, and we could do so with perfect truth. Were we all fairly weighed in the balance, how few would be found, when the general failings of humanity were taken from the amount, to present so much of its fairer proportion. Those who knew Brother Deans in his zenith, have profited by his kindness, his example, and his

support. We knew him in the decline of life, and perhaps of circumstances, but we pay this tribute to his memory, that in his retirement, his prayer to God was on behalf of Masonry; and we envy the flight of his spirit, which, as far as human thought can assume, has been directed *upwards!*

May.—We have to record the premature demise of P. E. BYRNE, Esq., of Lodge, No. 50, at his mother's residence, county of Dublin. Brother Byrne was endowed by nature with considerable powers of taste and judgement, which had been cultivated by an excellent classical and general education, and he was distinguished as a writer of varied excellence, more particularly in the composition of poetry. He was unsuspecting, generous and unobtrusive in his disposition, and guided in all the relations of life by the sternest ties of undeviating truth and chivalrous honour.

BROTHER GEORGE HENEKEY—at his residence, 15, Grove End, on the 5th of May, in the 55th year of his age.

The date of his initiation into the Order we have not learnt; but he joined the Lodge of Emulation (21), from the Jerusalem, in May, 1822, became Senior Warden in 1834, and was elected Master in 1835, and re-elected in 1836. He served as Grand Steward in 1833; as Steward for the Grand Master's birthday in 1833; the Girls' Schools in 1834; and for the Asylum in 1836. He joined the Grand Stewards' Lodge in 1833, and served the office of Deacon.

At the meeting of the Emulation Lodge in May last, an address of condolence was unanimously moved to be presented to the family of the deceased Brother, in token of the respect and esteem in which he was held while living.

Thus far the general details. Something more must be added by ourselves, who knew him well. Brother Henekey was a man of strong understanding; of some peculiarities, perhaps, but all of them proceeding from excellence of heart and soundness of judgment—tending therefore to advance him in the estimation of society. To industry and perseverance he added cheerfulness and liberality. He supported measures not men; was a staunch observer of discipline in his Masonic career; and felt more happy in the assurance that Freemasonry had not merely kept pace with the age, but had materially advanced in its power to do good to man. His industry was rewarded by competence; and his well earned fortune has been demised to his various relations in the most effective manner. He has left to nine charities £300 each—including, in the nine, the two Masonic Schools.

Brother Henekey was slowly recovering from a dangerous illness, when, having incautiously ventured to his place of business in a carriage, he ruptured a blood-vessel, and being in a state of great debility, he lingered only three days. Few Brethren have been more sincerely lamented.

BROTHER EDWIN FARRAR, (No 22).—This Brother, whose misfortunes, when living, have claimed the sympathy of his Brethren, has at length sunk under his afflictions. His daughter was elected into the School but a few weeks previous to his death. His widow and family, we regret to hear, are in great distress.

BROTHER THOMAS LANE.—This excellent Mason died very lately at Portsmouth; he was for many years a very worthy member of the

Royal Sussex Lodge, 428, and First Principal of the Royal Sussex Chapter; his Masonic attainments were of the highest character; his lectures and conversations will be long remembered by a very numerous body of the Brethren in this county. Brother Lane was an artist of the first class; a teacher of drawing and fencing at the Royal Naval College, and a lecturer on various branches of the arts and sciences; his melancholy death is sincerely lamented by all.

Brother HUGH MITCHELL, *June 4.*—The Brethren of the Dumfries Operative Branch Lodge, Carlisle, No. 138, attended the remains of their deceased friend and Brother, Hugh Mitchell, from his residence, in Caldewgate, to St. Mary's churchyard, dressed in Masonic costume, each having white sashes, white gloves and aprons, with three rosettes of crape on each. The Brethren met in their Lodge-room, at Brother Andrew Lockie's, in Castle Street, from whence they proceeded to Caldewgate.

The procession moved off at a solemn and slow step till they arrived at the house of their deceased Brother, when the band ceased playing, and the Stewards, with their rods forming an arch, the Brethren opened up from right and left, and the Master, who had been last in the procession, now advanced, with his head uncovered, followed in rotation by the several members, into the place where the corpse lay, and here ceremony of a solemn kind took place; the Master, advancing to the head of the coffin or shell, read a short oration over the body, depositing the roll of the Secretary in it, after which they all joined in prayer, and the coffin was then closed up. They then proceeded to remove the body out of the house, and the square and compass, with the apron and jewel of the deceased, were placed upon it, when one of the Tylers attended it with a sword drawn, and moved off for the place of interment, the band playing the "Dead March" till they arrived at the churchyard, when they again opened up, and, the coffin and mourners being past, they immediately followed to the church, where they placed themselves round the coffin till the service of the church was ended. After the ceremony of interment was ended by the Rev. Mr. Rees, one of the Brethren read an oration of considerable length, and the Secretary deposited his roll in the grave. The procession then returned to the Lodge-room in the same order as they had come. Our correspondent adds, "On the whole, a more solemn or imposing scene I have not witnessed. Every one seemed to be struck with and felt the solemnity thereof. The greatest order and regularity prevailed throughout the whole proceedings. Great praise is due to the Rev. Mr. Rees for the kind leave that was granted by him to the Brethren to bury the deceased (who was Master of the Lodge) in the manner he had requested. The deceased was many years foreman to Messrs. Simpson, builders, Carlisle, and died much regretted by all who knew him."

THE ASYLUM FOR THE WORTHY AGED AND
DECAYED FREEMASON.

The length to which our account of the Festival of this much wanted Institution must extend, and the necessity of giving publicity to the subjoined circular, will prevent our entering into many interesting particulars. The friends of the Asylum, however, will be gratified by the assurance that it has not only taken root in the hearts of the Fraternity, but that its fruits are becoming apparent in the fact, that numbers who were listless in the truest points of Masonry, have become awakened to its first of duties—Charity.

We hope in our next to give still further assurance of success.

“ ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

“ The Grand Lodge having unanimously recommended the Asylum for Aged and Decayed Freemasons to the favourable consideration of the Craft, the Committee consider it their duty to lay before the Brethren of the different Lodges an outline of the Charity, its present resources, and future prospects.

“ It seemed to the original promoters of this much wanted Charity, almost a disgrace to the wealthy, extensive, and intellectual body composing the Masonic Craft, that their Charities should be limited to the care and instruction of the young — while for the aged Mason himself, who had passed his youth amid the enjoyment of those happy associations which belong to our Society, and contributed in the hour of his social enjoyments, to the maintenance of those deserving Charities—no Asylum reared its head to give shelter to the Decayed and worthy Brother, when age and misfortune came to diminish his enjoyment, and add to the pangs of want and misery, the recollection that nearly every body afford to *their* aged and distressed, the solace of a home, and a resting place in the decline of days, ere the final departure to where troubles can come no more, and tears are for ever wiped away.

“ For many years past the established Masonic Charities in England have been, the Board of Benevolence, and Schools for the Education and Clothing of the Sons, and for the Maintenance, Education, and Clothing of the Daughters of Freemasons; the former supported by the Craft in general, the Schools by individual subscriptions, with some public aid.

“ Of the two latter Charities little need be said, they have obtained the patronage and support their excellence so fairly deserves, and it is confidently hoped that any new Charity will rather aid than interrupt their well earned prosperity.

“ Of the Board of Benevolence it is necessary to say a few words. By this Board sums of money, varying in amount, are given to deserving Masons, upon production of the proper certificates, and sufficient evidence of the applicant's character and wants. It is one of the Laws of this Board that no Mason can be relieved more than once a year, and it is rare to relieve any one more than twice in his life.

“ It is evident that for temporary relief, in cases of urgent distress, this Board is calculated to be of essential service, for, although some inconvenience is occasionally felt from its meeting only at stated periods,

and from the delays and trouble consequent upon applicants being ignorant of the necessary forms, yet these delays and inconveniences are reduced as much as due caution in the selection of proper objects imperatively requires.

“Still a very little reflection will convince all, that such a Board, framed only for temporary relief, is totally inefficient in cases where age and infirmity require continual support; and yet it is this very age and infirmity that give the applicant so strong a claim upon our Charity. Who, that has seen old men totter into the Lodge to receive this 5*l.*, 10*l.*, or 20*l.*, has not felt that such a sum was too much for their present wants—far too little to be of any permanent service?”

“It is to remedy this anomaly that the Aged Masons’ Asylum has been suggested, and it will be seen that it is not so much in the nature of a new Charity, as a modification in part of the Board of Benevolence, which, by removing many of the present applicants, it will leave at liberty to devote its resources, where those resources only can be of use, to cases of temporary assistance.

“The object of the proposed Charity is to erect, either in one building, or as attached cottages, dwellings for Worthy Aged and Decayed Freemasons, and (if the funds will permit) the Widows of Freemasons, to be elected by the Subscribers, in such manner, and after such examination of their character, as may be agreed upon, and to pay them a weekly stipend for their support. Proper Officers will be appointed to watch after their comforts and morals, and the Committee will have the power of expelling any one for misconduct.

“This is the plan which was suggested three years since, and has made such astonishing progress, that at the Grand Lodge in December last, there was not an opposing vote to its adoption.

“The Committee have the pleasure to report that the result of the two last years’ labours is, that there is now in the hands of Trustees the sum of 1200*l.* three per cents., and in the Treasurer’s hands 200*l.* in cash, and they have sufficient grounds for stating that this sum will at the next Festival be increased to upwards of 2000*l.* It is gratifying to observe that, during the whole period, the annual subscriptions have regularly increased; and the liberal donations from Provincial Grand and other Lodges, not only in England, but in the East and West Indies, assure them of the warm support the cause has received wherever it has been proposed.

“It is, of course, impossible at present to state the amount which would be required to fully carry out the intention of the Subscribers, but it is evident that a building or buildings could be commenced at a small sum, which should be capable of being enlarged to any extent; and it is fairly estimated that for 300*l.* or 400*l.*, a building could be raised worthy of the cause, which would shelter thirty or forty aged men; and no man acquainted with Masonry will doubt that the Brethren would furnish annually sufficient for their support.

“The Committee do not wish to conceal that our illustrious M.W.G.M., who has ever been at the head of numerous institutions for Charity, has doubted whether the Craft possesses sufficient resources to carry the plan into effect. It is for us, Brethren, to prove that he has not sufficiently calculated the liberality and perseverance of Masons. It is for us to exert ourselves, and by one simultaneous effort to raise such a Sum as will enable the Committee to enter into immediate arrangements for selecting a Plot of Ground, and commencing an Asylum, which

increasing from year to year, shall prove an ornament to our Order at once the boast of the rich, and the solace of the poor.

“ Encouraged by, and acting on these considerations, the Committee earnestly entreat of you, Worshipful Sir, to bring under the consideration of your Lodge, ‘ The Asylum for the Worthy, Aged, and Decayed Freemason ;’ and they make this appeal to its members with the confidence the unanimous recommendation of Grand Lodge cannot fail to give them, hoping that either as a Lodge, or as individual members, you will come forward and aid them in an undertaking, the successful carrying out of which, will remove from the Masonic body something of a disgrace, and thus entitle yourselves to the consolation that you have aided in a work, the benefits of which will cause your name and memory to be blessed hereafter among those who, in their day, have discharged their duty like good and faithful servants.

“ The Committee further request, Worshipful Sir, that you will cause this circular to be read in open Lodge, and that you will yourself personally aid them in their efforts to attain so desirable an object as the erection and endowment of an Ark of refuge ‘ for the Worthy, Aged, and Decayed Freemason.’

“ Accept, Worshipful Sir, the assurance of the esteem of the Committee,
 “ ROBERT THOMAS CRUEFFIX, P.G.D.
 Chairman.”

“ New London Hotel, Bridge St., Blackfriars, London,
 “ 9th of May, 1838.

“ To the Masters of all Lodges,
 Under the Constitution of England.”

THE FESTIVAL.

The third anniversary of this Society, formed for establishing an Asylum for the Aged and Decayed Freemason, took place on Wednesday, 21st June, at the Freemason’s Hall.

BROTHER ALDERMAN THOMAS WOOD IN THE CHAIR.

The worthy Alderman was supported by nearly 200 warm friends of the Institution. Brother the Rev. C. Woodward said grace. A number of ladies graced the galleries with their presence, and during the dinner they partook of an elegant entertainment in the Glee-room. Several of the ladies, among whom were Miss Hawes and Miss Rollo, contributed to the pleasure of the evening by singing several favourite songs and joining in glees. Miss Hawes sang the favourite piece of her own composition, entitled “ Thou art lovelier,” which was enthusiastically encored. Amongst the musical gentlemen present, were Messrs. Hawes, Bellamy, Wilson, Collyer, Robinson, Jolly, Land, and Beuler.

The cloth removed, *Benedictus* was sung in a most efficient manner by the vocal friends, assisted by three youthful pupils of Mr. Hawes.

The CHAIRMAN, in rising to propose the first toast of the evening, said, that if the weather was not favourable, the day was an auspicious one for the celebration of their anniversary, it being the anniversary also of her Majesty’s accession to the throne of England (loud cheers). He now begged to call upon the Brethren and all present, to join him in drinking the health of the Queen, and wishing her Majesty a long and prosperous reign. (Drunk with three times three and one cheer more.)

“ God save the Queen” was then sung, the whole company standing.
 “ The Queen Dowager and the rest of the Royal Family” was the next toast. Drunk also with three times three and all the honours.

The CHAIRMAN again rose and said, that the toast which he had next to introduce demanded, not only from the high station of the individual to be coupled with it, but also from his connexion with Masonry, the utmost consideration; and it must meet, he was sure, with that approbation which it ever did when mentioned among Masons (hear, hear.) He saw they anticipated that he alluded to the illustrious personage who had presided over their body for a quarter of a century (cheers.) The present year was the 26th of his performing and fulfilling the high and dignified station of Grand Master of the Masonic body (loud cheers.) He should not tell them of the state of Masonry at the period when their Grand Master first took that office, and its present and comparative state, but it was enough for him to say, that at that time they were almost an isolated body, scarcely knowing what Masonry was on the Continent—scarcely embracing their foreign Brethren at all, while now they recognized the same names, the same rules, and recognized each other as Brethren, and the same common principles with their Brethren all over the civilized world (loud cheers). In warfare, the Commander-in-Chief was always looked to wherever arms were attended by success, and they surely had a right to look to and attribute their success to their Grand Master. He begged leave to give "The health of their Most Worshipful Grand Master, with three times three." Drunk with all the honours.

A new solo and chorus, "Salve Magister," was sung by Brother Wilson and the other gentlemen, written and composed for the occasion.

After a short interval the CHAIRMAN again rose and said, he was about to trouble them with a toast, which took in the heads of their Craft in all parts of the world, (cheers), namely, the "Pro-Grand Master, and all Present and Past Grand Masters of the Craft," and he did so for a very obvious and good reason (hear.) He had alluded to the universality of the principles and practices of Masonry, and the good feelings it gave rise to; and he now begged to tell them, that he had an American Brother at his right hand (cheers,) a Past Grand Master of Massachussetts (renewed cheers.) He was anxious to introduce him, not only to the convivialities of the present occasion, but to his Brethren of the Craft (hear.) The feelings inculcated by Masonry were understood by all men, but more and better understood when manifested towards Brethren from distant parts of the world, who spoke the same language, adopted the same common rules, and were received not as strangers, but as friends and common Brothers in all the principles of Masonry (loud cheers.) He concluded by proposing the "Pro-Grand Master, and all Present and Past Grand Masters, with Brother Flint, success to his private undertakings, and prosperity to the Lodges on the other side of the Atlantic." (Drunk with three times three, and with great applause.)

Brother DOCTOR FLINT then rose, and addressing the Chairman, his Brethren and friends, said, most sincerely he did wish that it had fallen to the lot of some other Trans-Atlantic Brother to make the acknowledgment for the last toast given, which had fallen upon him. But while he could have wished this he should, with reluctance, have yielded the pleasure and satisfaction of this interview, save that he thought it would have been done in a better and more appropriate manner than he could do it (cheers.) He did not make this remark, however, as a stranger, he felt that he was among Brethren and among

Masonic connexions. In 1733, when Viscount Montague, the then Grand Master of England, issued the first warrant constituting the Masons of Boston into a Grand Lodge, the Americans had pursued the noble art with considerable ardour (hear.) They were worthy of the charge which was intrusted to them, they had established and maintained its forms; and he was happy to say, that Masonry was then studied with much zeal, and preserved in that purity in which it was delivered to them (loud cheers); and this was the reason he said, he was not only among Brethren, but among Masonic connexions, and happy and proud he felt to be able to trace his Masonic pedigree (cheers.) They were identified with their Brethren in England in their desire to place the Masonic Order on its true basis; and sure he was that the object for which they were now assembled must claim the approbation not only of the Brethren, but of all the enlightened without its boundaries. It was a great happiness to him, at such a distance from home, to possess the conviction that he was still among those who spoke the same language, and bore the same name, and he in fact felt not as in a strange land, but as if he was merely in a different part of his own country (loud cheers.) He concluded by proposing "The British Craft, and the British Public, and long may they be united." (Drunk with all the honours.)

The CHAIRMAN again rose and said, "I own I now approach a part of my duty from which I should willingly shrink; but it is one whose magnitude and importance are such, that one consideration alone can justify so humble an individual as myself taking upon me the task—and that is, the necessity that the work of charity should be propelled by some agents however weak and inconsiderable they may be. I have now to introduce to you an embryo Asylum, because, although the object contemplated is vast and important, it has as yet received no decided form (hear.) It aims, I say, at great and vast objects which can only be accomplished by union, diligence, and perseverance. I think some apology due from myself for taking the position in which you see me among you, and if such be necessary, it must be found in the spontaneous call which the noble body of Freemasons, who, loving the poor as the objects of their care, have called upon me to be the humble advocate of their claims, the defender of the proposed Institution, and to apply for your suffrages and your support (hear, hear.)"

"I have said that it is important, and it is so not only for itself but for every member of your associated body; and it is also important, from the opposition which it has met with in high quarters (loud cries of hear, hear.) In that opposition, however, I read the presages of its future greatness (loud cheers,) for you will bear me out in the assertion, that the pages of history are crowded with instances of benevolence, piety, charity, and public utility, encountering at their onset from the high, the mighty, and the dignified all the opposition which pride, power, or selfishness could suggest (loud cheers.) But fortunately for the cause of truth, amid all the opposition which it has had to encounter, truth has ultimately prevailed, and not only prevailed, but with Virtue for her crest and Charity for her shield, has braved the force of all the assaults opposed to it and has triumphed (general cheering.) Truth and virtue have invariably grown under oppression, and, in spite of opposition, spread out far and wide mighty branches covered with fruit, which have adorned and benefitted mankind. You may instance, in-

deed you should never forget, that such is Masoury—so pure in principle, so virtuous in practice, spreading its truths in quietude and simplicity, cementing the friendship of its members, and promoting its aggregate strength and importance, that it is even now denounced and condemned. The promoters of our religion, the founders of our liberties, the hearts of benevolence who have established our most valuable institutions—nay, even the greatest champions of liberty to the captive, have found all their earliest efforts surrounded by opposition (cheers.) But they stand as immutable and imperishable marks of the unerring wisdom of the Great Architect of the Universe, by whose counsels they have been guided, and by whose power they have been protected; while the utmost effort of licentious power lies buried in the dust of oblivion. Far from me be the intention to answer, or to observe otherwise than with respect upon the arguments of the illustrious Brother among Masons, who ought, and I hope yet one day will, occupy this chair. I say, far be it from me to do anything, or say anything but respectful of him. Yet I cannot pass altogether in silence some of the topics by which this charity has been denounced, and I fear is still assailed. Foremost stands that of its magnitude, which is said to be too great for the means at hand to sustain it. May not this be said even of the schools connected with the Masonic Order; are they not flourishing? and might they not have been crushed had such arguments prevailed? (hear.) The schools cannot educate all the children of Masons—(the boys are not even boarded now;) but they are in high repute, sought out by those who require them—and much do I regret that the number of applicants constantly exceed the means, and while that is the fact, is not the utility of the institution incontestibly proved? and though all the children cannot derive benefits from them, yet many do, and more would; but if the opposing arguments were good for anything, the schools never ought to have been established—ought not now to be supported, and, in fact, we are in error in maintaining them (hear.) But who dare say these schools are too great for Masons to support? (hear.) Who dare now affirm that they are without utility, or have trenched on individual means, or have occasioned recklessness among the Fraternity? (hear.) Where is there any one mad enough even to breathe suspicion on their combined utility, necessity, and excellence? And if no one dare take such a stand, surely we have a right to proclaim them excellent, and gather from the principle, which called them into existence, some encouragement to persevere in our labours, extend our benevolence, and, amidst all other obligations, consider it is one of the most important to assist the decrepid, protect the aged, and comfort the infirm and distressed.

