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THE EDITOR TO HIS READERS.

To render the concluding part of this notice perfectly intelligible—a few quotations from our introductory address may be necessary.

“Promises, however well intended, become illusive from many circumstances. * * *

“It is better therefore that the patronage which can alone ensure support, should follow than precede the attempt—this is at any rate fair-play. * * *

“The conductors anticipate no other success than that which the maturity of Masonic opinion may accord to it upon the clearest examination. * * *

“Like the adventurous mariner we launch our bark upon the vast sea of time, to trace amid the billows of centuries, and the wreck of nations—the rise, progress, and purposes of ancient Freemasonry. * * *

“Still further to interest those who might probably view the literary interests of the Order with indifference, two-thirds of the entire profits will be devoted to the advancement of the leading principle of the Order, ‘Masonic Charity;’ while the remaining third, it is honestly believed, will barely meet the contingent liabilities. * * * Should we be fortunate enough to secure support, it will stimulate us to renewed and more powerful exertions.”

Our period of service is now ripening into the fourth year—we have toiled with watchful anxiety and anxious hope, and aided by the inspiring assistance of a noble band of compatriot friends—we have been enabled to keep our promise to the *VERY LETTER*—that we have done more—or how much we have really done will probably remain with ourselves until time shall wrest the secret from us; but “*the leading principle of the Order*” has not been sufficiently observed by those for whom the Review is written, and for whose mental profit it appears as a quarterly visitor—we make this acknowledgement with regret rather than in censure; we would admonish, not reprove. The expenses of the publication are now in a state of probable balance; this may be just, but it is not generous; where are the two-thirds profit to support the leading principle of the Order, and where the one-third to meet the contingent liabilities? We always speak out in a language plain, if not suasive—and unless those to whom we may have become a needful resource for information, shall feel it to be their duty, if not their interest, so to increase the circulation, as to enable us to support the *LEADING PRINCIPLE*, we in such case apprise them of the probability that the conclusion of the fourth volume may also close our labours. Our cause is that of the *Craft, not of SELF*—we look not directly nor indirectly to Masonry to better our condition, nor to profit by the multitude—we would continue to exert the humble talent with which God has blessed us in the daily advancement of our Masonic duty; but in so doing it must be understood that if we bring into the stock, our own time, and the elastic spirit of congenial friendship, we do not think it just to waste the one, nor to dishonor the other. Let the Editor find that the whole of this impression is accepted, which may easily be done by every subscriber enlisting a friend, and by every Lodge taking a number. Then will “*the Leading Principle*” be speedily developed—the end and aim ensured by co-operation. Nothing less will convince us that our services are appreciated—nothing more is asked.

THE
FREEMASONS'
QUARTERLY REVIEW.

JUNE 30, 1837.

DEATH OF WILLIAM THE FOURTH.

THE Patron of the Craft is no more! The Mason-King—the Sovereign-Brother—has undergone the last ordeal, and is now, we trust, enjoying the reward of his labours here, in “the Grand Lodge above.” His political character belongs to the biography of his native land—to the annals of a country he governed in times of no ordinary difficulty. Let the future historian do justice to the memory of a humane and honest King!—He died on Tuesday the 20th of this month.

We would fain explore every detail of the Masonic career of the illustrious dead; but time will not permit us to do this with the accuracy of which such a subject is deserving: And we must satisfy our own ardent desire herein, and we hope to some extent the expectation of our readers, by placing thus early upon record particulars, of themselves sufficient to show, that William the Fourth was an active participator in the operative work of Freemasonry.

HIS INITIATION.

The first record we have of the identification of his royal name with the Craft, exists in the following extract from the minutes of the Grand Lodge:—

“*Grand Lodge, 7th April, 1787.*”

“The Grand Lodge being acquainted that His Royal Highness Prince William Henry, had been initiated into

Masonry on the 9th March last, in No. 86, the Prince George Lodge, Plymouth, it was thereupon

“Resolved unanimously, that, in testimony of the high sense the Grand Lodge entertains of the great honour conferred on the Society by the initiation of Prince William Henry, his Royal Highness be presented with an apron lined with blue silk; and that in all future processions he do rank as a Past Grand-Master.”

This first step in Freemasonry was taken by the Royal Brother when in command of the *Pegasus*, which was then lying in the port of Plymouth; and, we are informed, took place upon the introduction of John Hawker, Esq., of that town, who, with the late Edmund Lockyer, Esq., and William Moore, Esq., took a prominent part, at that period, in the working of the Craft in the West of England.

HIS CONNEXION WITH THE PRINCE OF WALES'S LODGE.

In 1789, he was enrolled a member of the Prince of Wales's Lodge, (now No. 324). This Lodge was established by command, and under the immediate auspices of his Majesty George the Fourth, when Prince of Wales, in 1787, for the admission of Members of the Royal Household, and persons immediately connected with the Court. And in 1792, the Prince of Wales, at that time the Most Worshipful Grand Master of Freemasons, and Master of the Prince of Wales's Lodge, was pleased to appoint General Hulse, Worshipful Deputy-Master, and their Royal Highnesses the Dukes of York and Clarence, as Wardens of the Lodge. Upon the accession of the Prince of Wales to the throne, the Duke of York succeeded to the Chair of the Lodge; and on the lamented death of the latter, the Duke of Clarence was invited to preside, and was formally installed by the Duke of Sussex, who convened an especial Grand Lodge for the purpose, which was held on the 22nd February, 1828, that the circumstance might be marked by every possible respect.

On his accession to the throne, King William requested the present Most Worshipful Grand Master, his illustrious Brother, to take the Royal Lodge under his protection; a request to which the Duke of Sussex readily acceded, and still continues to perform to the high gratification of the Lodge. At the time when this change took place in the person of their chief, the members of the Prince of Wales's Lodge solicited some mark of the Royal favour on the retirement of their Sovereign Master; and, in consequence, their badge, or apron, was permitted to be decorated by an edge of purple.

During the time that His Royal Highness presided over the Prince of Wales's Lodge, he promoted its interest most extensively, by his great zeal and perseverance; always taking an active part in whatever concerned that body. At another opportunity we shall probably lay before our readers some anecdotes which will mark the sentiments of His Royal Highness with respect to Freemasonry, and the duties it inculcates.

HIS PATRONAGE OF ARCH MASONRY.

In 1790, the Duke of Clarence became Patron of the Royal Arch Masons, on the demise of his uncle, the late Duke of Cumberland.

HIS ATTENDANCE AT THE MOIRA FESTIVAL.

The Duke of Clarence attended the celebration of the Moira Festival, in 1813, in compliment to that distinguished man and zealous Mason, the Earl of Moira; as did the other Dukes of the Royal Family then living, their Royal Highnesses the Dukes of York, Kent, Sussex, Cumberland, and Gloucester.

HIS PATRONAGE OF CRAFT MASONRY.

When his late Majesty ascended the throne of these realms, he was pleased still further to evince his attachment to Free-

masonry by becoming Patron to the Grand Lodges respectively, of England, Scotland, and Ireland. An extract from the minutes of the Grand Lodge of England, gives the terms in which his gracious acceptance of the former office was made.

“ Especial Grand Lodge, 6th August, 1830.
Copy of a letter read.

“ SIR, *Whitehall, 28th July, 1830.*

“ I have the honour to inform your Royal Highness that His Majesty has been graciously pleased to signify his consent to be Patron of the United Grand Lodge of Ancient Free and Accepted Masons of England.

“ I am, Sir,

“ Your Royal Highness’s

“ Dutiful and obedient servant,

“ ROBERT PEEL.

“ To His Royal Highness the Duke of Sussex.”

HIS MASONIC CHARITY.

The benevolence of William the Fourth was a pleasing feature of his character as a man, whether viewed as a subject and prince, or as a sovereign monarch; it is not, therefore, surprising, that the goodness of his heart in this particular should have been pre-eminently exemplified in behalf of charity as a Freemason.

His Majesty was a liberal contributor to both Masonic Schools; and there is good reason to believe that the Asylum for Aged and Decayed Freemasons had attracted his favourable attention. And in these, the purest enjoyments of virtuous inclination, His Majesty’s Royal Consort participated largely; she is, and we trust will long continue to be, the Patroness of the Royal Freemasons’ Charity for Female Children.

BIOGRAPHICAL SKETCH OF THE LIFE OF HIS LATE MAJESTY.

(Condensed from the *Court Journal*.)

The third son of King George the Third, Prince William Henry, born on the 21st. of August 1765, exhibited in his earliest years a predilection for the naval service. At the age of fourteen he was entered a midshipman on board the *Prince George*, a 98-gun ship, commanded by Captain, afterwards, Admiral Digby. A few months only had elapsed when he took part in the decisive engagement between the Spanish and British fleets off Cape St. Vincent, in which Lord Rodney captured the Spanish Admiral. He was also present, soon afterwards (in 1780) at the capture of a French sixty-four, and some smaller vessels of the convoy. He continued actively employed, although hostilities ceased in 1782, and in the following year, visiting Cape Francois and the Havannah, confirmed the impression which he had previously made in benevolently petitioning for the life of a midshipman under sentence of death for disrespect to his superior officer, and by interceding for the lives of several British subjects who had incurred a similar sentence by a breach of parole and fidelity to the Spanish government.