It has been said that Masonry is general—calculated to operate on the masses of society, and, were it to isolate its charities, it would encourage laxity of habit and indifference to personal exertion. The best refutation of such a charge is by a bold question—Is any among you more given to pleasure and less careful of his children, because there are schools for the education of the rising generation? (hear, hear.) The idea is preposterous; the expression is a libel on man as a being, and pre-supposes the total abrogation of every good feeling as a Mason. Would to God that no Mason could be found, who after an avowed, mature, and deliberate reflection, should ever harbour such a thought, much less give vent to an expression, which, while it calumniates a respectable class of the community, involves its author in the worst of

the consequences he proclaims. Nor can it be supposed that the establishment of an Asylum for decrepitude and infirmity can have such an influence, seeing that the stimulating cause of all human actions is the great desire to rise above dependence, and to realise the well-expressed beatitude of being "more blessed to give than to receive" (hear, hear.)

"The course of these observations leads me to point out the importance of the Institution. You have admitted the principle of doing good—your charities for the young are among those imperishable monuments ever testifying not only what you have done, but also what you admit you ought to do—can you stop at the threshold? (hear.) Shall you teach the child his letters, and not teach him the moral principle? Shall you raise him to life, to manhood, to usefulness, and then leave him without protection, without succour, without support? Good education, good moral principles, sound judgment, and exalted notions are among the admirable requisites in the formation of character (hear, hear.) Imagine the most perfect possessor of all these, the admiration of his associates—the example of his companions—the idol of his Lodge, and of society—the subject of some dire calamity, some affecting catastrophe, some unforeseen accident, some distressing failure, either in person or in fortune—reduced to the very lowest ebb of all that can make life miserable—aggravated by the relative distress of the innocent children and afflicted mother; or perhaps shorn even of the privilege of recollecting he has such endearing cares, himself alone a solitary wreck in the waste howlings of misery. Can you, I ask, think your duties fulfilled, by leaving such a being the forlorn outcast, while you are richly enjoying and highly commenting on your associations and high sense of Masonic honour, and sublime views of Masonic liberality? No, 'tis not among Masons (hear, hear.) Need I adduce proof, that the protection of the aged and infirm is approved among Masons, or adopted in society? Look around at the asylums, civil and military—pass the palace of Greenwich, reflect on the contentment and happiness administered to successive thousands by the fostering care of a paternal government; and you may pass on westward indulging the reflection, till you find the government's example copied by an observant and generous people; and in the association of Licensed Victuallers you will see a most splendid establishment for the aged and bereaved of their society (cheers)—all too having the sanctions of Masonry. More, and perhaps better than all, the Most Worshipful the Grand Master, confirming the public opinion in laying the foundation stone of an edifice devoted to these holy purposes; and as he thus showed that he approved of the principle, I ask you whether you need any better warrant, authority or title to support this embryo-institution? (cheers.) By so doing he gave the fiat of his approbation to the principle, and I now call upon you to combine and come forward boldly in support of this Institution, to be liberal and bountiful in your supplies towards its funds, and wherever you find any opposition to it, to cry that opposition down with all your might, breathing good-will to all mankind, and particularly to the distressed Mason (loud cheers.)

"In conclusion, I beg to call upon you to join me in drinking success to the Aged and Decayed Freemasons' Asylum." Drunk with three times three. The chairman sat down amid universal cheers.

The glee, entitled the *Three Tasks*, written by Brother John F. Smith, and composed for the occasion by Brother Hawes, was then sung by

Miss Hawes and the vocal Gentlemen present. The words of which follow:—

THE THREE TASKS.

THOUGH, Brothers, we have built our shrine, (1)
 And rear'd the Altar's Cubic Stone,
 Graved on its front, the Mystic Sign
 Known to our ancient Craft alone :
 Not yet our crowning work begun,
 The Mason's labour is not done.

Though Charity hath found a pile, (2)
 Where breathes her Orphan Children's prayer,
 Whose grateful hearts, whose happy smile,
 Reward our deeds, and bless our care :
 Not yet our crowning work begun,
 The Mason's labour is not done.

When we have reared a home for those (3)
 Who of their plenty freely gave,
 Whom Poverty, at life's late close,
 Hath left no shelter—but the grave :
 Then may we boast a race well run—
 Then will our crowning work be done.

BROTHER GEORGE BENNETT, of Covent Garden Theatre, then delivered, in a most impressive manner, the following Address, written also for the occasion, by Brother John F. Smith.

HAIL CHARITY ! thy seraph form had birth
 When the glad angels hymn'd the young born earth ;—
 Soother of every care—best gift of Heaven—
 Friend of mankind—to thee the task was given,
 To dry the tear in misery's streaming eye,
 To pour the balm of human sympathy,
 To rear a shelter for the wanderer's head,
 And moist with mercy's dew, his crust of bread ;
 Temper misfortune's storm with pitying care,
 And chase from sorrow's couch its sad despair.
 Could fear appall thee—slavery in vain
 Might strive to break her soul-corroding chain ;
 But at thy voice, calm'd are the captive's fears,
 And iron fetters melt beneath thy tears.
 Thy spirit glow'd in Howard's gentle breast,
 The dungeon's gloom his presence oft confess'd ;
 Led by thy hand he trod earth's vale of grief,
 Sweet mercy's pilgrim, herald of relief ;
 " Binding the bruised reed," his course he ran
 Through life, alike the friend and guide of man.
 Shall Masons wander from the path he trod?—
 Neglect the sacrifice most dear to God ?

(1) *The Freemasons' Hall.*

(2) *The Schools.*

(3) *The proposed Aged Mason's Asylum.*

What are the altars, rites, the trembling prayer,
 If Charity's sweet gifts are wanting there?
 We cannot fail—the humble dome *shall* rise,
 To glad our aged Brother's tear-dimm'd eyes.
 All here to aid our cause their mite will spare,
 And Beauty crown it with her smile—her prayer.
 Our bark is launched upon opinion's sea—
 Its helmsman, Hope—its banner, Charity—
 In vain would adverse elements prevail,
 The breath of Heaven shall swell its flowing sail,
 Each hidden rock conduct it safely o'er,
 And leave it anchor'd on its long sought shore.

THE CHAIRMAN rose and said, "I almost fear I have trespassed too long upon your indulgence to be received again so soon, but I hope you will extend to me a little more of your patience, as I am now about to introduce to you the Patron Saint of our Institution—I mean your Treasurer, Dr. Crucefix (cheers). For in Masonry we have no saints, but in him you have a very active and zealous friend (hear, and cheers). In proposing to you his health, I trust he will permit me to put with his name the Trustees, Committee, and the other Officers of the Society (hear). To do good and love mercy is ever his (Dr. C.'s) aim, as it is one of the noblest attributes of man (cheers). Allow me to say, at the same time, that the Stewards are in the room, and have their lists ready, anxious to be able to give a good account, and, through your liberality, to place our Institution upon a basis as imperishable as the rock of truth, upon which we all stand (cheers). In conclusion, I beg to propose "the health of your Treasurer and the other Officers of the Society."—Drunk with three times three, and one cheer more.

BROTHER DR. CRUCEFIX then rose and said, "Gentlemen and Brethren, on the part of my colleagues, and on my own part, I beg leave to acknowledge the compliment which we have in so kind a manner received at your hands. I receive the compliment, however, not as altogether and alone attributable to the kindness of the Chairman, and to which you have so warmly responded, but I trust we may accept this expression of your sentiments as an appreciation of the services which we have rendered to the Institution (cheers). Your good-will must be the best stimulus to our continued exertions, and as long as we meet with your approbation and encouragement, we shall look for no better reward." (hear). Brother Crucefix then proceeded to read the following

REPORT.

The Treasurer's report for the past year will, it is believed, be satisfactory to the friends of this Institution.

Besides a growing accession to the ranks of subscribers, several additional Lodges, both in London and the Provinces, have been enrolled on the list.

From among the latter, donations have been received from the Provincial Grand Lodges of Somerset, Devon, and Cornwall.

In the distant colony of the Cape of Good Hope, the two English Lodges at Cape Town and Graham's Town, have subscribed 10*l.* each; and from the Friendly Lodge at Montego Bay, Jamaica, a remittance of 50*l.* has been received.

This, as an announcement of pecuniary aid, great and timely as it is, has called forth and has received the most cordial and grateful acknowledgments of the Committee who provisionally manage your concerns. But the correspondence with which these various donations has been

accompanied, is so expressive of the satisfaction felt by all parties in the now assured prospect of the realization of the great object in view, that, to avoid all allusion to their sentiments of Masonic hope and exultation, would render this report imperfect and inefficient, although it is impossible to do fair justice to the kindness which has sympathised in the general task, or to the honourable zeal which has been the means of thus far advancing the interests of the Asylum.

The great point of a sanction from Grand Lodge, has been achieved under circumstances of the most conclusive unanimity, for which the Committee and the Subscribers at large are most grateful; and they hope, with humble confidence, that the result of the present auspicious meeting will be such as to reward the anxiety of the Brethren, and tend still further to fix the Institution upon a basis of immutable union and strength.

The circular now in the Hall will show that your funds consist of 1200*l.* three per cent. consols, and above 200*l.* in the Treasurer's hands. This latter amount is far too large a balance, and would not have remained uninvested, but that, owing to the lamented decease of one of the Trustees, no addition is permitted until the vacancy shall be supplied, which cannot be done until the next General Meeting of Subscribers.

Brother CRUCEFFX then resumed—"The Chairman has left so little to be said, that I shall not long take up your time; but I trust you will bear with me a few minutes (hear, hear). Since our last meeting, one of the best of men, and kindest of Masons (Brother Henekey), has departed this life (hear); but not without leaving a testimony of his goodwill; and it will give you some idea of his benevolence when I tell you that he has left no less a sum than £2700 to be divided in sums of £300 to nine institutions with which he was connected, and with the importance of which to society at large he was therefore well acquainted; and be it observed, this munificent bequest was made from a very moderate fortune. The Mason, while regretting the death of this estimable man, will in some measure be consoled by the pleasing fact, that the two Masonic Schools are included in this mystic number of nine legacies (hear, hear). Some voice might here exclaim, 'What! did our Brother, who was foremost among the throng to stimulate others in the noble cause, desert the Asylum in the hour of need?' It becomes my duty to rescue his memory from the slightest imputation. His will was made before the Asylum was even thought of; and further, I declare to you, that Brother Henekey considered that the prosperity of the Schools rendered it unnecessary for him to do any more for them while he lived, but that the Asylum would require his personal aid and superintendence (hear). He had been afflicted with a long and dangerous illness, from which he was slowly recovering. I visited him shortly before his death, and he inquired fully into the resolution of Grand Lodge, he expressed himself most warmly on the subject of our Asylum, and said, 'I hope to be with you at the next Festival. I am one of your committee, a trustee, and the first treasurer of your stewards.' Alas, vain hope! He incautiously ventured out shortly afterwards in a carriage, and ruptured a blood-vessel before he returned, which caused his death in a few days. Had he been present on this occasion, he would have been regarded by you as one of your most munificent donors (cheers).

"So far from this Asylum interfering with the Schools, I think it will exercise, under Providence, a beneficial influence on the other charities; and, like the parent, ultimately protect the child (loud

cheers). Every practical Mason approves of charity; and I can tell you, from my personal experience, the more you ask—not under false pretences—but try to get by legitimate means, the more you will obtain. Allow me to remind you of the homely instance of the old woman whose cow gave more milk than any one's else, and when asked how it came her cow was so prolific and gave more milk than others, she simply replied, 'I don't know, unless it is because I milk it the more!' (cheers and laughter). Further, let me, however, quote what the bard 'for all time' says when speaking of the charitable man—

'For his bounty, there was no winter in't,
An autumn 'twas that grew the more by reaping.'

"Fear not that this charity cannot be supported. It must stand; for it ought to stand as an imperishable record of our own time, and of that illustrious Mason who has so long presided over the Fraternity.

"But, Brethren, there is yet a crowning feature to the old Mason's cause, which hallows it:—The Mason's mother—wife—daughter—sister—friend—are each in holy alliance with us. They have created a chivalric spirit in Masonry; and they come forward this very day to tell you, in words of love and charity, that they expect you to do your duty.

"I would ask you when, upon any former occasion, did a command from that better sex speak out so sweetly as now, when by this paper I find recorded as subscribers upwards of fifty names of those who are nearest and dearest to Masons' hearts. Let us, my Brethren, prove worthy of this blessed alliance. Let us prize it as the high calling of a superior power; and may God grant we may deserve the boon!

"Ladies, we thank you! Our cause thus supported must prosper. And who can tell but that 'England's Rose,' our Sovereign Lady, our Maiden Queen herself, when she perchance may hear of these your doings, may be tempted to remember that she is a Mason's daughter, and that having accorded her gracious patronage to all other charitable institutions, she may not disdain to shed her bright influence where it is so much needed.

"On the part of all who are included in the sentiment so kindly expressed and so warmly received, I beg to return our most grateful thanks." (great cheering).

BROTHER BELL proposed the health of their most excellent Chairman, with three times three, and after commenting upon the kindness of his condescension in taking the chair, in a manner which had endeared himself equally to the cause and to the company, by the powerful advocacy of the one, and by his courtesy to all, he trusted his example might be followed by many of his Civic Brethren, and that ere long the chair he had so well filled this day might be occupied by the most illustrious Grand Master himself. (loud and long continued cheers).

THE CHAIRMAN returned his thanks for the honour he had received, and very gallantly proposed the health of the Ladies, which was received most warmly, and during the applause the Ladies courtied and retired.

THE PUBLIC PRESS was then given, and many excellent observations in reference to that mighty engine were made, which our space will not admit; this we the more regret, as the worthy Chairman demonstrated considerable force in his argument, and treated upon the general topics of discussion and opinion in a very felicitous strain. The toast was most warmly applauded.

THE CHAIRMAN next proposed the health of the Vocal Friends, and

promoted the object of the meeting. Brother Hawes answered the compliment, and assured the company how truly happy they felt in the auspicious transactions of the day.

THE CHAIRMAN then proposed the healths of the Board of Stewards, and after complimenting them upon the success which attended their exertions, hoped their honourable example would not be lost upon their successors.

BROTHER TANCRED, the Vice President, briefly returned thanks, after which the Chairman retired amidst loud cheering, and the company separated.

The Chairman, the Stewards, and those who had Glee room tickets, then waited upon the Ladies, where Miss Hawes and Miss Rollo had preceded them; the musical friends joined them, and a Concert concluded the general entertainment.

We have but a general remark to make upon this the really grand Asylum Festival. The company, two hundred in number, set an example to the Craft. The addresses of the Chairman were listened to as matters of deep importance, as if not a word should be lost. Order and regularity prevailed. The musical friends, one and all, particularly Miss Hawes and Miss Rollo, seemed inspired by the occasion.

The Stewards dined with their respective parties, and personally attended to them, so that there was not the slightest interruption to the proceedings. The Chairman, Alderman Thomas Wood, has earned the gratitude of the Aged Mason, and the thanks of the Craft; and by his liberality as well as by his talent in the Chair, augmented the Subscriptions far beyond any former amount; it exceeded eight hundred pounds. Among these sums is one of a hundred pounds from the Bank of England Lodge.

As a feature of crowning importance, upwards of sixty guineas were received from the Ladies, not by papers handed round in the gallery, but by spontaneous collections remitted to the Treasurer and other Brothers. Among these kind friends are included the names of Lady Lethbridge and Mrs. Alderman Wood, who subscribed *five* guineas, and also Mrs. Henry Rowe, who subscribed *ten* guineas. What further proof is to be demanded of the propriety of this Institution? Must angels descend to swell the proud chorus of its moral strain?

STEWARDS.

Bro. John Waller, W.M.	No. 108	<i>President.</i>	
Charles Tancred, . . .	10	<i>Vice President.</i>	
Henry A. Hoare, . . .	113	<i>Treasurer.</i>	
James Lee, W.M.	3	<i>Hon. Secretary.</i>	
Bro. John Hawley, . . .	G.S.L.	Bro. J. Pike, P.M.	No. 79
William Nokes, W.M.	No. 8	George Barrett, P.M.	. . . 93
J. A. Adamthwaite, W.M.	14	Henry Phillips, P.M.	. . . 109
George R. Rowe, P.M.	18	Meyer Henry, J.D.	. . . 118
Leonard Chandler, H.	21	John Hunt, Jun. J.W.	165
C. J. Osborne, W.M.	. . . 22	F. J. Robotham, P.M.	196
T. Tombleson, P.M.	. . . 25	S. Baldwin, J.W.	. . . 211
J. Fortune, P.M.	. . . 25	J. T. Barham,	. . . 215
G. W. Turner, P.M.	53, 87	Benjamin Edgar, P.M.	255
— Nevill, W.M.	. . . 54	C. E. Kolle, J.D.	. . . 275
J. W. Monnery, P.M.	57	Thomas Lamb, W.M.	318
R. Cooper, P.M.	. . . 63	Rev. F. Warre, W.M.	327
Thomas Gilson, . . .	72	Richard Spencer, . . .	329
George Clifton, . . .	72	John Wheeler, P.E.C.	20

PROVINCIAL.

HERTS.—HITCHIN, *May 19.*—The **CECIL LODGE** was constituted on this day, at the Sun Inn, by Brother Davies, P. Dep. Prov. G. M. for Herts, who installed Brother W. Lloyd Thomas as the first master. Brothers Darton and Marsham were appointed wardens. Thirty-one brethren assembled on the occasion, among them the Marquis of Salisbury, the Provincial Grand Master, Brothers Philippe, Acklam, Crew, Lawrence, Frazer, Muller, Kent, Butler, &c.

Mr. Delme Radcliffe, and three other gentlemen, were initiated. The banquet was in every respect social and happy.

It is worthy of remark that, in the county of Hertford, there are now five Lodges in actual work, with the prospect of a sixth (at St. Alban's). Ten years ago, there was not a single Lodge nor a resident Mason, where now there can, at any time, be summoned to the altars upwards of three hundred Brethren!