Having accomplished his six years' service as Midshipman, he, in 1785 received his Lieutenant's commission, and was appointed to the *Hebe*. His qualifications as a sailor are indisputable; for Nelson himself, from whom no consideration of mere rank would have wrung such praise, has borne testimony to them in characteristic terms. "You must have heard," he says in a letter written at this period (it was in 1782 at Quebec that the Royal Midshipman and the illustrious Commander became acquainted)—"you must have heard long before this reaches you, that Prince William is under my command. I shall endeavour to take care that he is not a loser by that circumstance. He has his foibles as well as private men, but they are far over-balanced by his virtues. In his professional line he is superior to near two-thirds, I am sure, of the list; and in attention to orders, and respect to his superior officer, I hardly know his equal, this is what I have found him." In a subsequent letter he says—"His Royal Highness keeps up strict discipline in his ship; and, without paying him any compliment, she is one of the finest ordered frigates I have seen." Promotion to the rank of captain soon followed; and having commanded the *Pegasus* and other ships, and shared all the hardships of service and the hazards of climate in the West Indies, His Royal Highness was, in 1790, made Rear Admiral of the Blue, having, in May of the previous year, been created a Peer by the titles of Duke of Clarence and St. Andrew's and Earl of Munster. He attained the rank of Vice-Admiral in 1794, that of Admiral in 1799, and became Admiral of the Fleet in 1811. How much of the knowledge, and of the characteristic habits and sentiments necessary to fit him, while still a young man, for these distinguished stations, he owed to his venerated friend Nelson, may be seen from the following passage of a letter in the Prince's hand-writing:—"It was at this era, that I particularly observed the greatness of Nelson's superior mind. The manner in which he enforced the spirit of the Navigation Act first drew my attention to the commercial interests of my country. We visited the different islands together; and as much as the manœuvres of fleets can be described off the headlands of islands, we fought over again the principal naval actions in the American war. Except the naval tuition which I had received on board the *Prince George*, when the

present Rear-Admiral Keats was Lieutenant of her, and for whom both of us equally entertained a sincere regard, my mind took its first decided naval turn from this familiar intercourse with Nelson." His Royal Highness's actual service at sea comprehends a period of eleven years. We may close the sketch of his naval career by stating that, in 1814, as Admiral of the Fleet, he escorted the king of France to his restored kingdom, and the victorious monarchs, with their train of heroes, to and from the shores of England. He was appointed General of Marines in 1823, and in April 1827, was placed, during the administration of Mr. Canning, in the exalted and important post of Lord High Admiral of England.

HIS ATTACHMENT TO MRS. JORDAN.

In referring to the domestic life of the departed monarch, it is necessary to glance at those circumstances which, commencing as far back as the year 1791, affected so materially the whole tenor of his after existence,—which were productive, undoubtedly, at certain seasons, of much embarrassment and bitterness to the royal mind; but which connected him, by ties as sacred as the heart's obligations could make them, to objects whose interests and affections, it is probable, more than atoned for every sacrifice and every suffering. It is needless to refer to the laws affecting royal marriages, further than to point out the severe and arbitrary restraint which they impose, and the utter impossibility of binding down the natural impulses and affectionate emotions of the heart by Act of Parliament. The lady to whom the Prince, ere he had yet attained his six-and-twentieth year, became exclusively and devotedly attached, was one whose powers to attract and fascinate were not more remarkable, wonderful as they are reputed to have been, than the warmth and sincerity of her nature. Idolized by the public, accustomed to the enjoyment of that exquisite pleasure which the sense of diffusing "harmless gaiety" through a nation cannot fail to produce, she saw in the young Prince's attachment the crown and glory of her triumphs, the concentration of that admiring fervour with which all classes of persons beheld the exercise of her genius. It appears to have been no ordinary feeling on either side that prompted a connection which imperative circumstances rendered in some respects unhappy for both, which was entirely of a domestic and personal character; and which neither party was responsible for bringing into publicity, or subjecting to the censorious gossip and impertinent curiosity of the world. Publicity, however, was unavoidable, and the circumstances attendant upon the dissolution of a connection which had subsisted for the period of twenty years, were of a nature to invite speculation, and to beget scandal as a matter of course. It has been truly said that the attachment of the Duke is corroborated by the length of its duration; and "it rests on the authority of Mrs. Jordan herself, that throughout nearly a quarter of a century not even a transient disagreement had interrupted the course of her domestic happiness." A numerous family, says the same writer, grew up around her, for whom the mere circumstances of acquired rank could never have created the popularity they have enjoyed. "Generally fortunate in their progress through life, they were at once the pride and the comfort of their mother. Perhaps the only circumstance wanting to complete her happiness was, that she did not survive to witness the auspicious marriages that so many of her children afterwards contracted. Out of ten sons and daughters only two have been removed by death, and neither of

these in the life-time of their mother." The Duke's never faltering affection for these children is a not less corroborating circumstance ; and it ought to have required, therefore, something more than a mere *want of explanation, which could not be delicately given*, and which none had a right to demand, to induce any but the vulgar or the malignant to question for a moment the manliness and the integrity of the Duke's conduct. Charges, however, were made, and by some believed. The establishment which had been the witness of so many years of happiness and of mutual confidence, was broken up ; the causes which led to the event, probably of a mixed and complicated nature, were unexplained ; the mother of His Royal Highness's children returned to her profession, and after some few years died abroad dejected and distressed. Here was ground for scandal ; and the Duke's guiltiness of the charge of unkindness and desertion was freely assumed from the silence which his friends so long maintained on the subject. A dozen words are all but sufficient to throw the clearest light on the whole transaction. The object of the Duke's affection—his victim, as she was said to be—was never known to utter a word that could denote any feeling but that his motives were perfectly honourable, and the event, under the circumstances, imperative ; on the contrary, she has borne the most unquestionable testimony to his constant, his anxious kindness—his thoughtfulness, his generosity. "Money," she said, in writing to a friend—"money, or the want of it, has, I am convinced, made him at this moment the most wretched of men." Yet did he spare himself in these circumstances, when the kindest natures are sometimes soured, and the most generous rendered capable of a cold and selfish policy ? Hear what she said, who best knew his embarrassments at the time :— "Do not hear the Duke of Clarence unfairly abused. As far as he has left it in his own power he is doing every thing kind and noble, even to the *distressing himself*." And at another time she writes ;—"I lose not a moment in letting you know that the Duke of Clarence has concluded, and settled on me and his children, the most liberal and generous provision." And again, in a letter addressed to the public journals, she said :—"In the love of truth, and in justice to his Royal Highness, I think it my duty publicly and unequivocally to declare, that his liberality towards me has been noble and generous in the *highest degree*."

Lest there should be now, or hereafter, any sceptic upon this point, lest a breath of suspicion or reproach should attach to the character of our departed and excellent Sovereign, it may be pardonable to place here upon record the extent to which the Duke's children and their noble-hearted mother were provided for. The statement is given on the authority of Mr. Barton, who, at the time of his death, filled the office of Treasurer to the Queen's Household.

"Upon the separation which took place between Mrs. Jordan and the Duke, in the year 1811, it was agreed that she should have the care, until a certain age, of her four youngest daughters, and a settlement was made by the Duke for the payment, by him, of the following amounts :—For the maintenance of his four daughters, 1500*l.* ; for a house and a carriage for their use, 600*l.* ; for Mrs. Jordan's own use, 1500*l.* ; and to enable Mrs. Jordan to make a provision for her married daughters, children of a former connexion, 800*l.* ; in all, 4400*l.* This settlement was carried into effect, a trustee was appointed, and the monies under such trust were paid *quarterly*, to the respective accounts, at the banking-house of Messrs. Coutts and Co."

Mrs. Jordan's return to the stage was her own desire, her own act. Tempting proposals were made to her, and she accepted them. Her exile and final distress were the result also of her own act, her own generous and warm-hearted confidence in a relative, on whose account she incurred responsibilities from which it was impossible for the Duke to relieve her—she could never tell even the extent of them. "She found herself involved to a considerable amount by securities, which all at once appeared against her, in the form of bonds and promissory notes, given incautiously by herself to relieve, as she thought, from trifling difficulties, a near relation, in whom she had placed the greatest confidence." The blow was a fatal one, and she sunk under it in the month of June, 1816, when she expired at St. Cloud; but to the last it was her consolation that the proofs of the Duke's attachment survived, and were continued to the mournful close. It is clear, too, upon the same undoubted authority, that annual gratuities were paid, after this event, to the surviving daughters of the hapless lady.

HIS MARRIAGE WITH THE QUEEN.

About two years after the event we have alluded to—on the 11th of July, 1818—a marriage, which it was understood had originated in the wishes of Queen Charlotte, was celebrated at Kew, and the eldest daughter of the Duke of Saxe Meiningen, became Duchess of Clarence. The union proved a happy one to both—happy in all respects, save the loss, in earliest infancy, of the two children who were the fruits of it. In the fury of political strife and the bitterness of its rancour, there has never been a question raised as to the charitable disposition and the domestic virtues of the bereaved lady, who is now the heaviest sorrower in a nation where all mourn; and if any one thing more than another can mark the exemplary qualities of her heart, it is to be seen in the amiable considerateness, interest, and affection, which she has ever exhibited towards the family of her illustrious partner.

HIS ACCESSION TO THE THRONE.