SURREY, CROYDON, *May 25*—**FREDERICK LODGE OF UNITY**, No. 661.—The Lodge was this day constituted at the Greyhound. It takes its title in compliment to Frederick, Lord Monson, the Provincial Grand Master for the province.

The motto is, "*Initium sapientiæ amor Domini.*" Not being ourselves behind the curtain, we can divulge no secrets; but we marvel that the Lodge was not named the "Monson Lodge," to mark more emphatically the exemplary zeal and unceasing exertions of the Noble Brother.

The Right Hon. and Right W. Brother Lord Monson personally consecrated the Lodge in a very able and impressive manner. There were present, we understand, Brother Harper, Grand Secretary, Brother T. Moore, P.G.D., several Provincial Grand Officers for Surrey, together with Brother Carrow, Prov. G. Reg. for Hertford; Brother Halton, P. Prov. G. Reg. for Warwick, Brother Baumer, S. W. of the Grand Steward's Lodge, and various visitors, altogether over fifty.

Lord Monson installed Brother R. L. Wilson as the first W. M., who appointed Brothers E. Wilson and Hugh P. Fuller, Wardens; W. Thodey Smith, Treasurer, — Crees, Secretary, and Murphy and Walton, Deacons, — Cayley, M. C., H. L. Morgan, I. G.

After initiation, the first lecture was ably worked according to the practice of the Grand Stewards' Lodge, by Brothers Walton, Udall, E. Wilson, Udall, Fuller, Murphy, Udall.

If we acknowledge that our comments upon one of the most interesting occasions that perhaps ever occurred in the province of Surrey, are somewhat scanty, we cannot plead any lack of courtesy to excuse our personal attendance, for we were most especially invited; but dearly as we love Masonic hospitality, we love truth still better, and the truth is, our presence and our exertions were on that day privately yet actively devoted to the Aged Masons' Asylum, yet a few in conclave drained a cup in equal hope to the consecrated moment, in which a Lodge might prove in coming time a blessing to the Craft, and a home to the aged. But our pleasing duty is to record what all who were present avow—that upon no previous occasion were the Masonic duties more efficiently performed, nor a better Masonic spirit evinced. Thanks to

the Great Architect for this; next, to the Provincial Chief; and then to the Master Wardens, other Officers, Brethren, and Visitors, who were thus assembled and added another Lodge to the working Craft of England. *So mote it be.*

The vicinity of Croydon to the metropolis, will afford London Brethren, especially during the summer months, to enjoy profit and pleasure every fourth Friday.

HYTHE, June 4.—PROVINCIAL GRAND LODGE FOR KENT.—The morning was ushered in by an harmonious peal upon the bells of the church, by a select band of change ringers, invited especially for the occasion, to assist in the celebration of a festival, in which not only the "Brethren of the mystic tie," but also the inhabitants of Hythe, and of the surrounding neighbourhood, felt a lively interest; this being the first provincial meeting of the Fraternity ever held at Hythe.

The day proved remarkably fine, and the constant arrival of carriages conveying Brethren, and others led by curiosity, or in discharge of relative duties, presented a most animated scene in the town. The Lodges held at Rochester, Margate, Canterbury, and Dartford, were represented by deputation; those of Chatham and Ramsgate, by their respective Masters and Wardens &c. The Dover Lodge attended numerously; and the Lodge of Prince Edwin, Hythe, mustered well. Folkestone, Gravesend, and Deal Lodges appear dormant.

The Provincial Grand Lodge was held in Hill-Side House, which, being at present unoccupied, was kindly lent to the Fraternity, and was found admirably suited for the occasion. Numerous parties of ladies and gentlemen were admitted (during the morning, before the Lodges were opened) to view the furniture and regalia of the Craft, and appeared much pleased at the attention manifested by the Brethren, in indulging their wishes, so far as they could with propriety be complied with.

The Right Worshipful Deputy Provincial Grand Master for the County (A. C. Windeyer, Esq.) presided in the absence of the Honourable Twisleton Fiennes, who was expected to have been present, he being the Provincial Grand Master. After the transaction of various duties in the P.G. Lodge, the procession to the church took place; it was arranged according to rule, and was well conducted by the Master of the Ceremonies. The evening service of the day was read by Bro. Edwin Biron; the sermon was preached by the Very Worshipful the Provincial Grand Chaplain, Bro. Daniel Jones, of Deptford, from the 29th chapter of Job, verses 12 and 13—"Because I delivered the poor that cried, and the fatherless, and him that had none to help him; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." This text enabled the Reverend Brother to explain to a most numerous and attentive congregation, the virtues of benevolence founded on charity, as the characteristics of the Order; and to point out the manner in which they are illustrated and exemplified, both in the actions and instructions of this Fraternity, in the world, and in their tyled Lodges. He instanced several great and remarkable benefits derived from a knowledge of the mysteries; adverted to the charitable foundations of the Freemasons; and explained such points and parallels as the laws of the Craft allowed him to do, without infringing upon the well-understood landmarks of the institution.

At the conclusion of the service a collection was made by the Brethren

at the doors for charitable purposes. The procession was re-formed, and returned to the especial Lodge rooms, where the remainder of the provincial business was transacted, and from which about eighty Brethren retired to the Masonic banquet, given at the Guildhall adjoining.

DOVER, *May 14.*—A Royal Arch Warrant having been granted to the Lodge of Peace and Harmony, No. 235, held at the Albion Tavern, a Chapter was opened this day, with the proper formalities, by Companions G. P. Philipe, P.G.D.C., S. M. Lazarus, P.Z., and — Harris, P.Z. After the Warrant was read, the following principal officers were installed; viz., the E.C. Moses, Offan, and Vickers, as Z.H.J.; the other Officers were then appointed and invested. Brothers Ismay and Love were afterwards exalted. Besides the Members of the Chapter there were several visitors present on the interesting occasion. A vote of thanks was unanimously given to Companions Philipe, Lazarus, and Harris, for the admirable and efficient manner they performed all the ceremonies. We cannot quit this subject without saying how much the Masons of Dover are indebted to their townsman and excellent Brother Moses, for his unceasing attention, not only on this but on all occasions.

NEWCASTLE, *June 1.*—NORTHERN COUNTIES LODGE, No. 586.—The installations of the W. M., and other Officers of the Lodge, for the year ensuing, took place on Friday, the first of June, at 3 o'clock, at the Ancient Masons' Hall, Bell's Court, Newgate-street, Newcastle.

CARLISLE.—On the anniversary of Queen Victoria's birth-day, the Lodge of Harmony, No. 241, met to celebrate the auspicious event.

ON the 17th *May*, The Brethren of the Lodge of Friendship, No. 52, of Free and Accepted Masons held at Mr. Johnson's, Pack Horse, Bridge Street, Manchester, dined together in celebration of Her Majesty's birth-day.

WAKEFIELD, *May 7.*—The Right Hon. the Earl of Mexborough, held his P.G. Lodge, at the Music Saloon, Wakefield, which was numerous and respectably attended.

IPSWICH.—PROVINCIAL GRAND LODGE OF SUFFOLK.—The greatest interest was excited in the town of Ipswich from the announcement that the Provincial Grand Lodge would meet for the purpose of installing the R.W.P.G. Master, — Reade, Esq., and for the appointment of P.G. Officers; also that it was the intention of the Grand Lodge to make a procession to St. Mary Tower Church, to hear a sermon preached by the Rev. W. N. Ledger, *B.A.*, for the benefit of the County Hospital. The arrival of the Prov. G. Master was announced by a merry peal of the church bells; the Grand Lodge was opened by Bro. Burckhardt, P.G.D., who installed the R.W.G.M. The Grand Officers appointed were Bro. Bullen, P.M., 131, Prov. D.G.M.; Bro. T. Green, W.M., 131, Prov. S.G.W.; Bro. B. Head, of 96, Prov. J.G.W.; Bro. Jones, of 277, Prov. G.Tr.; Bro. Grimsey, of 131, Prov. G.Sec.; Bro. Martin, 131, Prov. S.D.; Bro. Ruddock, 131, Prov. J.D.; Bro. Catchpole, 131, Prov. G.Regr.; Bro. Mason, 131, Prov. G.S. of W.; Bro. Key, of 131 and G.S.L., Prov. G.D.C.; Bro. Forster, 131, Prov. G.Org.; Bro. Beales, 383, Prov. G.S.B.; Bro. Schuler, 272, Prov. G.Pursuiv.; and Bro. Burch, 131, Prov. G.Tyler. Brothers Norton, 84; J. Head, 522; Gosling, 522; Deck, 131; Scott, 131; Kersey, 417, Prov. G. Stewards.

An excellent code of by-laws, as prepared by the R.W.G.M., was unanimously approved by the Brethren, and at half past two the G.D. of C. arranged the procession. At three o'clock the church was crowded, the service was most admirably adapted for the occasion; the text was taken from the 2d lesson—"For the Lord loveth a cheerful giver," from 2d Corinthians, 9th chapter, part of 7th verse. The sermon was extemporaneous, by a most popular preacher, and went to the hearts of all, equally by its impressiveness as by the chaste manner of its delivery. In conclusion the preacher addressed the congregation to the effect, that he had been requested to preach for the benefit of the Hospital by the W.M. and members of the Grand Lodge of Suffolk, and expressed his high opinion of the Order. An anthem was sung by an efficient choir, and accompanied by Bro. Forster, G. Organist. About forty pounds were collected for the Hospital. The ladies of Ipswich having expressed their great wish to see the furniture, &c. of Grand Lodge, after proper arrangements had been made, nearly two hundred ladies were permitted to view the banners and decorations.

After church the procession returned to Grand Lodge (which met at the New Assembly Rooms,) and afterwards retired (not in costume) to dine at the Suffolk Hotel; the room was tastefully decorated with wreaths of laurel and flowers of the most beautiful kind, and about 90 Brethren sat down to an excellent dinner. After the usual loyal and Masonic toasts had been given, the health of the Prov. G.M., Bro. Reade, was proposed, together with his lady and family (drunk with great feeling and applause.) Bro. Reade returned thanks, and in so doing stated, that he felt proud in meeting the Prov. G. Lodge, and of the arrangements of the day; he also stated it was now twenty years since a Grand Lodge had been held in Suffolk, the last meeting being held at Bury in 1818; he exhorted the Brethren to be zealous and united, and pledged himself to a strict discharge of *his* duties.

Song, Bro. Key—"Life is a river."

The Prov. G.M. then proposed the health of Bro. G. A. Brown, their late acting Grand Master.

Song, Bro. Tillot, of Colchester—"Fine Old English gentleman."

The Prov. G.M. then proposed the health of Bro. Bullen, D.G.M., who returned thanks with truly Masonic feeling and eloquence, adding, "now is the winter of our discontent made summer in possessing—a Grand Master," made some beautiful allusions to his official jewel; and concluded by proposing the health of Bro. Burckhardt, Prov. G.D., who returned thanks.

Song, Bro. Harmer, of Lowestoft—"The banner of war."

The health of the Rev. W. N. Ledger, B.A., minister of the church, to whom the Grand Lodge, previously to closing, moved a vote of thanks, for the able manner in which he advocated the cause of charity, and the noble defence he made of Freemasonry.

The Prov. G.M. then proposed the health of Bro. Key, Prov. G.D.C., and expressed his gratification at the excellent arrangements that Brother had made in the business of the day.

Song, Bro. Andrew, of Ewel, Surrey—"When the old hat was new."

The Prov. G.M. then proposed the health of Bro. Andrew, Prov. G.J.W. Surrey, who returned thanks.

Toast—"The Brethren of the Angel Lodge, Colchester, and other visiting Brethren."

Bro. Wix returned thanks.

Toast—"The Prov. S. and J. Grand Wardens and Officers of Suffolk."

Bro. Green returned thanks.

Masonic Song by Bro. J. Head.

Bro. Bullen, D.G.M. then proposed the health of the Ladies, which was drunk with three times three. (Enthusiastic cheering.)

Song, Bro. J. Head—"Remember whenever your goblet is crowned," ("Irish Melodies.")

PORTSMOUTH.—The Earl of Durham arrived here on Monday last, for the purpose of embarking in H.M.S. Hastings, 74, Captain Lock. The following address was presented to his excellency on the occasion:

"To the Right Honourable John George, Earl of Durham, G.C.B., Governor-General, Vice-Admiral, and Captain-General of all her Majesty's Provinces within and adjacent to the continent of North America.—We, the Master and Wardens of Adam's Lodge, (1841) Sheerness, on behalf of ourselves and the Brethren of the Lodge, respectfully beg to address your Lordship on your appointment of her Majesty's High Commissioner for the adjustment of certain important affairs affecting the provinces of Lower and Upper Canada. Remembering that order, harmony, and love, are the peculiar attributes of the Fraternity of which your Lordship is so distinguished a member, we cannot but congratulate your Lordship, nor can we withhold the expression of our firm conviction that the measures adopted by your Lordship for the restoration of tranquillity and peace in the Canadian provinces, will be founded, as already asserted by your Lordship, on the 'Masonic tenets of peace, happiness, and charity.' May the Great Architect of the Universe bless and prosper your undertakings, protect and guide you in your progress, and restore you to your native land.

"J. S. KEDDELL, W.M.

"E. FIRMINGER, S.W.

"J. R. HAN-CORM, J.W."

To which his Lordship made the following reply:—

"I received your kind and fraternal Address with feelings of pleasure and gratitude. I thank you for your good opinion of me, which I trust I shall, under Providence, deserve by my actions.

(Signed)

"DURHAM."

"Portsmouth, April 23, 1838."

EXETER.—The Brethren of St. George's Lodge, in this city, celebrated the festival of their patron saint by dining together at Street's Royal Clarence Hotel, on Monday last.

CHUDLEIGH, *May 28.*—The Members of the Lodge of Union, No. 650, assembled to celebrate their annual festival on the installation of the Worshipful Master and Officers for the year ensuing. The Lodge was opened at 11 o'clock in the forenoon, when three Brethren were each advanced one degree,—the Rev. W. Carwithen, D. D. the W. M. in the chair. This portion of the business of the day having concluded, the Rev. Dr. retired from the chair of W.M. his year of office having expired, and assumed that of the Deputy Provincial Grand Master of Devon, when Brother the Rev. W. H. Carwithen, P. P. G. Chaplain, was presented as the W.M. elect, and regularly installed and proclaimed as the W.M. of the Lodge for the year ensuing, and proceeded to appoint his officers and invest them with the insignia of their rank. After this ceremony, the R. W. the D. P. G. M. delivered a most eloquent and im-

pressive address to the Brethren, on the peculiar objects and principles of the order. The Lodge was numerously attended, comprising the P. M. of Lodge No. 46, the W. M. and P. M. of Lodge No. 129, and several members of the Devon Provincial Grand Lodge. The banquet was attended by twenty-two of the Brethren in full costume. The evening was enlivened by several choice glees and songs, and concluded with all that kindly feeling and perfect harmony which so universally prevail in the social intercourse of this ancient and honourable Fraternity.

FALMOUTH, *May 17.*—That true “Old English Gentleman,” and we believe almost the last relic of that ancient race, Sir John St. Aubyn, Bart., the father of the county, the truly liberal promoter of every scientific and charitable institution—the friend, the admired and justly so, of all the poor of his parishes in this county—attained to the anniversary of his fourth score years. The recollections of those who know his worth, and of those who have witnessed his immutable urbanity, never surpassed, and, it has been said, never equalled, but by one illustrious individual, will be glad to know that the honourable baronet is still in good health, at his town house in Portland Place. Sir John St. Aubyn is the Senior Provincial Grand Master of Freemasons.

PLYMOUTH, *June 8.*—Several Brethren associated for the purpose of giving a farewell dinner to Brother Hale, of the Brunswick Hotel, Stonehouse, on his departure for Portsmouth, to mark their sense of his truly Masonic character and conduct during his sojourn among them for many years.

The dinner took place this day—the chair was taken at five o'clock by Brother J. P. Baldy, Surgeon, Prov. S.G.D., supported by Brothers Rutter and Buxton (Surgeons,) Gill and Miller. The Vice-chair was occupied by Brother John Tenny Cook, R.N., P.G. Steward, supported by Brothers Rowe and Blewett. The usual loyal and Masonic toasts were given. Brother Hale's health was drunk most warmly, and he returned thanks with such truly Masonic feeling, as tended to increase the regret his Brethren felt at parting.

We have much pleasure in giving publicity to this friendly meeting, which was in all respects creditable to the social feeling which pervaded it.

PETEBOROUGH.—ST. PETER'S LODGE.—As a small beginning the Brethren have voted a donation in aid of the Asylum, with their best wishes for its success; they have also voted a subscription to the Masonic offering to the Grand Master.

Lord Aboyne has joined our craft, and we expect Lord Milton will soon do so. The professional men are gathering to our ranks, and altogether our province from being nearly extinct in regard to Masonry, requires nothing but the appointment of a Provincial Grand Lodge to place it in the foremost rank. We are happy to find the good seed sown by our London Constitutor, on the 14th of January, 1837, has brought forth such good fruit.

SCOTLAND.

GRAND LODGE OF SCOTLAND.—The following appointments of Provincial Grand Masters have been made, viz. :—

JOHN CROSS BUCHANAN, Esq., of Auchenloshan, to Dumbarton.

JOHN BABINGTON, Esq., late of the Civil Service of the H.E.I.C., to Dumfries.

Dr. Wm. STEPHENSON, of the Island of Grenada, to the Carribean Islands.

* * * Extract from a Circular Letter issued to the Craft by the Grand Secretary, W. A. Lawrie, Esq., dated May 1, 1838 :—

“ I have further, in compliance with the Resolution of the Grand Lodge, regarding the Freemasons' Quarterly Review, to recommend you to obtain a Copy of that excellent publication for the use of your Lodge, as, besides being a principal organ of conveying Masonic information, it is a good medium for communicating instruction in the Mystic Art.”

EDINBURGH.—An address has been promulgated in favour of the proposed Masonic Free School, calling upon the benevolence of the Craft in its behalf, and giving explanations as to the qualifications and privileges to Subscribers, as well as the contemplated regulations of its future discipline.

ST. ANDREW'S LODGE.—This ancient Lodge held its last meeting for the season, in their new room, Waterloo Place, which has been fitted up in an elegant style for the purpose. The meeting was numerous and altogether of a most harmonious description, there being nearly one hundred present, in full Masonic costume. The Lodge was decorated with all the insignia of the Craft, and the effect was very imposing. The chair was filled by the R.W. Master Brother John Notman, jun., supported by Captain Boswall, R.N., Master of Saint David's Lodge, and other distinguished brethren. Deputations from Mary's Chapel Lodge of Edinburgh, and from most of the sister Lodges in town, also from the Portobello Lodge, were present. Several appropriate speeches were delivered in the course of the evening.

ST. PETER'S LODGE, MONTROSE.—A numerous and highly respectable meeting of the Brethren of this Lodge, took place on Friday, the 20th April, to testify their respect for their distinguished Brother, Sir James Duke, who is a member of St. Peter's. The R.W. Master, Bro. A. Burnes was in the Chair, supported by Bros. Sir J. Duke; Nicholls, R.N., Guernsey Lodge; Clark, Lodge of Kilwinning; M'Lauchlan, St. John's Dunkeld; Dr. Melville, Seaforth Lodge, Barbadoes; C. Barclay; J. Myers; Bertram; Drs. Shand, Duke, Smith, R.N.; Norval W. Chaplain, and a numerous assemblage of other Brethren. The Past Master Bro. Chalmers officiated as S. Warden, Bro. G. C. Myers, J. Warden.

Immediately after the toast of “ The Provincial Grand Lodge, and the P.G.M. Lord Panmure,” the Master addressed the Brethren in a most excellent and appropriate speech, congratulating them on having as a visitor their distinguished townsman, Sir James Duke, who, in the course of his honourable career, had been distinguished by so many marks of the approbation both of his sovereign and of his fellow-citizens. He concluded by proposing the following resolution, which was unani-

mously and enthusiastically adopted, and ordered to be presented to Sir James, engrossed in a diploma, with the usual seal and signatures:—

“The Brethren of St. Peter’s Lodge resolve to record the great gratification they feel on the occasion of the present visit to the Lodge of their distinguished Brother, Sir James Duke, *M.P.* for Boston, a member of the Lodge, and a native of Montrose, whose recent discharge of the high and important office of Sheriff of London, and of the county of Middlesex, has not only obtained for him the gratitude of the citizens, but also the special approbation of the Lord Mayor, Aldermen, and Commons, of the city of London, who have testified their respect and sense of his important services by the recent presentation of a splendid piece of plate, unanimously voted to him, as an unprecedented mark of the approbation of that great and enlightened corporation: and farther, the Brethren feel the greatest pleasure in evincing their satisfaction at Brother Sir James Duke’s endowment of the Academy of his native town with a sum sufficient to provide, in all time coming, two medals to be given annually to the best scholars in mathematics and classical attainments, which will stimulate the rising generation to follow his honourable career.”

In addition to what is expressed in the above resolution, the R.W. Master particularly adverted to Sir James Duke’s claim, upon the esteem of the Brethren, an account of the services rendered by him to the cause of humanity, in improving the internal arrangements of the great metropolitan prison of Newgate, and thereby increasing the comforts of its unfortunate inmates.

In reply, Sir James feelingly expressed the pleasure he had in being once more within the walls of his Mother Lodge, and his high sense of the fraternal kindness which had called forth this meeting on his account. The esteem of the Lodge, as expressed in the resolution, he highly appreciated; and it would ever act as a stimulant to renew his exertions and model his conduct, so as always to merit the approbation of his brethren and townsmen.

Many appropriate toasts were given, and the evening was spent with the greatest harmony.

PORTOBELLO LODGE.—Held a meeting upon Thursday evening, the 31st of May, in the large Assembly Room at Forsyth’s. The Lodge was opened at eight o’clock by the R.W. Master, who, besides the office-bearers of his Lodge, was supported by a number of the oldest and most respectable of the Masonic Brethren of Portobello. There were also numerous deputations from the Edinburgh Lodges—Mary’s Chapel, Cannongate Kilwinning, St. David’s, St. Andrew’s, St. Stephen’s and Roman Eagle, and the Edinburgh and Leith Celtic. Altogether, there were one hundred and thirty brethren assembled—a number seldom, if ever, congregated in a country Lodge. The orchestra was ably conducted by Brother Kieser. Our limits do not permit us to go into a detail of all that was done and said; but we can assure our Masonic Brethren that we never were present at a more delightful entertainment of the kind, and are happy to announce, from good authority, that the next meeting will be graced by the presence of the ladies, as a gallery is to be erected for their accommodation, which, it is hoped, will be the prelude to a Masonic ball.

ANNIVERSARY OF DALRY BLAIR LODGE, Dec. 14.—The late Sir Alexander Boswell, in December, 1821, as Grand Master of the Kil-

winning Lodge, consecrated the Dalry Blair Lodge, and on that occasion he sung the following song, composed by himself, Colonel Blair of Blair being Right Worshipful Master of the Lodge.

AIR—"The auld Wife ayont the fire."

Our Mither's got anither wean,
A dainty wean, a sonsie wean,
Our Mither's got anither wean,
Sae push about the whisky.

Blair o' Blair its Daddy is,
For "Blair Dalry" maun sure be his;
He'll warm your hearts, lads, till they biz,
When slocken'd wi' guid whisky.
Our Mither's got, &c.

Here honest men thegither meet,
Their brows to smooth, their mous to weat,
And friendship's fire to stir and beat,
Sae push about the whisky.
Our Mither's got, &c.

The compass, square, the maul and a',
Still keep us right, and gie the law,
But fient a pillar e'er need fa',
For just a wee drap whisky.
Our Mither's got, &c.

Auld Babel didna' mak folk dum;
Sae while a Mason can set plum,
Let care, wi' reek, flee up the lum,
Sae push about the whisky.

Our Mither's got anither wean,
A dainty wean, a sonsie wean,
Our Mither's got anither wean,
And here's her health in whisky.

FORRES, *April*.—The ceremony of laying the foundation stone of the New Court House and Public Offices, in the course of erection at Forres, was gone through, with Masonic honours, on the last Friday in March, by John Hoyes, Esq., late Speaker of the House of Assembly, Grenada, who officiated as Provincial Grand Master, by mandate from Sir Thomas Dick Lauder, Bart. At five o'clock, upwards of seventy gentlemen sat down to an excellent dinner in the St. Lawrence Lodge Rooms, John Hoyes, Esq., in the Chair; supported on the right by Provost Dickson; Alexander Forteach, Esq., of Newton; William Chalmers, Esq., Elgin; the Rev. Dr. Rose, Drainie; Baillie Laing, Forres, &c.; and on his left by Isaac Forsyth, Esq., Elgin; Donald M'Lean, Esq., Boraray; the Rev. Duncan Grant, minister of Forres, &c. Robert Watson, Esq., town clerk, and James Gill, Esq., merchant, officiated as croupiers. The evening was spent in the most harmonious and cordial manner.

GRAND PROCESSION AT GREENOCK AT THE LAYING OF THE FOUNDATION STONES OF THE GLASGOW, PAISLEY, AND GREENOCK RAILWAY, AND COTTON MILL.—Friday, *June 15*, the foundation stones of the Greenock, Paisley, and Glasgow Railway, and the large cotton mill of the Shaws

Water Cotton Spinning Company, were laid with Masonic honours at Greenock. As only a few days notice had been given of the intended ceremony, it was generally supposed that the procession would have been confined almost exclusively to the parties interested in these great undertakings: but, contrary to expectation, the turn-out was one of the most respectable, and evinced the enthusiasm of the inhabitants at the commencement of works which will most unquestionably conduce to the prosperity of Greenock.

By one o'clock the master wrights and the master coopers, bearing their respective banners—the managers, office-bearers, and members of the Mechanics' Institution, and Trades' Library, carrying a very neat model of a railroad carriage and train—the trades marshalled under their respective flags—the Port-Glasgow Doric Kilwinning, and the Greenock St. John's Lodges of Free and Accepted Masons, accompanied by Mr. Wells' equestrian company, beautifully attired as a Chinese cavalcade, carrying each of them a banner, the horses superbly caparisoned, assembled with bands of music opposite the Town Hall, where they were joined by the Magistrates and Town Council, the Harbour and Water Commissioners, the Railway Directors and Shareholders, and the Proprietors of the Shaws Water Cotton Spinning Company.

The procession proceeded to Dellingburn Street where the foundation stone of the Greenock, Paisley, and Glasgow Railway was laid with Masonic Honours by the Depute Provincial Grand Master, Adam M'Leish, Esq., Provost of Greenock, amidst the enthusiastic cheering of the Brethren of the Mystic tie and the vast concourse of spectators, and the discharging of cannon. Provost M'Leish addressed the assembly, and in a neat and comprehensive manner alluded to the great improvements that had been made in steam navigation since the appearance of the Comet, the first steamer on the Clyde, and contrasted the then quick passage of four hours with the tide, and the impossibility of effecting the passage *against* the tide, with the expeditious manner in which the voyage is performed at present. He in a very happy way turned the attention of the people to the mode of conveying passengers by land conveyance between Greenock, Paisley, and Glasgow in the days of his youth, when it was customary to stop for breakfast and dinner at Bishopton, which is only half way to Glasgow, and compared it with the acceleration of speed of conveyance attained by railways, and the surety of transit between Glasgow and Greenock, in one hour or less via the railway.

The procession after giving three times three cheers, and one cheer more for the success of the undertaking, and being thanked in the name of the Railway Directors by John Kerr, Esq., proceeded to the site on the Shaws Water, on which the Shaws Water Cotton Spinning Company's Mill is to be erected.

The foundation stone of this truly laudable undertaking was also laid with Masonic Honours, and Provost M'Leish, in addressing the spectators, congratulated them on the commencement of such an important work as the Cotton Mill, which would give employment to the youth of the community who were at present going about the quays and streets in idleness. He paid a well-merited compliment to Mr. William Allison, the builder and contractor, and alluded to it as a proof that the building would be executed to the satisfaction of all concerned—an announcement that was received with great cheering. He, in a feeling man-

ner, thanked the proprietors of the Mill for their praiseworthy conduct in coming forward and engaging in such an undertaking on the magnificent Shaws Water stream; while he emphatically declared that he did not believe such another water power existed in this or any other kingdom. William M'Fee, Esq., Langhouse, returned thanks to the various bodies that had turned out to assist in the ceremony. After cheers had been given to the proprietors of the mill, Provost M'Fee, and John Gray, Esq., one of the spirited proprietors of the cotton mill, the procession proceeded to the where, after being addressed by Provost M'Leish for their attendance, it broke up.

The day was exceedingly fine, and the turnout of the fair sex of all ranks, and others who did not join in the procession was very great. The procession had an imposing appearance, particularly that part of it formed by Mr. Wells' equestrian company and instrumental band, and afforded much pleasure and satisfaction. The shops were shut, and for three hours it was a holiday in Greenock.

IRELAND.

THE Hon. T. F. W. Butler, eldest son of Lord Dunboyne, has been elected Grand Treasurer of Ireland.

DUBLIN.—FREEMASON'S FETE.—One of the most splendid entertainments which has taken place in the Irish metropolis since the passing of the Act of Legislative Union, was given on Wednesday, the 9th of May, at the Rotundo, to upwards of one thousand of the *beau monde*, by the Master, Wardens, and Brethren of St. Patrick's Lodge, No. 50, which has been

“ Raised by due degrees a noble pile,”

and which we emphatically assert is the “*Key-stone*” of the Masonic structure in the sister-country.

Whether we consider the tasteful conception in which the idea originated of giving an entertainment, with ample and perfect accommodation to so many persons; or contemplate the liberality and munificence of the style in which that conception was carried out, the meed of praise is divided between the elegant taste which suggested the plan and the splendour of its execution. These impressions are heightened when we reflect, that this *was not* a banquet given by the Craft *generally*, but by a *single Lodge*, the members of which *must necessarily be restricted* to a comparatively small number of individuals.

The entertainments of “*Lodge Fifty*” have so uniformly sustained their elevated character, that we have nearly exhausted every variety of phrase in which those *ré-unions* can correctly be described, we can therefore do little more on the present occasion than give an outline of this “*spirit-stirring scene*,” which, if possible, surpassed its predecessors in magnificence, fashion, and above all in that spirit of social amity and concord, which should animate the bosom of every *true* Mason.

In the forenoon of Wednesday, a vast concourse of persons visited the rooms, to view the preparations, the Committee politely granting this privilege to many who could not obtain cards for the evening. The

greatest decorum was, however, discernible amongst those who were not fortunate enough even to obtain a peep, and who literally besieged the doors during the day, but owing to the admirable discipline of a party of the new police no accident or irregularity of any kind occurred, although every avenue leading to the Rotundo was thronged with equipages, and at either side of the chief entrance were eight or ten deep of foot passengers.

At eight o'clock, the Committee and Stewards assembled in the Concert-rooms of the Rotundo, which had been fitted up as the "*Throne-room*." The Masonic chair, of richly-carved oak, was placed on a platform crossing the entire end of the room, covered with crimson cloth, and raised one foot from the floor. Upon the platform chairs of state for the Vice-Roy and her Excellency the Countess Mulgrave, were placed right and left of the Throne.

At nine o'clock the Master, Hercules Ellis, Esq., of Hardwicke Place, Dublin, and Lisnarve Clones, entered this apartment magnificently dressed, wearing a blue *tabinet vest* of the Victoria pattern, (blue embroidered in silver), and an apron of chaste and rare beauty, executed by Bro. Acklam of the Strand, and bearing upon his breast the Master's Jewel of Lodge, 50.

It may be right here to mention, that the much-respected Master for the present six months, John M'Nally, Esq., having been for some time past in delicate health, owing to over-exertion in his professional pursuits, and fearing that his physical strength would not be equal to the prolonged effort of presiding at this festival, resigned the maul, and named Bro. Ellis as his *locum-tenens*, an appointment which was ratified by a vote of the Lodge.

In consequence of this arrangement, Mr. Ellis entered on the duties of Master with his wonted ability. This being his eleventh election to the office of Master (in different Lodges), a distinction unparalleled, we believe, in Ireland.

Having been presented with the maul of office by Bro. G. J. Baldwin, (*as Father of the Lodge*), Bro. Ellis ascended the Masonic throne, amidst the acclamations of the assembled Brethren, he sustained the official dignity, both at ball and banquet, with courtesy and grace, adorned with vivacity, eloquence, and Masonic skill. The Senior and Junior Wardens, Brothers Christopher Coppinger, and William Green, took their posts right and left of the Throne, wearing their collars, and bearing their respective pillars. The Deacons, Brothers Greene and Nixon, crossed their wands above the Master's head, and the phalanx of Stewards, with their silvered rods, formed a glittering crescent, extending on each side of the Throne to the extremities of the platform.

Soon after the doors opened, the throng of carriages commenced setting down their company in Cavendish-row, where a covered canopy curtained with light blue moreen, and carpeted with scarlet, had been erected for their reception.

The band of the Royal Fusileers, in full uniform, was stationed on the grand staircase, and a guard of the 42d Highlanders, and a troop of dismounted Templars, dressed in the chivalrous costume of the olden time, lined the corridors, for the purpose of receiving the Lord-Lieutenant, whom they saluted, *à la militaire*, on his arrival and departure.

The decorations on the staircase and ball-rooms consisted of white and blue silk-hangings, with draperies to correspond, and divided by Corinthian columns, on which were united in a mystical knot several of the symbolical signs of Freemasonry, intelligible alone to the initiated.

The Throne-room, in which the company were presented to the Master, was appropriately decorated with the flags of the several degrees of Masonic knighthood, amongst which we noticed the banners of the Templars of Malta, the Holy Sepulchre, Herodim, St. John of Jerusalem, Knights of the Sword, &c., and most conspicuously of all, the banner of Lodge, No. 50—blue silk, beautifully embroidered in silver, with the motto, “*nulli secundus.*”

The entrance of William White, Esq., D.G.M. of Ireland, was greeted with the most respectful demonstrations.

Air, by the band of the 34th regiment—“Come, let us prepare.”

The Right Hon. the Lord Mayor and High Sheriffs, attended by the Civic functionaries, were received with the accustomed formalities.

In the course of the evening every passage in the Rotundo buildings was occupied; and each apartment was decorated in a style, and arranged with a taste suited to the occasion, creditable to the *artistes*, and honourable to the entertainers. Waltzes, quadrilles, and gallopades, were danced in the ball and oblong supper-rooms, departments for each being beautifully executed in coloured chalks, with wreaths, mottos, and devices pertaining to the Brotherhood, standing boldly conspicuous; while the small concert-room, the *beauiffet*, and all the lesser rooms and corridors, were devoted to the promenaders, the entire brilliantly illuminated with ormulu lustres.

About eleven o'clock, the Pursuivant, carrying his truncheon blade, tipped with silver, brought intelligence to the Master, that his Excellency the Lord-Lieutenant had arrived from the Vice-regal residence, Phoenix Park, attended by his suite, in six carriages, and an escort of the 8th Hussars. The Master immediately moved from the platform, and attended by his *attachés*, the Wardens and the “Ball Committee,” proceeded to the outer porch, and there received his Excellency, whilst the Wardens attended the Countess of Mulgrave. His Excellency, who displayed during the entire evening much affability and *gaieté de cœur*, was habited in a general's uniform, over which he wore the Grand Master's jewel and ribbon of the Order of St. Patrick. The Countess was attired in a superb dress of *Limerick* lace over a rich white satin slip, ornamented with diamonds. Head-dress diadem and bandeau of diamonds, necklace and ear-rings *en suite*.

On his Excellency's descending from his carriage, he proceeded forwards, Past Masters Baldwin, Tenison, T. Wright, and Fitton, going before to conduct

PROCESSION TO THE THRONE-ROOM.

A Marshal with a baton.

Twelve Stewards, six on each side of the passage, made a lane with their wands.

Brother Lee, Tyler, cleared the way.

A Past Master.

A Past Master.

Steward with } The Worshipful Master & Lord-Lieutenant }
a wand. { Senior Deacon. Pages. } a wand.

The Senior Warden and Lady Muirgrave.

Junior Deacon.

Pages.

The Members of the Vice-regal Household.

Gentleman Usher.

Master of the Horse.

State Steward.

Military Secretary.

Dean of the Chapel.

Private Secretary.

The Chamberlain.		The Controller.
Aides-de-Camps.		Pages.
A Past Master.		A Past Master.

A Marshal.	Chaplain to Lodge 50.	A Marshal.
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Then the Stewards closed, walking two and two. In this order they entered the Throne Room, where his Excellency and his amiable Countess were received with every demonstration of warmth and respect. His Excellency took his seat on the right of the Master, the Countess on the left; both seats were covered with crimson velvet cushions richly passamented in gold, and fringed with bullion. The band during all this time playing "God save the Queen."

Upon the stroke of the Master's maul, the national anthem ceased, and Hanlon's and Kelly's bands struck up the Masonic quadrilles, each tune recalling to the Mason's memory the mystic words to which the air is wedded.

Under the direction of Mr. Williams and Bro. Barnette, Masters *de ceremonie*, three sets of quadrilles were formed, each of forty couple; and extending the entire length of the Throne room, a still larger number formed in the upper room.

At this period the scene presented was very gay and imposing, the rooms being filled with all the fascinations of female elegance—

" Whose loveliness the fairy scene
With fairest grace adorned,"

and who were gracefully moving in the mazes of the lively dance.

The radiant array of white and blue plumage, the exquisitely wrought dresses of every tint and hue, which varied taste could suggest; the sparkling of diamonds, and eyes still brighter, flashing from the countless beauties whose presence graced this gorgeous *assemblée*, combined with the various military uniforms, and the costly insignia of the Brethren, rich in

" The grandeur and glory of jeweled gold,"

tended to heighten the effect, and throw a pleasing variety over a scene which looked like a fairy festival in an eastern romance.

But it was not till the waltzing commenced, that the scene in the Throne room put on all its beauties; four great circles were formed for this delightful dance, which like the quadrilles extended without intervening crowds, from end to end of the room; the upper circle touching the platform on which the Throne and State chairs were placed, so as to allow an uninterrupted view from the furthest end of the room to the Masters seat.

Right and left the mazy circles reached to the columns decorated with graceful festoons of fragrant flowers, which gave out their rich perfume, and seemed to pour forth their delicious odours as tributary incense to the presiding genii of peace and love, from the columns to the wall on either side, upon seats which rose tier over tier, reclined all of fashion and magnificence which Dublin can now boast of; above their heads floated the proud banners of our ancient Order, most gorgeously emblazoned.