It was on the 26th of June, 1830, that, by the death of his brother, the Duke of Clarence ascended to the throne. His popularity was instantaneous and universal. The contrast which his character and conduct presented to the exclusive and secluded habits of the late King, was a spectacle too striking to be unobserved, and too welcome to be unattended with enthusiastic tokens of congratulation and joy. The change was an omen of those which have followed and marked the short reign of William the Fourth as one of the most memorable on record. A peaceful reign it cannot be called; it has, on the contrary, been one continued scene of political contention; but so were the reigns of his father and his brother; while in his, at least, the most strenuous and patriotic efforts were made (whatever may be the issue of them) for the adjustment of several of the long-standing questions of dispute. We are not called upon here to offer any opinion upon the line of policy which the lamented King has sanctioned and pursued; but it is acknowledged by all parties now, that some change in the representation had become necessary; and where in this vast empire was the dissentient, when that question was put which the good King William so nobly answered—"Shall slavery be abolished throughout the British dominions?"

Their Majesties were crowned in Westminster Abbey, on the 8th of September, 1831: in the same year the King conferred the honour of

the Peerage on his eldest son, the Earl of Munster: and the precedence due to the sons and daughters of a Marquess, was granted to his other children. So far from exhibiting jealousy, all parties agreed in regarding these proofs of parental attachment and natural feeling with a respectful sympathy. The several changes of administration that have taken place we need not notice more specifically, than by observing, that his Ministers, if we may judge by their acts, seemed strongly attached to their master; for the Duke of Wellington went out of office and came back! Sir Robert Peel went out of office and came back!! Earl Grey went out of office and came back!!! Lord Melbourne went out of office and came back!!!!

The death of his Majesty's eldest daughter, Lady de Lisle, a few months ago, flung the first shadow of that gloom which has since enveloped the domestic circle at Windsor. The severe and apparently dangerous illness of the Queen succeeded, who only recovered to witness, with alarm and anguish, the first approaches of that fatal attack under which, after a short struggle, his Majesty has sunk. Nothing could exceed the affectionate solicitude of his family, and the untiring watchfulness of the Queen, throughout his painful illness, unless it be the patience and serenity of mind with which he bore it. He died surrounded by all such consolations as these testimonies of affection, and the consciousness of public gratitude, could afford him; and thus sunk the Royal sufferer into his final sleep, on the morning of the 20th of June, 1837, having lived seventy-one years and ten months, and reigned seven years all but six days. The good that he has done will "live after him:" may the evil, if any, be "interred with his bones."

THE LAST MOMENTS OF THE KING.

During the King's illness, it was the custom of the Rev. Lord Augustus Fitzclarence, at the King's desire, to read the service morning and evening, to which his Majesty always paid the most serious and devout attention, joining audibly in the responses, and evincing that sense of piety which invariably characterised him. On Sunday last, when the King's situation became so much worse, the service for the sick was read by the Archbishop of Canterbury; on its conclusion his Grace arose, and standing in the centre of the room, paternally extended his arms and pronounced a priest's blessing on the royal sufferer. In addition to the presence of the Queen, his Majesty was cheered throughout his illness by the constant presence of his children.

From the moment when the slight fever with which his Majesty was first attacked appeared to resolve itself into the more formidable complaints, and to have taken a decided hold upon the system, his medical attendants anticipated the most serious consequences, although at first the greatest care was taken to prevent his Majesty from believing that his illness was of so dangerous a character; but afterwards, when his Majesty became acquainted with the real circumstances, he appeared quite calm and resigned, and the only thing that appeared to give him serious uneasiness was the stagnation of business, and the injury to trade that would be occasioned by his decease. In the several conversations his Majesty had with his medical attendants a few days before his decease, and when his strength was sufficient to enable him to do so, he frequently recurred to the subject, and always expressed the same apprehension. It is understood that it was in accordance with this feeling of

his Majesty, that strong injunctions were given to all the establishment to keep a strict silence respecting the state of his health.

PREPARATIONS FOR THE FUNERAL.

The Earl Marshal, attended by Sir William Woods, arrived at Windsor on Thursday, to make the necessary arrangements relative to the funeral of the late King. The state coffin it is to be constructed of rich Spanish mahogany, lined inside with white satin, and the exterior covered with crimson velvet. The mounting, nails, and handles (the latter of a rich design), are to be of silver gilt. The dimensions of the coffin are—length, seven feet; breadth across the breast, two feet nine inches; breadth at the head, twenty-one inches; breadth at the foot, twenty inches.

The body will lie in state for two days in the Waterloo Gallery in Windsor Castle, and the funeral, which will take place on the 8th of July, will be conducted in all respects in the same manner, and with almost the same formalities, as on the interment of his late Majesty George IV.