The musicians who seemed excited by the scene, breathed forth the sweetest melody, whilst above all was poured forth a flood of light, so brilliant, and so soft, that beauty, by its beam, seemed to lose all trace of earth, and (realizing the poet's dream) to become divine.

Through this atmosphere of melody and perfume, the graceful

waltzers glided; their stars glancing as they wheeled, and their jewelled aprons flashing in the light, and bearing on their arms their fair companions, whose youthful charms and blooming loveliness formed a rich climax to this scene of beauty.

Tea, coffee, ices, and refreshments of every variety were supplied during the evening, and it is but justice to Bro. Mitchell of Grafton street, who also supplied the supper, to say that one was as profuse as the other was splendid.

The Members generally appeared in the new uniform of Lodge, No. 50. The coat black, velvet collar and cuffs, lined in the skirts and breast with white satin; the button silver, having on it in raised characters the square and compass, surmounting the letters S. P. L. (St. Patrick's Lodge,) and underneath, the figures 50. The brethren not departing on this occasion from the cherished principles of Freemasonry but on the contrary being anxious to promote employment amongst the impoverished weavers in the liberties, appeared in tabinet or poplin vests of various colours, for the most part embroidered in gold or silver of the most elaborate workmanship.

The Vice-Regal party promenaded during the intervals of dancing, when an orchestral band, which was also in attendance, performed a *melange*, consisting of selections from Rossini's *Guillaume Tell*, the overture to *Tancredi*, Mozart's *Le Nozze di Figaro*, and other pieces of an equally popular description.

The Brethren of 50 being the hosts, in order to distinguish them from those enrolled under other warrants, wore rosettes of blue satin ribbon on their right arms.

The following Brother Members of 50, who with the most untiring zeal and *politesse*, discharged their onerous duties, and by whom nothing that could contribute to the convenience of the guests had been neglected, were named as *Stewards*,

G. J. Baldwin, Thomas J. Tenison (2d Grand aide-de-camp of Templars in Ireland.) William Greene, George Fitton, John Hazlett, Capt. Stritch, T. Welsh, Michael O'Shaughnessy, T. F. O'Conner, Capt. Barron, T. Wright, *M.D.*, T. Steele, Blake Knox, late 5th dragoon guards; the Hon. T. F. W. Butler, (Grand Treasurer of Ireland); G. Swift, T. Keck, E. Clements, T. Carmichael, Robert Stack, *M.D.* M. Barry, E. G. Lecson, *M.D.* John Cronyn, (late 7th dragoon guards); Orlando Kellett, Dillon Mc Namara, J. K. Boswell, F. Brassington, Evony Carmichael, T. E. Wright. Colonel Kenny, J. M. Causland, Wellington Harte, William Smithe, R. Mc Causland, Dudley Digges (late 1st W.I. Regiment); and J. T. Loydd.

Among those present were the Earl and Countess of Mulgrave, and the several members of his Excellency's household, the Earl and Countess of Howth, Brother Lieutenant-General and Mrs. Rambaut, the Earl of Ossory, the Marquess of Ormonde, the officers of the Grand Lodge of Ireland, Brother Lieutenant-Colonel and Mrs. King, the Lord Mayor, the Commander of the Forces, Brother Captain Barron, 17th Lancers, A.D.C., several of the Judges and their families, the Lord Mayor Elect, the commanding officers of the different regiments in garrison, Sir Thomas and Lady Staples, Judge and Miss Moore, Brother Sir George Colborne, K.C.H., Hon. Mr. Liddell, the Solicitor-General and Mrs. Brady, Sir P. and Lady Bellew, Mr. and Mrs. Drummmond, the Lady Mayoress, the Hon. Mrs. Butler, the Surgeon-General and Miss Crampton, the Second Remembrancer, Sir William and Lady

Leeson, Mr. Sergeant Greene, Brother Beaty West, Q.C., Mrs. and Miss West, Mr. Coote, Lord and Lady Massarene, Lieutenant-General Sir Edward, Lady, and Miss Blakeney, the Rev. Dr. and Mrs. Wall, Captain Wynyard, D.A.C.G., Captain and Mrs. Browne, the Earl of Fingal, the Rev. Mr. Rutledge, Mr. Fogerty, Q.C., Mr. Vignoles, Dublin Castle, Sir John Ormsby and Miss Vandeleur, Brother Major Brown, Lord Killeen, Town Major and Mrs. White, Lieutenant-Colonel and Mrs. Piper, Major Hoey, D.L., Captain and Mrs. Hoey, Miss Sadlier, the Rev. Brothers Flynn, C. Walshe, and Osborne, (Chaplain to the 50th) Mrs. and Miss Richards, Major and Mrs. Hill, Mr. Bernal, Mr. Kinderley, 94th Regiment, Brother Colonel Wright, Lieutenant-Colonel and Mrs. Farquharson, Brother the Rev. Doctor Humphrey, Mrs. and Miss Humphrey, the Hon. Mr. Butler, Mr. and Mrs. Gossett, Colonel and Miss Cash, Mrs. Putland, Mr. Henn, Master in Chancery, and the Misses Henn, Mrs. and Miss Webber Smith, Lieutenant-Colonels Greaves and Middleton, Sir Thomas and Lady Findlay, Majors Griffith, Lewis, and Forster, the Hon. Mr. Bruce, Captain Elgee, R.A., Colonel Yorke, Captains James, Somerset Grove, and Stephens, Mr. Pooley, Lieutenant-Colonel Grove, Mr. Kirby, 94th Regiment, Lieut.-Colonel O'Hara, and Lady O'Donel, Captain William Knox, 13th Dragoons, Rev. Doctor and Mrs. Rogerson, Mrs. and Miss Tottenham, Majors Gascoyne, Clarke, and Stewart, Captain and Mrs. Bushe, Sir Arthur and Lady Brooke, Major Macau, Mr. Barry, 8th Hussars, Captains Scott, McQuarry, and Sutton, Brother G. W. Creighton, 1st Guards, Aide-de-camp of Templars in Ireland, Mrs. and Miss Creighton, Brother Whaley, D.L., and Miss Whaley, Brother Alderman Hoyte, Captains Ford, Bruce, Musters, Stewart, and Farquarson, Hon. Mr. and Mrs. Vaughan, the High Sheriffs, Alderman Perrin, Brother Alderman Sir Richard and Lady Baker, Brother Alderman and Mrs. Hyndman, besides a number of the most distinguished members of the Bar and Medical professions (with their wives and daughters) whom we need not enumerate, as being members of Lodge 50.

THE BANQUET.

At one o'clock the Master led the way to the Banquet, which was spread in the Round Room.

"his retinue gay,
Large was his train, and gorgeous his array."

Around the room, and raised six feet from the floor, a circular table was laid parallel to the wall, and divided from it only by a seat, within this outer circle a second circular table was raised three feet.

At the end of the large circular space, enclosed by two great concentric circles, furthest from the orchestra, a cross table was laid of a crescent form, raised two feet, and from this cross table, and at right angles with it, ran nine long tables, resting on the floor, and extending the entire length of the room, by which admirable ground-plan, ample accommodation was afforded to 1000 persons.

The Throne for the Master was placed on a platform one foot above the level of the chief table, and covered with crimson cloth. At the back were the Lodge banners cross wise, supporting a canopy of blue velvet trimmed with bullion, &c. The figure of St. Patrick was emblazoned in the centre of the frieze, which was conspicuously surrounded by the rose, thistle, and shamrock; descending from the proscenium,

which was supported by allegorical figures, was a radiating star of seven points, in centre of which, in royal purple, were the initials V. R. most beautifully emblazoned, and presenting a complete *chef d'œuvre* of art.

To describe the effect produced on entering this spacious apartment, would, indeed, be a hopeless task. The tables covered with costly luxuries, chosen wines, and occupied by the *charmant beau sexe*,

“Redolent of joy and health.”

shining like constellations amid a galaxy of brilliant stars. Pendant from the cornices and pilasters, hung flags and banners, on which were inscribed every emblem of Masonic Mystery, every symbol and memorial connected with the history of our simple yet sublime and impressive ceremonies; the entire illuminated by upwards of 800 *jets* of light, disposed in the numbers 3, 5, 7, 9, and 11, as sacredly appertaining to Masonry, and surrounded by the foliage of

“Shrubs and flowers,
Charming the sense with aromatic powers.”

In the centre table was a marble bust of the Queen, canopied with exotics, and surrounded by Mythological and Masonic devices, arches of confectionary, and *pieces montees* of burnished gold.

The entire of the preparations were arranged by Phillips of the Theatre Royal, Hawkens Street, under the *surveillance* of the “Ball Committee,” consisting of Past Masters Baldwin, Tenison, Ellis, Greene, Fitton, Hazlett, and Stritch, who had

“Borrowed from each muse and every grace,”

to assist in embodying their tasteful conceptions.

On the right of the Master was seated his Excellency the Lord Lieutenant, the Lady Mayoress, Lady Blakeney, and the Earl of Howth, &c., and on his left the Countess of Mulgrave, the Lord Mayor, General Blakeney, and the Earl of Ossory, &c.

When supper was over, the Wardens advanced to the head of the room, and having informed the Master that refreshments had been provided, &c. requested to know his will and pleasure. He then commanded them to retire and prepare the Brethren and guests to drink the health of Queen Victoria; which command having been obeyed, and the attention of the vast assembly having been arrested by the sounding of a trumpet from behind the throne, the Worshipful Master rose and said:

“I rise to propose the health of our young and lovely Queen—the niece of two Royal Grand Patrons, and the daughter of an illustrious Grand Master of our Order—unsatisfied with the hereditary sceptre, this Royal Lady aspires to sit enthroned in our souls. The mighty powers of the British monarchy have been wielded by her to make a conquest of the affections of Britons, and so complete has been her victory, that she is now not more truly the rightful Queen of England than the undisputed sovereign of her people’s hearts; in this double subjection she holds us bound, not only by the strong ties of duty, but also by that powerful chain, whose golden links are formed of youth and beauty, and the graces, so as to leave it doubtful whether the fire which burns within our hearts at the breathing of our Sovereign’s name, be kindled by the bright flame of loyalty, or by the purple light of love (cheers).

“With feelings of devotion and of loyalty, strong and deep as that ocean over which her meteor flag rides triumphant, do I now propose

to the Brethren and guests of the Masonic Lodge of St. Patrick, the toast of 'health, long life and happiness to our young and lovely Queen.'"

It is impossible to describe the burst of applause with which this toast was received. The cheers, clapping of hands, and waving of handkerchiefs, continued for several minutes. The air was stirred by the acclamations, and the banners of the Temple and the Hospital, which had so often followed in battle the heroic *Cœur de Lion*, swung backwards and forwards as if in mute homage to his fair successor.

The solo parts of the national anthem were then given, (with the following *additional* verse) by Brother Smith, Mus. Doc. (Lodge 50) with that correct articulation, and in that magnificent style, for which the Doctor is so deservedly distinguished:—

Long may Hibernia's isle,
'Neath her mild sceptre smile,
Faithful serene,
Foremost our loyal glow,
Brethren of FIFTY show,
Towards her our hearts o'erflow,
God save the Queen.

The Choruses were by Brothers Magrath, M'Ghie, Conran, Clements, Rossini, and Signor Sapiro, in which the latter's fine *basso* voice was heard to advantage. The Vocal accompaniments on the piano forte were executed with striking precision and masterly effect, by the *directeur*, Brother. W. S. Conran, of Lodge 50.

The trumpet having again commanded attention, which admirable method was adopted prior to the announcement of each toast, the Master again rose and said, "It is my pleasing duty to propose the health of our noble guest, the accomplished representative of her Majesty in this country. His Excellency's name was first introduced to us delightfully by the Muses, and we were acquainted with Lord Mulgrave as an author long before he was known to us as a viceroy. His Excellency was also known to us by fame as the nobleman whose glorious province it has been to strike off the chain of the negro, and to lead our African Brethren into the temple of British liberty; an office which will ever mark those employed in it with high honour in the eyes of our Order, whose proud boast it is, that we have kept the torch of liberty burning when all the rest of mankind were darkened by slavery. Though covered with these glorious associations, his Excellency has thrown them all into the shade by the graces of his personal deportment, and has made us forget the scholar and the statesman in our admiration of the gentleman; every *public meeting* of our Lodge held since his arrival in this country, has been favoured by his company; and I may say, without affectation or flattery, that his rank and station, though the highest in the land, have not conferred more honour than his condescension and affability have diffused delight. (applause). It is an easy task to discover great and brilliant qualities in his Excellency; it is not so easy a task to point out defects; yet his Excellency labours under a defect which he will pardon me for mentioning: though an accomplished orator and a finished scholar—though enlightened by all the Muses, he is still without the light of Masonry; and although we may and do admire him as a scholar and a gentleman, and hail him as a friend, yet, I regret to say, we cannot salute him as a Brother—this is with Masons the highest compliment. I cannot pay this compliment to his Excellency, but I shall give him one which, in my opinion, and in that of every lover of his country,

ranks next to it, by coupling his name with the peace and prosperity of my native land."

This announcement was received with a long sustained burst of applause.

"Glee, "Raise the song, strike the harp," by Brothers Smith, Sapio, Mc'Ghie, and Magrath.

His Excellency rose and said, "He certainly must plead guilty to the charge of not being a Member of the time-honoured Order of Masonry. I regret," said he, "I am obliged to admit this; my only consolation, and it is a great one, is that I suffer under this defect in common with the entire of that part of the creation which is generally admitted to approach nearest to perfection; and no Irishman can venture to pronounce that to be a great error which is committed by all those lovely ladies around—whom it would be high treason against the laws of gallantry to deny to be faultless. I have a most grateful sense of the flattering manner in which the kindness of the company was claimed in my behalf, and of the cordial and enthusiastic manner in which that claim has been responded to. I have but to look around me to be satisfied as to the nature of that bond of unity by which you are knit together—a bond which, while it makes Brothers of all that are within the mystic tie, has still an outer circle of friendship—good-fellowship for all the common family of man. I trust that the day is not far distant when the designation of brother Irishman will be found a no less potent spell for good, than that of Brother Mason. For my part, there is no wish so deeply seated in my heart—no memorial of which I would be so proud, as the realization of that sentiment which the worthy Chairman has coupled with my name—the peace and prosperity of Ireland."

The Worshipful Master then said, "It is with great pleasure that I rise to propose the first Masonic toast upon my list, 'the health of his Grace the Duke of Sussex, Grand Master of Masons in England, and of the Earl of Dalhousie, Grand Master of Masons in Scotland, and our Brethren in England and Scotland.' If there be one here who doubts the usefulness of our Order, my answer to that sceptic is, look around, and behold this vast assembly of men *of every sect and party, from the deepest orange to the brightest green, united for this night at least, through the influence of our Order, and forming one great arch of peace more beautiful, like the rainbow, from the variety of its tints.* From the illustrious Duke, the highest subject in the realm Masonry descends with its peaceful influences to the humblest, who is unstained with dishonour, improving all which it touches, and consecrating its professors, to purposes of peace and mercy, like the precious ointment poured upon the head of Aaron, which flowed down even to the skirts of his garment.

Salute—"Eleven on the third."

Song—"That Masonry is a Divine Institution."

The Master, immediately after this toast had been drunk with due honours, rose and said, "I now propose the health of his Grace the Duke of Leinster, who has so long and so worthily ruled the Masonic Order in Ireland." Under the government of his Grace our Order in this country has been made a city of refuge for peace and love and Brotherly affection. Though driven from many parts of our divided country, and weakened in all, within the Lodges of our ancient Order, these noble virtues still take their stand, beautiful and powerful as ever, and more illustrious from the mournful contrast. (applause.) Over our happy

meetings, which are renewals of our covenant of love, they preside from age to age like guardian angels, sanctifying them, and hovering above them, as the wings of the Cherubim in the temple hovered above the ark of the covenant. From these meetings we send forth our Brethren imbued with those virtues, tinged with them to the very heart, like insects by their food; and if peace upon earth, and good will amongst men, be the end of good government, no where will a good government find such firm and constant allies, as amongst a body of men whose rallying word is peace, and whose unbroken bond of union is love, loyalty, and Brotherly affection.

Masonic salute, after which the song "Erin is my home," was given in such a manner by Bro. T. Magrath, (No. 50,) as left nothing to be desired.

The W.M. then said, there was not any toast which ought to be more warmly responded to amongst Irish Masons, than the health of the Deputy Grand Master, who had so long and ably assisted in upholding the Masonic edifice in their country, and who had maintained the fire of Masonry, burning with so steady a flame upon the altar of their hearts, that neither the storm of politics have been able to extinguish it, nor the foul miasmata of bigotry to dim its lustre—*Masonic fire*.

Bro. White, D.G.M. eloquently returned thanks, in a speech which was the evidence of his principles—

"Out of the abundance of the heart the mouth speaketh."

Glee—"Fill to him to the brim."

When the D.G.M. had resumed his seat, the trumpeter behind the Throne sounded the charge, and silence having ensued, the Lord Lieutenant then rose and said, I claim the privilege of proposing the health of the Worshipful Master, of Lodge 50, a privilege which I have claimed and been allowed before. It is with renewed and increased pleasure that I again rise to perform this delightful task, and to acknowledge how much I feel obliged to the Master and Brethren of Saint Patrick's Lodge, for the magnificent and gorgeous entertainment which they have given, and for the pleasure and delight which they have diffused amongst their guests; no one could have filled the chair more ably than the Worshipful Master, and no one could have been more efficiently supported than he has been this night by the "Ball Committee and Stewards," and indeed by every Member of the Lodge.

The Masonic salute of nine on the third was given—the fire being taken from the senior warden. The charter song of the Lodge, "When first the architect divine," was then sang by Bro. Dr. Smith, and chorused by the entire musical force.

The Worshipful Master said, to return thanks to your Excellency on the part of the Lodge of St. Patrick, is strickly within my province and my duty; but to do it adequately, is altogether out of my power—deeds, not words, shall show how highly Lodge 50 prizes the good opinion which it has obtained. (applause.) We shall continue to merit that good opinion, by continuing to keep the same course which we have hitherto held; and we shall be ever found (as of old) in the van of that great army of peace which is marshalled in this country under the ancient banner of Masonry. We rejoice to see our friends around our festive board. We rejoice to be the means of spreading happiness amongst them—we rejoice to have the honour of your Excellency's company; but above all we rejoice to be the means of bringing together men who

seldom meet elsewhere—of letting them see how Masons of different creeds and parties can unite in perfect harmony, without ever stirring the fire of party politics with the sword of bitter words; and of convincing them “how good and pleasant a thing it is for Brothers to dwell together in unity.” For the kind and complimentary mention which your Excellency has been pleased to make of myself, I return my warmest thanks—to be mentioned honourably by one whom kings and people, alike, delight to honour, is indeed a high reward, and one which I shall treasure up in the chambers of my memory whilst memory and life remain.

The Master next proposed a bumper to the health of the “Lord Mayor, High Sheriffs, and prosperity to the city of Dublin;” and said, that in pledging his lordship, they drank the health of an honest man, an efficient magistrate, and an excellent Mason, in which capacities he was sustained by their Bros. the High Sheriffs. The Masonic salute was then given.

Glee—“What shall he have who killed the deer.”

The Lord Mayor in returning thanks stated, that he had been taken by surprise, and was just in the same condition with the rest of the company—namely, wondering what the Lord Mayor was going to say. He, however, thanked his Excellency for approving of the selections made by the Board of Aldermen, when they had elected him to the high office of Chief Magistrate of Dublin; and as he had struck out a course for himself, and was determined to follow it fearlessly, he hoped at the expiration of his year of office to have the approbation of his fellow citizens. He was proud of being Lord Mayor—he was proud of being present at that splendid entertainment; but he was prouder still of being an old, and he trusted a zealous Prince Mason. His Lordship begged in conclusion, to propose the health of “Sir Edward Blakeney and the army serving in Ireland.”

Sir Edward expressed his deep sense of the honour, and on behalf of himself and his brother officers, he begged to take the opportunity of conveying to the citizens of Dublin, their warmest acknowledgment of the courtesy, hospitality, and hearty good-will of which they had uniformly been the object. The gallant general then begged leave of the Master to propose a toast, but having signified the purpose for which he craved the boon, it was intimated to him that the laurel he designed to pluck, was made sacred to other hands, and the gallant general requested the company to reserve their fire for the legitimate signal, and said, I have the toast in my heart.”

Dr. Smith then sang “Stand to your guns,” and which was rapturously applauded.

The Worshipful Master having called attention by sound of trumpet, said, I have now the honour to propose a toast, which is the last nearly upon our list, but the first in our hearts, and which has been placed at the end of our toasts to-night, that our banquet (like the summer sun,) may set in beauty. In introducing to your notice the health of our fair and noble guest, the Countess of Mulgrave—it is best to say little in praise of the subject of my toast, because it is impossible to say enough. Her Excellency has this night been the fair leader of a lovely band of ladies culled from the garden of Irish beauty. To attempt a description of the leader, or of the band were alike futile. To paint in words the bright eyes—the lips steeped in loveliness, and the golden hair in whose flowing locks love has this night spread a thousand nets, is altogether

impossible, unless I were that favoured fairy who spoke pearls, and to express our feelings towards the possessors of those beauties, is equally impossible, unless my lips were touched with fire. To her Excellency and to that lovely band, we owe every sentiment of pleasure and delight which we have this night experienced. They have spread happiness on every side around them — they have poured upon our festival the rosy light of beauty, and have made our banquet hall (like the sea whence Venus sprang) to teem with all the graces. To say that her Excellency's virtues and accomplishments render her worthy to be the leader of that band of beauty, is as high a compliment as can be paid, in my opinion, to any lady, and yet not more than truth; and to declare that we desire to see her Excellency often filling that distinguished station, is only to give utterance to a sentiment which is swelling at the heart and bursting to the lips of every Brother of the Order.

This toast was received and drunk with every demonstration of enthusiasm and gallantry.

Glee, by the entire musical strength, "O happy fair."

The Lord Lieutenant rose to return thanks for Lady Mulgrave, and said, I rejoice that her Ladyship is here to-night, so that she may hear the kind, cordial, and enthusiastic manner in which her health has been received. On the last occasion I gave her but a faint description of the manner in which her health was then drunk, yet could not persuade her that I did not exaggerate your kindness. Though only a civilian, I am happy to say that I have out generalled my gallant friend, Sir Edward Blakeney. I have been for some time reconnoitering in front, and have taken up a position from which I cannot now be beaten—it was to have the honour of proposing the health of the Ladies; and what would the sun of Masonry be unless it were reflected in the starlike eyes around.

After this toast had been drank, the Lord Lieutenant rose and returned to the Ball room, where he remained upwards of an hour. The votaries of Terpsichore followed, and continued to trip it on the light fantastic toe until long after the golden beams had illumined the horizon.

Although not of the happy throng present upon this interesting occasion, we enter into the "spirit" which can thus with magic power summon all that is happy in human nature, elegant in society, splendid in mental attainment—elevated in rank.

MASONIC DINNER TO MR. CARLETON.—Several highly respectable members of this most ancient and benevolent Order, for the purpose of showing the respect and esteem they entertain for Brother William Carleton of this city, both as a Brother Mason, and as a citizen, entertained him Friday, May 18, at a dinner at Radley's Hotel, Dame Street. Upwards of one hundred members of the Order sat down to table.

The Chair was most ably filled by Brother High Sheriff Jones, supported on the right by the Right Hon. the Lord Mayor, Brother Warren, Brother Sir Richard Baker, Brother Alderman Drummond, and several Brethren; and on the left by Colonel Wright, Alderman Hindman, High Sheriff Brother Quinton, High Sheriff elect Brother Grant, &c.

The following gentlemen acted as stewards:—Brother William Roc, Brother Dr. John Parr, Brother Alexander Dudgeon, Brother Henry M'Dona, Brother Brown, Brother Fogarty, Brother Farrell, Brother Joseph White, Brother Galley, Brother Locke, and Brother Dr. Thomas Murphy.

On the cloth being removed, the Chairman proposed the usual Masonic and Loyal toasts.

The Worshipful Chairman in proposing the next toast, spoke as follows:—My Lord Mayor and Brethren—it gives me the greatest pleasure to see so many respectable and influential gentlemen of the Masonic Order assembled on the present occasion, and it is a source of proud gratification to me, that you have done me the honour of calling me to preside over such a distinguished company. For what are we met? Why, to show a worthy and respected Brother the high estimation in which we hold him—to come forward as one man to bear testimony to the rectitude of his principles—the urbanity of his manners—the independence of his mind and the goodness of his heart—these are qualities which have long endeared him to every one of his acquaintances in private life, and which, I venture to say, justly entitle him to a cordial reception in any circle. The munificent and princely entertainments of Lodge 50 are proverbial throughout Ireland, and certainly the last display was transcendent, and must have filled every one who witnessed it with admiration and delight. It being a party given by that Lodge, no one, I presume, will question their right to adopt any rules and regulations respecting it. I will suppose for the sake of argument, that some member of the Lodge had irregularly given a blank card—had the Committee any legitimate remedy? I think not—they had reserved none. But in the present instance I am at a loss to conceive any argument that could be adduced against the admission of the gentleman in question—a man of unblemished character—of unassuming deportment—of most respectable connexions—and of undoubted property—and who was educated for the Church—but from filial duty relinquished that profession, in order to soften the cares of his most respected and truly estimable parent. I confess I have too high an opinion of the Masonic feeling of the members of that truly respectable and intelligent Lodge, many of whom I am happy to see around me, to believe they could sanction any such distinction; and I do believe that most of them will fully concur with us in our views, and approve of the manner in which so many of us—members of so many different Lodges—have come forward to give to the Fraternity and to our fellow citizens the sentiments of high estimation in which we hold our respected Brother. In conclusion, I propose the health of our respected guest, ‘Past Master Brother Carleton, and may he long live to enjoy every blessing this world can afford; and may he always be surrounded by friends and Brothers.’”

Brother Carleton then rose, and acknowledged the compliment. He said, “Worshipful Sir and Brothers, I feel considerable embarrassment in rising to return thanks for the honour now conferred on me, since from the happy singularity of the occurrence there is not any one from whose eloquence I can borrow, or whose style I can copy. When I reflect on the degree I have been permitted to attain in Masonry, and call to mind the manifestations of kind approval that accompanied me in every progressive step, I might imagine that a further proof of your regard could not be shown; but, Worshipful Sir, another opportunity has been given, a proud one indeed to me, if I could feel satisfaction in anything which tended to bring prominently forward an individual to the postponement of that which should be the chief concern to uphold an Order venerable from its antiquity, whose corner-stone is peace, love, and harmony to all mankind. I shall but lightly touch upon the cir-

cumstances which have placed me in the proud and enviable position in which I stand this evening, lest the object, aim, and end of my observations should savour too much of self, but when I find myself on the right hand of the Worshipful President of this company, and guest of such an assemblage of the worthy and the good; the unexampled manifestations of feeling which has been called forth in my regard I can never forget; and my jealous anxiety for the welfare of Masonry must ever mingle with my recollections of it.

"Let us review the conduct of a gentleman who sheds a lustre upon the Order by carrying out its principles to the fullest extent in every act of his life, whether in a public or private capacity—I need hardly say I allude to our worthy President, whose health I beg leave to propose; his own merits are his best advocates, he can have none more eloquent."

The President returned thanks in suitable and eloquent terms.

A trio was then sung by Dr. Smith, and Brothers Sapio and Toole; the words and music of the trio were composed by the last named gentleman:—" 'Tis said that long before the flood."

The annexed toasts were subsequently given, and responded to by the several gentlemen so complimented:—

"The Lord Mayor."

"Sheriff Quinton," who sang "Molly Malone," in his usual comic style.

"Sheriff Elect Grant."

"May Masonry be one House, and that House the Universe."

Colonel Wright's health was next proposed.

The gallant gentleman returned thanks in an appropriate speech.

Dr. Smith then sang, "How stands the glass around?"

"Brother Thomas Murphy, P.M., Lodge 2."

The worthy and esteemed gentleman returned thanks.

"The Lady Mayoress."

"Auld Lang Syne," and "John Anderson my Joe," by a Brother amateur, concluded the evening.

MASONIC SERMON.—On Sunday the 27th of May, the cause of the Masonic Female Orphan School was ably and impressively advocated in St. George's Church. At twelve o'clock, the children proceeded up the main aisle, attended by the Matron, Mistress, and Pursuivant. The morning service was read by the Rev. Mr. Short, and the lessons by the Rev. Mr. Bushe, who also officiated at the altar. A sermon was then preached by Brother the Rev. Charles Osborne, A.M., Chaplain to Lodge No. 50, &c. from Matt. vi. part of verse 9, "Hallowed be thy name;" in which he showed by some lucid and beautiful illustrations, the unity of Masonry with the practice of piety, and its entire dependence as a structure, on the providence of God. After solemnly beseeching the Brethren to exercise the three cardinal virtues of "Faith, Hope, and Charity," to have a brotherly feeling one towards another, and to open their ears and eyes to the wants of others, he concluded by an appeal in behalf of the orphan children, which was liberally responded to. The following Brethren acted as collectors:—The D.G.M. attended by Brother Keck of No. 50; the Lord Mayor by Brother Joseph White of No. 620; Mr. Sheriff Quinton, P.M. of No. 4, by Brother Meara, P.M. No. 50; Brother Creighton, 1st Grand Aid-camp of Templars, attended by Brother McNally W.M. of No. 50; the Hon. Bro. Butler, G.T., attended by Brother Barry, J.D. of No. 4; Brother Bracken, Recorder of Kilkenny, P.M. of 642, attended by

Brother Benson of No. 50. The children, the objects of the Mason's solicitude were seated, during the sermon, round the Communion table, they wore white muslin frocks and vandykes, yellow leather gloves and straw bonnets trimmed with light ribbons. Their clean and healthy appearance was the theme of universal commendation. Capacious as George Church is, it could scarcely accommodate all those who came forward with cheerful alacrity to the support of this Asylum, this house of mercy and refuge for the orphan and destitute. Yet there were some absent that we should have wished to have seen taking a part on this interesting occasion. But few of the Brethren wore the Masonic insignia.

MASONIC ORPHAN SCHOOL, *May 27.*—W. White, Esq., D.G.M., in the Chair. Resolutions of grateful thanks were unanimously passed to Brother the Rev. C. Osborne, for his elegant and impressive discourse on behalf of the Institution; to the Rev. — Bush for the use of his church; and to the Lord Mayor, Sheriffs, Noblemen, and Gentlemen who honoured the Institution by their presence.

June 14.—A Masonic entertainment was given at the Theatre Royal this evening, in aid of the Benevolent Fund. The performances were, "Cinderella and the Blind Boy." An address, written for the occasion, was admirably delivered by Brother Calcraft; and the whole arrangements terminated with pleasure and profit. The space we have devoted to the Grand Masonic Ball prevents our saying more, than that the house presented a galaxy of beauty and fashion—attended by as numerous a body of Masonic and other patrons as upon any previous occasion.

"Phaulite et valetc."—*Terence.*

THE Lodge No. 473, Enniskillen, gave a handsome entertainment to a numerous party of Brothers and friends in their Lodge-room, in celebration of the anniversary of the birth-day of Her Most Gracious Majesty Queen Victoria.

ANCIENT BOYNE LODGE 84, BANDON.—The Centenary of the above Lodge was held on Tuesday, the 29th of May, on which day a Charity Sermon was preached before the members of the Order, on behalf of the Masonic Orphan Asylum of the County and City of Cork, in Ballymoodan Church, Bandon, by the Rev. James Gollock, A.M., the Provincial Grand Chaplain of Munster; the Brethren moved in Masonic procession from their Lodge-room, Devonshire Arms Hotel, at eleven o'clock, a.m.

The Lodge dined at the Devonshire Arms, to celebrate this rare and interesting event at six o'clock.

FOREIGN.

THE SOUTH AUSTRALIAN LODGE, 613, are in good order, and working at their Dépôt, stationed at Romford, in Essex!

JERSEY—ST. HELENS, *Feb. 28.*—"Our Lodge may be considered to be improving, and being without a provincial government, we rather pride ourselves upon the state of Masonry here."

QUEBEC.—We are working pretty fairly, and hope the presence of Lord Durham will enliven our Masonic Brethren.

GIBRALTAR, *April 28.*—This was the day fixed for laying the Foundation-stone of the Light-house at Europa Point; and it was generally understood to be the Governor's wish that nothing, either of military or civil spectacle, which could add to the interest of so rare and important an event, should be omitted on this occasion. The assemblage of people, not only from all parts of the Rock, but from the adjacent towns and villages of Spain, was, consequently, great beyond all precedent. It is supposed that upwards of 10,000 persons of all ranks, ages, and conditions, covered the elevated ground which overlooked the site of the intended building; the road to the South having swarmed for some hours before the time appointed for the ceremony.

The troops of the Garrison, consisting of detachments of Royal Artillery, Royal Sappers, 33d, 46th, 73d, 81st, and 82d regiments, paraded on the Alameda at 4 o'clock, and marched thence to Europa Point. The remainder of the troops took up a position upon Windmill Hill.

About a quarter before five in the afternoon, the General and his Staff arrived at the spot, and, having dismounted, took their place on the platform, surrounded at some little distance, by the military and civil functionaries of the garrison and their families, who had previously been received by Lady Woodford in a marquee pitched upon the Flats, where refreshments had been provided for the company.

Nearly at the same time, the Provincial Grand Lodge of Freemasons was opened, by his Excellency's permission, at the Governor's cottage, and shortly appeared in procession, preceded by the band of the 82nd regiment, and the members and visitors of six private Lodges. The Fraternity occupied a considerable length of ground, and with their banners and distinctive clothing, added much to the variety and brilliancy of the scene.

The Masonic order of march was according to the most approved regulation.

When the Masonic line arrived at an Arch which marked the boundary of the space assigned it, the above order was reversed, and the P.G. Master, accompanied by his Standard and Sword Bearers, and his three Stewards, led the way to the platform on which the FOUNDATION STONE, a cube of three feet, and a beautiful specimen of the rock, was in readiness to be laid.

The ceremony was then conducted according to the regular forms of the Craft. Silence having been demanded by a single knock, a Masonic consecration hymn was sung by the band. The stone was gradually raised, and a prayer was delivered by the P.G. Master.

The coins and inscribed plate were presented, by the respective bearers to the P.G.M., and were deposited by the Governor.

The mortar having been laid by the P.G. Superintendent of Works, and spread by the P.G.M., the stone was slowly lowered, while the band played an Adagio movement of Mozart's. At a few minutes before six o'clock it rested on its bed. It was then tried and proved by the P.G.M., and declared to be "well-found, true, and trusty."

The Governor having struck the stone three times with the Master's gavel, announced, according to the form of the inscription on the plate, bat—

“This FOUNDATION STONE of a LIGHT-HOUSE, erected by order of the Colonial Government of HER MAJESTY VICTORIA, Queen of Great Britain and Ireland and their Dependencies, in the first year of her Reign, was laid on the Twenty-sixth day of April, A.D. 1838, A. L. 5838, with Military and Masonic Honours, by His Excellency MAJOR GENERAL SIR ALEXANDER WOODFORD, K.C.B., &c., &c., &c., Governor and Commander-in-Chief of the Town and Garrison of Gibraltar, assisted by the R. W. Edward John Burrow, D.D., F.R.S., Prov. Grand Master; for the Protection of Mediterranean Commerce, the Saving of Human Life, and the Honour of the British Name!!!”

The Masonic honours were then given. Money was left by His Excellency for the reward and encouragement of the workmen, and the Masonic ceremony was concluded.

The Union Jack on the flag-staff was now lowered, and the Royal Standard hoisted. “God save the Queen” was played by the bands of all the regiments on the ground; whilst a grand salute was fired by the Royal Artillery, and a *feu-de-joie* by the flank companies on duty and the troops on Windmill Hill.

The evening was fine, the sea enlivened by lateen boats decked with colours, and the whole living mass which thronged the rocky promontory apparently enjoying the novelty and splendour of the scene. It was a day likely to be long remembered by the inhabitants of Gibraltar, and others who were present; and, we may hope, auspicious for the many crews who might hereafter be endangered by the want of a sufficient beacon on this renowned portal of the straits.

The light-house will stand on a platform thirty-eight feet square. The diameter of the column at the base will be twenty-seven feet, and its height sixty feet.

The building will be entirely constructed of hewn stone, and crowned with a lantern ten feet high, with a very powerful light. It will thus form a very handsome object, as well as a most valuable acquisition.

ON WITNESSING THE LAYING OF THE FOUNDATION STONE OF
THE LIGHT-HOUSE AT EUROPA POINT, BY MAJOR-GENERAL
SIR A. WOODFORD, K. C. B., GOVERNOR OF GIBRALTAR,
APRIL 26, 1838.

“No farther can we go,” said haughty Rome,

“Save barbarous Britain, the whole world is ours!”

The gates of Hercules still shut them home,

And Atlas' waves defied their trireme powers.

“*Plus ultra!*” said the Spaniard, and laid waste

A western world he was not fit to keep;

And that same Britain sees her standard placed

In Spain itself—the Guardian of the Deep.

Fulfil thy trust thou Mistress of the Surge!

Suppress the pirate—thus thy power declare!

From the Bell Rock to Europe's farthest verge,

Still plant the Pharos—thus proclaim thy care!

Such the first act of Britain's youthful Queen
 On Calpe's rock, by gallant Woodford's hand !
 Thus founded, shall VICTORIA's star be seen
 Nightly, as long as that rock's self shall stand.

No more of Hercules and fabled gates ;
 Break through them, mariner, by day or night ;
 This is Britannia's pillar ! pass the Streights,
 Eye the black vault, and bless the useful light !

JAMAICA.—MONTEGO BAY, *April 24.*—There is no authority in this island to whom an application can be made for Dispensation, or other Masonic necessity ; since the demise of Sir M. B. Clare, no successor has been appointed. This is much to be lamented, as the energies of the Craft have been in consequence quite inactive ; but they would become easily renewed by a proper and judicious selection of an individual to preside over the general interests of the Fraternity. The immediate necessity for such an appointment is most obvious. Is it to be expected that a satisfactory result can attend a request or memorial requiring instant attention, which must be referred to head quarters, a distance of 5,000 miles?

It would be imprudent to enter into any particular observations upon a subject which has created a strong sensation among the Brethren in this quarter, relative to a very unexpected proceeding on the part of a distinguished individual in this island, in relation to a clerical Brother ; as the circumstance will probably be considered by the Fraternity, and may thence find its way to the Grand Lodge. Still, we cannot but express our opinion, that this exercise of authority was as uncalled for as it was unbecoming.