RECOLLECTIONS, ANECDOTES, ETC., OF HIS LATE MAJESTY.

The late King, both in person and address, bore a much stronger resemblance to his Royal father than either of the other sons of George III. The prominent grey eye, characteristic of the House of Hanover, was very remarkable both in father and son.

Shortly after his Majesty's succession to the throne, Lord Adolphus Fitzclarence, then Captain Fitzclarence, was despatched in the *Pallas*, to bring back his sister, Mrs. Fox, now Lady Mary Fox. Previously to his departure, the King signified his intention of dining on board the *Pallas*, in company with the Duke of Sussex, and offered the gallant Captain a 500*l.* note to defray the expenses of the entertainment. The Captain promised a suitable reception to his Royal guests, but declined the pecuniary offer, observing that, through his Majesty's bounty, he was enabled to bear the expense of so gratifying a distinction, and that he was only anxious to solicit his Majesty's favour by recommending his first Lieutenant for promotion; to which his Majesty was pleased to give his early attention.

Some time since the officers of the Horse Guards were honoured with an invitation to dine at the Castle, and on their arrival his Majesty immediately noticed the absence of a grey-headed subaltern, who, after a long career of meritorious service in the ranks, had been rewarded with a commission. On his Majesty's inquiring for him, the commandant apologised for his absence, by stating that he was an old soldier, who was more at home in the camp than the court. The King immediately ordered one of his own carriages to proceed to Windsor to bring up the veteran, who met with a most warm-hearted and unostentatious welcome from his Majesty.

On Sunday (the anniversary of the battle of Waterloo), a flag was sent to the Castle, as usual, by the Duke of Wellington, in acknowledgment of the tenure by which he holds the estate conferred upon him by the nation; and the Earl of Munster, thinking the circumstance might have some refreshing effect on his Majesty, carried the flag to him. The King seemed much affected, and said, "God bless the Duke of Wellington; may he live long to enjoy it." His Majesty afterwards said—

"Tell the Duke I wish I could have received this flag at his house, and have seen him once more preside at his dinner among the diminished ranks of his brave associates. I am very ill I know, but I hope it may please God to carry me through this day, as I should grieve to think that my death should cast even a momentary gloom upon a day which is so bright in the annals of my beloved country."

In the summer of 1810, his Majesty's ship *Naiad* carried into Portsmouth one of Bonaparte's flat-bottomed praams, which had been captured by the frigate. Among the persons who visited her was the Duke of Clarence, before whom the *Naiad's* ship's company were mustered. On these occasions the men are arranged in classes, according to their rating as regular seamen or otherwise; Mr. Green, the first lieutenant, thinking he might safely presume a little on the Duke's want of familiarity with naval details, ventured to place five of the best looking landmen among the regular blue jackets, as a set-off, but it would not do. The Duke had not forgotten that indescribable *something* which impresses a distinctive character on a genuine seaman, and, to the utter confusion of poor Green, he singled out each of the intruders, and boldly affirmed—which was the truth—that they had never been in a top nor on a yard in their lives. He immediately saw the drift of the deception, and good-naturedly appreciated the feeling which had induced the first Lieutenant to make the best appearance he could before the highest officer in the service. As he successively picked each unlucky wight out of the ranks in which he had been placed, he laughed heartily, and said, "Ah, Mr. Green, here is another of *your* top-men." Take him away, I know a sailor by head mark as well as any of you."

A ROYAL LESSON IN THE ART OF ROUGHING IT.

Above fifty years ago, the young, handsome, and elegant Frank — offended his father, by a poetical disgust against the law, a romantic yearning for ideal ruralities, and by some unlucky love affair, which rendered it expedient that he should be banished from London.

His parent, resolving to surfeit his Arcadian tastes, articulated him to a farmer, named Perryman, who lived near the coast of Devonshire. Thither, with a very ill grace, did the interesting and fastidious Francis remove. He was hospitably received by the jovial agriculturist, his kind dame, and pretty daughters; but such a change of habits, hours, fare, occupation, and society, almost stunned him. The realities of country life would, each and all, have proved shocks and disappointments, jarring on his pre-conceived imaginations, even if he had not been constrained to learn and to work. What most provoked him was, the matter-of-course way in which his new associates witnessed his every exertion, his every sacrifice. Their only astonishment seemed to spring from the obvious fact that he could *not* do his duty cheerfully. He took care to impress on them that he had been all his life accustomed to different and better things; still they appeared quite satisfied that some of his superiors had gone farther and fared worse. His uncongenial toils, neither cheered by praise, nor soothed by pity, made sad havoc in the amiability of poor Master Frank.

One day, just as he was sitting down with the family, to their ample but homely noontide dinner, a hearty voice from the road shouted, "House a hoy! Is Farmer Perryman aboard?"