GRENADA.—FORMATION OF THE PROVINCIAL GRAND LODGE.—St. GEORGE'S, *April 17, A.L. 5838, A.D. 1838.*—This being the day appointed for the formation of the Provincial Grand Lodge, for the Province of the West Indian Islands, over the Lodges holding of Scotland, a number of Brethren eligible to hold offices therein, assembled at the Caledonian Lodge Room, at ten o'clock, A.M.

The Most Worshipful Provincial Grand Master, Brother William Stephenson, having produced his Commission, and the same being read, he appointed the following Brethren Grand Office Bearers, viz :—

Brothers—Peter Guthrie, Actg. Pro. Gr. Past Master ; Evan C. Harmer, Pro. Gr. Master Depute ; William Kerr, Pro. Gr. Sub. Master ; Henry Edwards, Pro. Gr. Sen. Warden ; James Gilchrist, Pro. Gr. Jun. Warden ; Thomas Begg, jun., Pro. Gr. Treasurer ; M. G. Stephenson, Pro. Gr. Secretary ; William Small, Pro. Gr. Standard Bearer ; Robert McBurnie, Pro. Gr. Bible Bearer ; D. R. Guthrie, Pro. Gr. Senior Deacon ; Samuel Begg, Pro. Gr. Junior Deacon ; Giles Hanwell, D. W. Gibbs, Samuel Cockburn, and A. H. Bain, Pro. Gr. Stewards ; Thomas McEwen, Pro. Gr. I. D. Guard ; Tobias Harrold, Pro. Gr. O. D. Tyler.

The Provincial Grand Lodge was then opened, and consecrated in due form, according to ancient Masonry, when a prayer was read.

The Office Bearers appointed were then installed into their several and respective offices, when the procession was formed, and the Provincial Grand Master was saluted with the Grand honors of Masonry, and proclaimed Provincial Grand Master of the Province in the West

Indian Islands, over all the Lodges holding of the most worshipful Grand Lodge of Scotland.

The following benediction was then pronounced :—

“ May the Supreme Architect of the Universe shed his blessings abundantly upon the members of this Provincial Grand Lodge ; enable his servant, now raised to the high and distinguished office of Provincial Grand Master for the Province of the West Indian Islands, to discharge, with the assistance of the other Provincial Grand Office-Bearers, the duties of his important trust, to the honour of His holy name, and to the credit of this ancient, happy, and honourable Fraternity.—AMEN—*So NOTE IT BE.—Amen !*”

And the following ode, sung by the whole assemblage :—

“ Hail ! Universal Lord !
By Heaven and Earth ador'd—
All hail ! Great God !

Before thy name we bend,
To us thy grace extend,
And to our prayer attend.
All hail ! Great God !”

The Pro. Grand Master proposed certain bye-laws and regulations, which were read by him ; and, several other matters being disposed of, and committees appointed, the following anthem was sung by the whole of the Brethren, as before.—

“ To Heaven's high Architect all praise,
All praise, all gratitude be given ;
Who deign'd the human soul to raise,
By mystic secrets sprung from heaven.

CHORUS.

Sound aloud the great Jehovah's praise,
To Him the Dome, the Temple raise.”

Before closing the Lodge, the Provincial Grand Master addressed the Brethren in a neat and appropriate speech, suitable to the occasion ; after which Brother S. Cockburn recited a beautiful ode, composed by him expressly for the occasion.

A unanimous vote of thanks was passed to Brother Cockburn for his appropriate lines, and the Master appointed him Bard to the Provincial Grand Lodge.

The Lodge was then closed, according to ancient usage, with prayer.

The following are the members of the respective Committees :—

COMMITTEE TO REVISE BYE-LAWS.—Brothers—William Stephenson, Pro. Grand Master ; Peter Guthrie, Acting Pro. Grand Master ; E. C. Harmer, Pro. Gr. Master Depute ; M. G. Stephenson, Pro. Gr. Secretary ; D. W. Gibbs, Pro. Gr. Steward.

COMMITTEE FOR GENERAL PURPOSES.—Brothers William Stephenson, Pro. Grand Master ; Peter Guthrie, Acting Pro. Grand Master ; E. C. Harmer, Pro. Gr. Master Depute ; Thomas Begg, jun., Pro. Gr. Treasurer ; M. G. Stephenson, Pro. Gr. Secretary ; R. McBurnie, Pro. Gr. Bible Bearer.

April 19.—The Brethren of the Caledonia Lodge assembled at their Lodge-room, to partake of an entertainment prepared for them by Brother William Stephenson, R.W.M., of that Lodge, on the occasion of his appointment of Provincial Grand Master over the Lodges in the West Indies, holding of the M.W. Grand Lodge of Scotland. After the usual business of the Lodge was gone through, the R.W.M. was requested to retire, when it was unanimously resolved to inform the Master of a resolution entered into by the Brethren, on the 17th instant, to present him with a handsome piece of plate, as a mark of esteem from the members of the Lodge, and in testimony of their approbation of his conduct, as Master of the same, as well as in commemoration of the high appointment conferred upon him by the Grand Lodge of Scotland.

On the Right Worshipful Master re-entering the Lodge, the resolution was communicated to him in an eloquent and appropriate speech, by the R. W. Past Master, when the Right Worshipful Master feelingly returned thanks.

The Brethren were then called from "labour to refreshment," and sat down to a sumptuous collation, to which they did *ample* justice. Several appropriate toasts were given, the first of which was, "Our Sovereign Lady Queen Victoria," introduced with an appropriate speech from the R.W.M., in the course of which he remarked that she was the daughter of an illustrious Brother and staunch supporter of Masonry, and that she contemplated becoming the Patroness of the Order.

Several speeches and songs were elicited from the Brethren, when they separated highly gratified at the conviviality of the evening.

PORT OF SPAIN.—It gives us much pleasure to be able to state that the members of the Royal Arch Chapter, No. 48, and the Lodge United Brothers, No. 327, are now building a very handsome temple at Mount Moriah, which will, we are informed, be finished in about a month. Its length is to be seventy feet by thirty-six in width; it will cost about 5000 dollars when completed. The Provincial Grand Master, William Stephenson, Esq., of Grenada, will, we understand, come over with a few of the members of the Caledonia Lodge, No. 324, to consecrate this new edifice.

INDIA.

TO CORRESPONDENTS.

Messrs. Pittar, Latley and Co., Calcutta, have an ample number alwayson hand of this Review; complaints therefore of a want of supply must be groundless.

THE AGED FREEMASONS' ASYLUM.—The Editor would cheerfully answer various communications, but the subject is regularly so carefully enlarged upon in each number of the Review, that he hopes his time may be spared—unless upon any topic that is not therein discussed.

THIS REVIEW.—We are obliged by several complimentary letters, intimating that our pages can be read with perfect propriety by the ladies of every country. We should be culpable indeed if we raised a blush at the expense of modesty.

GENERAL POLITY.—For obvious reasons we must defer the well written article on this subject.

CALCUTTA, Dec. 27. — About two hundred Members of the Masonic Fraternity, assembled at the Town Hall yesterday, at 9 A.M., and marched in procession to the Cathedral, under the banners of Lodge

Humility with Fortitude, the Marine and that of the Cameronians. The Rev. Achdeacon Dealty, preached a very eloquent and impressive sermon to the Brethren on the occasion, taking for his text the third chapter of the first Epistle of the Apostle Paul to the Corinthians, from the tenth to the fifteenth verses.

The Rev. preacher exhorted the Brethren, who figuratively described themselves to be builders, to be careful where they laid the foundation of their faith. He entreated them to be careful what materials they used in the building; for, as the text said, in the end each man's work would be tested by fire, and become manifest; those structures which had been built of pure and substantial materials, would remain unconsumed; but those which had been constructed by wood, hay, and stubble, would be destroyed,

"And, like the baseless fabric of a vision,
Leave not a wreck behind."

The Rev. preacher continued, that he was not *au fait* with the secrets of the Fraternity; he expressed his apprehension, that there were many present who put not their reliance on the firm foundation — their faith in the Lord; or building on this everlasting foundation, constructed their work of such perishable materials, as would not stand the test of the fiery ordeal at the end; and entreated them all to repent, and commence, from the moment of addressing them, to build a more durable structure.

The Masons then marched back to the Town Hall, and after a few moments spent in their mysterious operation, issued again and dispersed.

MASONIC BALL OF THE CAMERONIAN LODGE OF FORT WILLIAM, Dec. 27.—We avail ourselves of an invitation to attend the Cameronian Ball at Mons. Dupuis' Assembly Rooms. We confess that we were both astonished and delighted at the manner in which the performance was executed. Though the company consisted almost exclusively of non-commissioned officers and privates, with their wives and children, yet there was not the least lack of orderly conduct or the most correct deportment; indeed it was some minutes before we perceived that we were not witnessing the evolutions of officers and their ladies. The ease and elegance, the gentlemanly conduct and lady-like demeanour, which prevailed throughout the evening, were truly gratifying; these and the dexterity with which they tripped on the light fantastic toe, proved the possibility of being even a private soldier in the field, and a gentleman in the Ball room. Nor was the personal appearance, especially of the fairer portion of the company, at all inferior to their conduct. Comparisons are odious, else we should say that instances are not wanting, in which for beautiful figures and pretty faces, some assemblies called by way of distinction genteel, would have suffered materially in comparison with what was exhibited last evening.

At about 12 o'clock the whole company sat down to a table most pleasingly and substantially laid out in Wilson's best style, and we have no doubt that with the gratifications thus realized and the delights previously experienced, both *beaux* and *belles* departed at an early hour, not at all regretting their evening's entertainment, which afforded us more pleasure than anything of the kind has for a long time done.

ELECTIONS as W. M.—True Friendship and Industry with Perseverance—Bro. Capt. F. W. Birch.

Humility with Fortitude—Bro. J. Ring.

The Marine—Bro. T. H. Peterson.

Did not the Constitutions prevent, we should publish some proceedings not over-creditable to certain parties. Past Masters should recollect that too close a sticking to the official chair, not only depresses rising talent, but tends to desecrate and not protect the Order; in one Lodge the S.W.; and a P.M. of many years standing were candidates, but by secret influence the P.M. was again returned; let the Constitutions, page 77, be justly construed. The by-laws also have been a wee-bit infringed. Verily the Provincial authority is sadly wanted to break down a chair monopoly, which is as discouraging as it is dangerous.

THE Lodges in Calcutta are beginning to feel reminded that there are some objects in Masonry deserving, and therefore requiring their aid; we commend the Asylum to all.

Bro. Alexander Grant has volunteered as delegate from the Lodges in Calcutta, to the Grand Lodge, on important affairs.

NEEMUCH. — We are all in high glee; our warrant has arrived; we have a name "Freedom and Fraternity," and a number 647. Application has also been made for a R. A. Chapter. A Past Master's medallion has been voted to Capt. Macvitie, P.M.

Bro. Dr. Thomas Key has availed himself of Major Macdonald's information and service; and thus there is much promise of the good working becoming well known.

AGRA. — The members of the Masonic Lodge at Agra, "Freedom and Fraternity," walked in procession on Wednesday last, being St. John the Evangelist's day, from the Lodge rooms to the Church, where divine service was performed, and an appropriate sermon, preached by the Chaplin, the Rev. R. Chambers, who selected the 30th verse of the 4th chapter of the first Epistle General of St. John, for his text.

Bro. G. Gouland was elected W. Master.

This Lodge has been in existence for the last twelve months, having been established by about half a dozen individuals who brought up a dispensation from the Lodge at Allahabad, and we understand that it has twenty three members at present. We are informed that the Lodge is under the government of an able and experienced master; and that its proceedings are conducted with great regularity, harmony, and decorum. This being the case, we were surprised not to observe a larger attendance of Masons at the procession, as we believe there are a number of the Officers in the several Regiments at the Station who belong to the Fraternity.

CAWNPUR. — The erection of a Hall has been begun, that the Fraternity in this Station may work well.

NORTH WESTERN PROVINCES. — We are all anxious for the result of the petitions for the establishment of a Provincial Grand Lodge.

SECUNDURABAD. — A Lodge of Instruction is forming.

NAGPOOR. — Capt. J. M. Macdonald is elected W.M. of the Lodge at this Station.

ALLAHABAD. — Bro. John Colvin has been re-elected to the Chair, and has been requested to sit for his portrait, that a lasting memorial of him may remain amongst the Brethren.

FUTTYGHUR. — "There is no Masonic news hereabouts. I believe myself to be the only Mason in this extended but distant region; you may suppose, therefore, with what intense anxiety I await your "Review." Late as it is in reaching me, it is the refreshing spring to which I look forward, and at which I banquet.

"The drought still continues, and famine threatens; yet there is but little sickness. Lord Auckland (the Governor General) is on his way up the country, and is expected here shortly, yet I doubt whether he will reach this Station. Prince Henry William of Holland, is also on a tour in the Upper Provinces; he is treated more like an English than a Dutch Prince, which means most sumptuously."

"St. John's Eve.—Not a single Mason but myself, no meeting, no exchange of sign, token, or word. Ships have arrived, but not your Review. Lord Auckland after all will not reach us, but will make direct for the hills; the country is in too famished a state from want of rain, to allow his large camp to remain long in any quarter. I have no other news, but that India is in perfect quietness."

MADRAS. — THE LODGE OF PERFECT UNANIMITY, No. 1, have, we, understand, elected J. C. Morris, Esq. to be their Master for the ensuing year, and W. Mc Taggart, Esq. to the office of Treasurer.

The Rev. Mr. Bowie having kindly expressed his willingness to preach a sermon to the Fraternity at the Scotch Church on St. John's day, the 27th, the usual hour of 11 A.M. was fixed upon, and the Lodge (the other Lodges at Madras being also invited to join) walked in procession to the Church at that hour. After the sermon a collection was made in aid of the Funds of the "Friend in Need Society."

MASONIC BALL. — This commencement of the gaieties of the cold season was most numerously attended, and owing to the obliging attention, and judicious arrangements of the Stewards, went off with great eclat. The tents in which the supper was laid, had a most pleasing and peculiarly Oriental effect, and while the company were refreshing themselves after the fatigues of the dance, their ears were regaled with the well known air of "Viva Enrico," sung and accompanied in a most effective manner.

BOMBAY.—PROVINCIAL GRAND LODGE OF WESTERN INDIA.

R.W. James Burnes, *K.H., L.L.D.*, Prov. G.M.

„ James Erskine, (of Cardross), Political Agent in Kattewar, D.P.G.M.

W. Sir Robert Keith Arbuthnott, Bart., Magistrate in the Deckhan, and Captain Alexander Burnes, *F.R.S.*, Envoy to Cabâl, Prov. G. Wardens.

„ Lestock R. Reid, Chief Secretary to Government, P. Prov. J.G. Warden.

„ Colonel Michael E. Bagnold, and John Skinner, President of the Chamber of Commerce, P. Prov. G. Wardens.

„ Major George Washington Gibson, Artillery, Prov. G. T.

„ Captain William Cornwallis Harris, Engineers, Prov. G.S.

„ Rev. Edward Mainwaring, *M.A.*, Oxon., Prov. G. Chaplain.

„ Lieutenant Charles Burnes, 17th Regiment, Prov. G.R.

„ Major Thomas L. Groundwater, Artillery, and Lieutenant-Colonel Neil Campbell, Quarter Master General of the Army, Prov. Grand Deacons.

„ Captain Evelyn Boscawen,* Her Majesty's 40th Foot, and Lieutenant Duncan Milne, 24th Regiment, Past Prov. Grand Deacons.

* Past Master, Lodge Thornton.

- „ Lieutenant J. Gray Wilson,* Her Majesty's 9th Royals, Prov. Sword Bearer.
- „ Captain J. B. Oliver,† Her Majesty's 40th Foot, Past Prov. Sword Bearer.
- „ John Maberley,‡ Prov. Grand Clerk.
- „ Lieutenant Lorne McIntyre, European Regiment, Prov. Grand Bible Bearer.
- „ § Lieutenant J. H. Home, Her Majesty's 6th Royals, and Lieut. J. B. Seton,|| European Regiment, Prov. Grand Marshals.
- „ Captain William Ward, 15th Regiment, and Captain E. A. Farquharson, Artillery, Prov. Grand Stewards.
- “ Lieutenant John Holmes, 12th Regiment, and Cornet Charles Erskine Steuart, L.C., Past Prov. Grand Stewards.

Our readers will perceive that Dr. Burnes has made good progress in his province. Already has he nominated a Grand Lodge, and commenced those proceedings which will tend to regenerate the spirit, and protect our noble institution. We could write much from a very valuable correspondence, but prefer to wait for future reports.

TO CORRESPONDENTS.

ERRATA.—P. 103, No. 17, 8th line from the bottom, omit “but.”

☞ Several correspondents being desirous of some information of the proceedings of the Boards of General Purposes and Finance, as well as of some more extensive Reports of the Schools and of the Asylum, we shall take their request into our “gracious consideration,” and as far as may be consistent with the interests of the Craft, we hope to arrive at an *equitable* opinion. Masonry not being a court of “common law,” does not require “special pleading.” So says our “own Registrar,” who, by the way, having neither been “admitted” nor “called to the Bar,” cannot be expected to give legal advice either in or out of Grand Lodge, but who fancies (like some others) that he is fully qualified to give a *Masonic* opinion. He has been much occupied for this past year or two, but having been as unexpectedly as honourably relieved from some official duties (the impudent rogue, we suppose, thought he had a birth for life), will be better prepared to examine critically into all critical matters.

ANONYMOUS.—It almost betrays a want of judgment to notice any anonymous correspondent; there is always a want of moral courage, and generally a want of honour, among the gentry who thus employ the pen. Perhaps they fancy that the material which conveys the ink having become changed by fashion and improved by art, that they also become so in estimation. The bird is still their crest; but we will not consent to their disgracing a useful and neglected animal by assuming its form for their shield. Among these anonymous

* Past Master, Lodge Orthes.

† W. Master, Lodge Thornton.

‡ W. Master, Lodge Perseverance.

§ W. Master, Lodge Orthes.

|| Past Master, Lodge Star in the East.

worthies is one who predicts that No. 18 of the F. Q. R. will not appear, and that if it does, what think ye it must do—"eat its own venom." These are the words, with other choice and delicate expressions. We have a shrewd guess at our *friend*, and may at the "fitting moment" show him the cap-and-bells—*Qui capit ille ferat*.

A GRAND OFFICER.—The hint came too late. We have not now time or space to describe the new Grand Collars, &c.; nor is it worth while to question the policy of resuming the "old clothes" at the Girls' Festival. Be it observed, too, that with all caution—and caution has been used—some of the Jewels have been mislaid.

QUERY.—Nothing could more clearly express that the party does not possess the confidence of the Grand Lodge.

A DISAPPOINTED.—The inconvenience arose from the great overflow at the Grand Festival.

A HEBREW BROTHER.—The same answer.

BRO. LLOYD.—We have availed ourselves of his letter. If Bro. L. will send his back Nos. to Bro. Povey or Bro. Spenceer, they will bind them to his own pattern.

GERALDINE.—We gladly renew correspondence with our fair friend, with thanks for the compliment paid to us. The crowded state of this number will account for delaying the poetry.

BRO. CAPTAIN LACY.—Thanks, kind Brother. "Far away news" is most welcome. Take care of the Ark that has floated through so many dangers; humble though the old chest may be, we should prize it as the "apple of our eye." Do not forget to write us fully and oft; we bear a lively recollection of our gallant Brethren of the 46th, and take a fraternal interest in their movements.

A SENATOR OF LILLIPUT.—Capital fun, but inadmissible. We have taken the hint.

CAUTION.—Apply to the G. Sup. W., who might suggest some check to the dry-rot, which is like the mushroom, rapid in growth, and like the mildew in its destructiveness.

FRATER JUNIOR.—Aye, "his fortune swells him." But he should take heed.

A GRAND OFFICER.—There is more truth than policy in the remarks; which, however, we would willingly insert, but that source would be evident, concealment of the author would be impossible, and as that is the implied compact, we wait further directions.

A JUBILEE STEWARD—On Prize Medals. We agree in every respect, but delay for reasons assigned to others.

BRO. TIFFEN'S (147) Letter was too late. We hav, however, done our best with the subject.

BRO. T.—We have endeavoured to do justice to the interesting report of the magnificent scene, and hope to have succeeded.

P.M. (of a posted Lodge).—Your situation is not novel, the circumstance has often occurred. You have a simple and effectual mode of redress.

Q.—The hints in an omnibus are effective and striking.

NON IMMEMOR—And why not go the * *. The Review will not disgrace its patrons, however the * * * *.

PILGRIM.—We trust our friend is in health. His silence is felt.

ROYAL ARCH.

A. L.—There is a Notice of Motion pending, which pretty nearly includes the hints.

ANNE EST AUT NON.—We have disclaimed any desire to interfere with the Club. The Members have a right to enter Grand Chapter or not. Still to please our facetious companion, we may state six wined without entering; and there was a resignation.

THE MARK.—The fault is solely in the appointment, being in fact unconstitutional.

P. Z.—When the Committee was revived, it certainly was stated, that not more than five Grand Officers should be appointed; such statement however was a conversational, not a legal suggestion—equity therefore is in a puzzle. Nine Grand Officers is a valid election, although propriety may not have been consulted.

CAUTION.—We are ready at one moment's notice, "nec temere nec timide."

POINTS OF DISCIPLINE AND PRACTICE.

E. X.—Certainly ; a Quaker's affirmation would be binding.

ORDER Enquires, if a Scotch, Irish, or Foreign Brother (not being a subscribing member to a Lodge, under the constitution of England) can become a member of a Lodge of Instruction in London. Our reply is "he can," because the constitution is silent upon the point, but such membership confers no other privilege ; and we think the subject a proper point to be reserved on a revision of the Laws, always, however, reserving a hope, that when a Committee shall be appointed for this purpose, they may meet as a body, and not be called upon to sanction; in haste, what they may regret at leisure.

OBSERVER.—We differ altogether. H. R. H. the Grand Master, in our opinion, paid a high compliment to our Order in wearing the insignia of his Masonic Orders on the occasion of his receiving his Royal Niece and Sovereign Lady at his palace, as also in placing conspicuously before Her Majesty the splendid Masonic Offering presented to him by his Brethren, and with which the Queen expressed herself most highly gratified.

P. M.—(Plymouth.) The Emulation Lodge of Improvement (now held at Evans' Hotel, Covent Garden) may be considered as a standard in working.

THE DRY ROT.—Several letters on this subject are unnoticed for the present. We trust the mischief may be stopped, it began in the R. A. G. A. C., passed into the P. W. C., affected some private Lodges, disturbed the "tranquility" of one in particular ; has reappeared in the P. W. C., and has alarmed many. We must consider of some "specific" to arrest this evil. It is singular that the *Drones* of the hive do not suffer by this left handed guest.

P. M. is right. See Article 1, p. 33, and Article 11, p. 31.

TEMPLARS.

R. W.—The communication came too late ; besides this, we have some doubts upon the regularity of affairs, upon which we would fain confer. R. W. will, however, perceive we have not, of our own accord, forgotten him.

A CAPTAIN is altogether in error. The party was installed in the Cross of Christ, unsolicited, and the Commander was assured, with the knowledge of the noble knight.

THE ASYLUM.

* * * Having taken counsel with some clerical Brethren, we subjoin some extracts from their correspondence.

1. "I regret extremely the course which some have adopted, but the governors must persevere. The scheme is too noble to be relinquished."

2. "You may be assured of sympathy and assistance from the provinces."

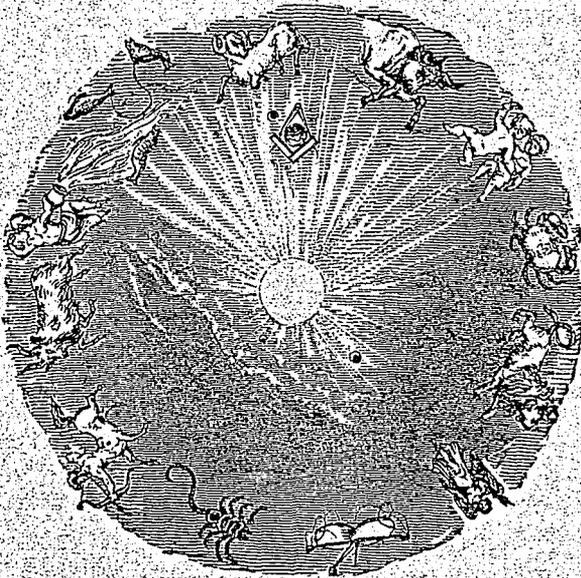
3. "Time will secure the object ; you may not command success, but you may deserve it, never forget the Horatian maxim, "*Permitte divis cetera.*"

4. "My opinion is unaltered. You must arm me with some printed documents ; which I will distribute, and by all possible efforts, endeavour to procure subscriptions."

5. "Will a sermon in my county be practicable ? if so, pray give me general suggestions. Has any Brother yet preached on behalf of the Asylum ?"

THE
FREEMASONS'
QUARTERLY REVIEW.

No. XVIII.—JUNE 27, 1838.



LONDON:

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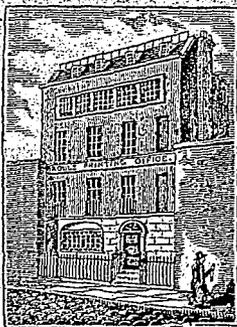
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As a review of literature, the FREEMASONS' QUARTERLY REVIEW, being untainted by political servility, and unrestricted by any speculation, is pledged to an honest, candid, and undeviating course—the man of genius will not, therefore, despise, as a medium 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 various Numbers 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.

The advertisements having been changed from columns to cross-wise, the scale is altered, but not increased in price.

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QUARTERLY ADVERTISER.



No. XVIII.

JUNE 27, 1838.

FREEMASONRY.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A Quarterly General Court of this Charity will be held at the School House in Westminster Road, on Thursday, July 12th, 1838, at Twelve o'clock precisely.

J. B. GORE, Sec.

FREEMASONRY.

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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 Freemasons' Hall, Great Queen-street, on Monday, the 9th of July 1838, at Seven o'clock in the Evening, when Six Children will be elected on the Institution.

The ballot will commence at Seven, and close at Nine o'clock precisely.

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 Stewards of the late Festival and their kind friends, are respectfully solicited to close up their subscription lists as speedily as possible, that a general return may be prepared for insertion in the public account about to be published.

FREEMASONRY.

BROTHERS CUFF AND BROADHURST, (late TATE), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent-street, opposite Conduit-street, beg most respectfully to inform the members of the Craft, that they have always a stock of Jewels, Collars, Aprons, &c. by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

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HITHERTO SUBMITTED TO UNIVERSAL PATRONAGE.

Sold in Half-pint Bottles at 4s. 6d. each, and in Pints at 8s. 6d. each, duty included.

NOTICE.—The Name and Address of the Proprietors, "A ROWLAND & SON, 20, Hatton-garden, London," is engraved on the Government Stamp, which is pasted on each bottle; also, printed in red, on the Wrapper in which each is enclosed.

Many Shop-keepers sell Counterfeits of the above, composed of the most FERNICIOUS INGREDIENTS. They call their trash the "Genuine, and sign "A RowlandSon," omitting the "&," recommending them as being CHEAP.

Be sure to Ask for "ROWLAND'S."

ROWLAND'S MACASSAR OIL.

This Oil (composed of Vegetable Ingredients), is the ORIGINAL and GENUINE, and has, for many years, been universally admired and acknowledged to be the best and cheapest article for nourishing the Hair; PREVENTS IT FROM FALLING OFF OR TURNING GREY, and CHANGES GREY HAIR TO ITS ORIGINAL COLOUR. IT PRODUCES AND RESTORES HAIR—even at a late period of life, FREES 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 Summer's heat, 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.

This Oil possesses wonderful properties for preserving the Hair in Hot or Cold Climates; for which it is held in high estimation by distinguished personages abroad. In fine, as adding strength, affording nourishment, exciting to a luxuriant growth, and brilliantly ornamenting and embellishing the Human Hair, the Proprietors of the Macassar Oil can with truth aver, it has not its equal in the world; and the distinguished sanction it has received from Royal and Illustrious Personages, and the flattering Testimonials constantly received of its efficacy, places this declaration above suspicion.

NOTICE.—Each bottle is enclosed in a wrapper, on which are engraved the words, "ROWLAND'S MACASSAR OIL," and between those words are the same minutely and curiously engraved twenty-four times, and the name and address in red, on Lace-work.

A. ROWLAND & SON, 20, HATTON GARDEN,

Counter-signed ALEX. ROWLAND:

The lowest price is 3s. 6d., the next price 7s., or Family Bottles, containing four small, at 10s. 6d., and double that size, £1. 1s.

*** Ask for "ROWLAND'S."

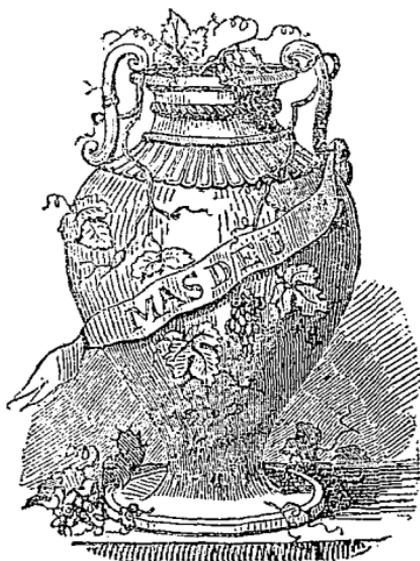
Sold by the Proprietors as above, and by respectable Perfumers and Medicine Venders.

HENEKEY AND COMP^Y.

Wine Merchants

TO

H.R.H. THE DUKE OF SUSSEX.



VINO DIFFUGIUNT MORDACES CURÆ.

**23, HIGH HOLBORN,
LONDON.**

See other side.

OLD CRUSTED

M.A.S.S.E.U.

It is now five years since the Proprietors of the Gray's Inn Wine Establishment commenced their operations on this wine, and it will be remembered that two years ago they introduced it to the Public, as well worthy, both in quality and price, to take its stand among those in general consumption in this country: they detailed at length their knowledge of its quality, and the practical experience upon which their judgment was formed: they showed that the heavy and unequal taxation created by the Methuen Treaty, in 1703, had amounted to a prohibition of many of the wines of France: but the English Government having, in 1831, equalized the duties on French and Portugal wines, they expressed their conviction that a wide field was opened for capital and exertion to compete with the hitherto more favoured vineyards of the Peninsula: the success which has attended that competition will be best seen by the undermentioned Parliamentary return, showing the net consumption of the United Kingdom.

No. 369.—Ordered by the HOUSE OF COMMONS to be printed,
7th May, 1838.

UNITED KINGDOM.		YEARS ending 5th January		
		1836. Gallons.	1837. Gallons.	1838. Gallons.
<i>Quantities retained for Home Consumption, after deducting the Amount exported subsequently to the Payment of Duty.</i>	Cape . . .	522,941	541,511	500,727
	French . . .	271,661	352,063	440,322
	Portugal . . .	2,780,024	2,878,359	2,573,157
	Spanish . . .	2,230,187	2,388,413	2,297,070
	Madeira . . .	139,422	133,673	119,873
	Rhenish . . .	48,696	59,454	44,807
	Canary . . .	50,956	51,128	41,864
	Fayal . . .	1,906	1,456	282
	Sicilian, and other sorts }	374,549	403,155	373,458
TOTAL . .		6,420,342	6,809,212	6,391,560

It will be seen by this return that while the total consumption of wine has remained nearly stationary, that of French wine has steadily and progressively increased, the year ending 5th January, 1838, showing the enormous increase of 62 per cent. over that ending 5th January, 1836; this large increase is chiefly attri-

butable to Masdeu, as is fully proved by the Custom House Reports, and shows, beyond a doubt, that this wine is well adapted both to the palate and constitution of English consumers: it must also be borne in mind, that this increase has taken place notwithstanding Masdeu has never yet (except to a very small extent) been introduced in that ripe and matured state, which age in bottle can alone impart, for Masdeu, like all other red wines, requires age, both in wood and bottle, to render it perfect and fit for the table.

With this view the Proprietors of the Gray's Inn Wine Establishment (anticipating these results from the intrinsic quality of the wine) caused 2,500 dozen to be put in bottle in the year 1835, and have since annually increased their stock, so that they might be in the same position with this as with the other wines in which they deal, and be enabled to keep up a constant supply of matured and old bottled wine. It is now in brilliant condition, *with a firm crust*; may be moved without the slightest injury; and the Nobility and Public in general are respectfully invited to pass their judgment on it at the vaults of their Establishment.

The Proprietors regret the necessity of again cautioning the Public and the country wine merchants against various common red wines which have been in many instances surreptitiously imposed upon the wine merchants, and through them, unknowingly, upon the Public, as the genuine Masdeu, to which they have no more affinity than the port wine produced in Figueira has to the highest quality of the vineyards of the Alto Douro.

Cash prices as under. Country orders must contain remittances, or references in London.

Hampers, 1s. per dozen. Bottles, 2s. per dozen.

Masdeu, from the wood . }	Per Pipe. } £66.	Per Hhd. } £33. 10s.	Per Qr. Cask. } £16. 16s.	Per Dozen. } 28s.
Do., 2 years in bottle	32s.
Do., 3 years in bottle	36s.

HENEKEY, KISLINGBURY, & CO.

23, High Holborn, London.

NOTE TO THE TRADE.—The market price may be known on application.

For General List of Prices, see the other side.

**PRICES OF THE GRAY'S INN WINE ESTABLISHMENT,
23, HIGH HOLBORN.**

WINES IN WOOD.

Duty paid; delivered to any part of London, free of Expense.

Per Pipe. Hhd. Qr. Cask.				Per Pipe. Hhd. Qr. Cask.			
Port, very good	£60	£39	10	£15	10	£12	10
Do. superior	65	33	0	17	0	42	10
Do. for immediate bottling	75	38	0	19	10	50	0
Do. do.	84	42	10	21	10	60	0
A few pipes of extraordinary old Wines, of high character, and full of flavour	93 & 100			Vidonia			
Masden	66	33	10	16	16	45	23
Sherris (golden)	55	28	10	14	10	55	28
Do. pale or brown	60	30	10	15	10	45	23
Do. superior	68	34	10	17	10	55	28
Do. very superior	75	38	0	19	5	45	23

WINES IN BOTTLE.

Port, from the wood	24s.	30	Madeira (direct)	30s.	36s.	42
Do. superior, best Marks	31	36	Do. West India	48	54	
Do. old crusted	32	36	Do. East India	60	72	
Do. superior, 5 to 8 years in bottle	42	48	Bucellas, very old	30	36	
Do. very choice, 10 years in bottle	—	54	Lisbon, rich and dry	28	34	
Masden from the wood	—	28	Calcevela	—	38	
Do. old crusted, 2 and 3 years in bottle	32	36	Vidonia	—	28	
Sherris, good quality	24	30	Marsala	—	24	
Do. superior pale, gold, or brown	26	42	Arinto	—	28	
Do. very choice, of rare quality	48	54	Cape, good quality	—	12	15
Do. the Amonillado, very old	48	54	Do. old and superior	—	18	21
Do. very superior old East India	54	60	Pontac	—	18	21

. All the above wines in Pints at proportionate prices.

DRAUGHT WINES.

Per Gallon.		Per Gallon.	
Port, good stout wine	10s. 6d. & 12s.	Cape, very best	9s. 0
Do. very superior	15	Pontac	9
Sherris, straw colour	10 6	West India Madeira	14 6
Do. superior, any colour	15 0	Marsala, Lisbon, or Vidonia	12 0
Cape, good and clean	5s. 9d. 6 G	Masden	13 0

FRENCH AND RHEINISH WINES.

Champagne, sparkling	54s. 60	Sparkling St. Peray, in high condition,	} 72
Do. first quality	72 81	and very fine	
Do. in Pints	36 42	Sauterne and Barsac	30s. 36 48
Claret, second growths	36 42	Hock	86 48 60
Do. St. Julien, vintage 1827	48	Do. Rudesheim Berg, 1819	34 —
Do. Larose and Leoville	69	Do. do. 1811	90 —
Do. Latitte, Latour, and Chateau Margeaux	72 84	Hermitage (the choicest quality)	} 90 105
Moselle	48 54	Burgundy do.	

WINES OF CURIOUS AND RARE QUALITY.

Muscadel, very choice	42s.	A bin of high-flavoured old Port, ten years in bottle	} 60s.
Mountain	38	Pasarella, of exquisite quality (in Pints)	
Rota Tent, very superior	42	Constantia, red and white (do.)	28
Old East India Madeira, South-side Wine, and two years in India	} 70	Frontignan	30
Malmsey, Old East India		60	The Liqueur Sherry, shipped expressly to this establishment (do.)
Very old East India Brown Sherry, two voyages	70	Very old Canary Sack (do.)	36
Very curious Old Sherry, many years in bottle	63	Ansbrach Tokay, very scarce (do.)	36

SPIRITS OF CURIOUS AND RARE QUALITY.

A beautiful article of Pure Pale Brandy 72s. per doz.	} 84 100	Jamieson's Dublin Whiskey, seven years old	} 21s. per gal.
A few cases of extraordinary Old Brandy, well worthy the attention of the Connoisseur		Very Superior English Gin	
* Milk Punch, very superior	32	Ruin Shrub, very superior	16 "
Very old Pine-apple Rum, over proof.	18 per gal.	East India Nectar (in Pints)	60s. per doz.
		Scotch Whiskey (various)	21

FOREIGN AND BRITISH SPIRITS.

Per Gallon.		Per Gallon.	
Genuine Cognac Brandy	24s. 0d. 26s. 6d.	Hollands (Schiedam)	26s. 6d. 28s. 0d.
Finest Old Champagne do.	28 0 32 0	Rum Shrub	10 8 13 4
Jamaica Rum	10 8 12 0	English Gin, various strengths	6s. 8 0 9 4
Wedgeburn do. best marks	14 0	Best do.	10 8
Whiskey (Scotch & Irish) various strengths	12s. 16s. 18 0		

N. B. Also, imported in one-dozen cases, containing two gallons, very superior Schiedam Hollands, at 60s. per dozen, which will be delivered from the Docks in the original package. Bottles and Cases included.

* The attention of Innkeepers is requested to the article of Milk Punch, by which, with the addition of a small quantity of hot water, a tumbler of the finest Punch is produced, and at a less price than by the usual tedious process.

. Bottles charged 2s. per doz.; Hampers or Cases, 1s.; Stone Bottles, 6d. per Gallon, which will be allowed if returned.

HENKLEY AND COMPT.