"Ay, ay, sir," returned he, running to the open door, at which stood a couple of young midshipmen. Both shook hands with the farmer,

who said cordially, "Come in, God bless your soul, sir, and take pot luck. Wife, here's our young gentleman, Lord love un!"

Frank saw the fair, florid, plump youth welcomed most affectionately by the females, as was his companion, and down they sat at the long table.

"I say, *Princewilamenree*, what'll he ha?" asked the host.

This jumbled name did not attract Frank's attention.

"Anything, farmer!" answered the reefer, "everything's first-rate here; fresh and fresh—Jove, N—, what would we have given, during the winter, for eggs, milk, bread, veal, vegetables, nay, pure water, a warm fire-side, or a steady house over our heads, and a good bed to lie on—and yet there's plenty of fun at sea, too, for those who know how to *rough* it; but, hallo! that's a strange face, farmer—who is the gentleman?"

"Oh, Mr. Frank D—, *yeroylighniz*," answered Perryman, "come from Lunnun to learn farming."

D— rose, bowed. This unaffected young sailor was a prince of the blood! Frank thought of the luxuries to which he must have been habituated, the *privations* to which he had *voluntarily* exposed himself, the gay good humour with which he alluded to them, the relishing justice he was doing to a farm-house meal; and Frank blushed for himself.

"Still," he thought, "he, at least, is secure from the rebukes of his inferiors; no one dares thwart *him* as I am daily thwarted"—but the prince spoke again. "Very glad to know Mr. D—, he must make one at our ball; we are going to have a dance on board, farmer, and I came to ask all your girls—of course they'll come." "Why," answered Perryman, "mayhap they'd like it well enough, *yeroylighniz*, if I'd let 'em, but—" "Oh, nonsense, man, they must!" said the noble lad.

"I tellee what 'tis, *Princewilamenree*," persevered Perryman, "you do mean well, and I thank'ee, but see! you be too young to know what *girls ought* to do. Mine be too low to be *your* partners, and too high to go skipping away among such company as they *might* fall in with there. It's my belief you be getting wildish; now, if so, mind! I can't have you coming here to do mischief, nor I *won't*; 'cause your good father he's got a good fellow feeling for us farmer folks; and dear Madam, (worthy woman as ever lived—your mother!) she sets a bright example to all her own daughters, and to those of every other honest wife; so mark! I'm the more *strict* with *you*, 'cause, if you brought harm into my house, I know 'twould vex Master and Missis, the blessed old lady and gentleman, besides, your sisters and others of the family at home, as have more experience than you, Sir."

"Well said, Perryman!" cried his illustrious guest, grasping his hand, "I give you my honour I'd rather never see home again than lose the good will of a man so loyal to my parents. Let's drink their healths!"

D— now found that even princes must sometimes abide advice and contradiction. The manner in which our 'young royal tarry breeks' received the blunt Perryman's counsel, made a deep impression on the sentimentalist. The secret of his instructor's *nil admirari* was divulged; he was too much used to princely fortitude, princely cheerfulness, to sympathise with the sufferings of an ex-lawyer's clerk. D— learnt, from this day, to *rough* it, and to love farming. Prince William Henry did not unlearn his upbearing kindness, his consideration for others. It graced the character of the Duke of Clarence in after life, it supported the King in death; it is doubtless rewarded by a crown immortal.

ON FREEMASONRY.

SEVENTH EPOCH.

(Continued from p. 17, vol. 3, March 1836.)

THE ancient and honourable science of Freemasonry has ever been identified with the worship of the one—true—only God. Thus, it flourished nobly, while Israel like a stately tree blossomed in righteousness—decayed, as her abandoned children fell from the faith of their fathers, and shared the vicissitudes of her captivity when the indignation of the justly incensed Deity consigned her a bond-slave and scoff unto the heathen. Idolatry was the besetting sin of the chosen people—the curse of their prosperity. That steadfast confidence in the God of Abraham, which the cruelty and oppression of Egypt could not shake, which the long and painful privations of the desert served but to strengthen—yielded in the treacherous hours of their prosperity before the influx of luxury and wealth. In tracing the history of this extraordinary nation, it is impossible not to feel the impressive truth of the Psalmist's words—"that riches corrupt the heart;" for while blessed in the especial favour of the Most High, in the possession of the fullness of the earth, we behold them idolatrous, ambitious, depraved. In the hours of their adversity alone, when abandoned by their judge to slavery, can we trace in them that perfect faith which resembles the incense of the Arabian tree; whose branches, the more the hand of the spoiler bruises and crushes them, yield a more grateful odour. Fearful was the sin of the Hebrews, and as fearful was their punishment. Captives in the midst of all the excitements and alluring splendours of an idolatrous religion, they were condemned to purge their souls from its foul leprosy and sin; while the severest edicts of their conquerors were levelled at the exercise of their faith, they were to preserve in the sight of men, and testify if called upon to its purity with their blood. In His Name, whose service they had abandoned, they were to confound the false worship of their enemies, and expose their priests to shame, proclaiming to all the heathen nations of the earth, the majesty, power, and justice of the Eternal. How truly this vast penance was accomplished, Holy Writ has faithfully informed

us; to trace its progress, were but to recapitulate the events of the sacred writings; the sufferings of the Jews, the disgrace of the idol worshippers of Bel, and the perfect faith of Daniel. Hope is the truest friend of the human heart, the last that abandons us; and the repentant Israelites were not deprived of that only stay of the wretched; they recalled to mind the manifold mercies their nation already had experienced, the promise yet unfulfilled made unto Abraham, that in his seed *should all the children of the earth be blessed*; and doubted not but that He whose wrath had cast them down in shame, would in His mercy exalt them once more in honour, to strengthen them in their returning faith. Prophets were raised unto them, miracles performed, and their return to the *promised land of their fathers foretold*. Nor were judgments upon the wanton cruelties of their oppressors wanting, to prove that even in His wrath their justly offended God remembered mercy. In few instances has the divine justice been more singularly manifested than in the destruction of Babylon, the seat of the most impious idolatries, of the temptations and persecutions of the Jews. Cyrus, moved by the will of the Most High, directed his conquering arm against the devoted city; in vain were her mighty bulwarks, her defences of cunning work; the armour of her legions; the curse of the Lord was upon her, and her strength was as naught: her enemies were victorious; desolation followed desolation, until the fate foretold by the prophet was to the bitter letter fulfilled.

“And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.

“It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.”—Isaiah xiii. 19, 20.

How perfect hath been the accomplishment of the prophecy, may be judged from the following passage of Strabo, who in speaking of Babylon as it appeared in his time, says, “In the midst of a vast and level plain about a quarter of a league from Euphrates, appears a heap of ruined buildings, like a high mountain; the materials of which are so confounded together that no one knows what to make of them; there are no marks of ruins without the compass of that rude mass to convince one that so great a city as Babylon ever stood there.” Since the time in which that learned author wrote, the patience and unwearied industry of modern discovery have succeeded in tracing the

foundations of many important buildings, but that even a vestige should have been preserved, may be considered as little less than miraculous, when we remember the many ages which have passed over its desolation. Diodorus Siculus speaks of it in his day as being reduced almost to nothing.

The penitence of Israel being accepted, and the days of her slavery and suffering accomplished, it pleased the Supreme Architect of the world to inspire the heart of Cyrus with sentiments of compassion; the grateful conqueror doubtless traced in his success the working of an overruling power, prosperity exalted not his heart, and from the downfall of his enemies he learnt the wholesome lesson of wisdom. Two years after the mighty fall of Babylon, he issued his edict for the return of the Jews, restoring to them the consecrated vessels of the temple, and additional treasures from the royal chamber. With sad, yet grateful hearts, the once more rescued people prepared for their return to Jerusalem.

Well can imagination paint the joy of the restored Israelites at again beholding the land of their inheritance, the land endeared to them by so many miracles, hallowed by repeated blessings. The skill of the ancient Craft was called into requisition, and the vast trenches prepared to receive the foundations of a second Temple, sacred to the living God. The following beautiful passage is from the book of Ezra the scribe, whose records, whatever may be the opinion of the world respecting their inspired character, must ever be precious to the Mason. "And when the builders laid the foundation of the Temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course in praising and giving thanks unto the Lord, because he is good; for his mercy endureth for ever towards Israel. And all the people shouted with a great shout when they praised the Lord, because the foundations of the House of the Lord were raised. But many of the priests, and Levites, and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud with joy. So that the people could not discern the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the noise was heard afar off." To encourage them in their undertaking, a

peculiar instance of the divine favour was manifested. *That stupendous mystery concealed before the flood by the wisdom and piety of Enoch, preserved amid the strife of waters, the wreck of a drowned world, and the revolution of ages, was revealed to the builders of the second Temple, once more the ineffable characters were unveiled, and the lost secret found.* As this important event will come more seriously under our observation when treating of Royal Arch Masonry, we shall for the present dismiss it from our pages. In sifting the ashes of the past in search of the lost gems of truth, it is singular to find so many evidences not only of the high antiquity of our Order, but of its universality. Freemasonry is the clue by which the mystic labyrinth of time can alone be traced; for reasons *evident to the Mason*, it will be particularly proper here, to notice one of the most ancient traditions of the Arabians called the *Ism Ablah*, or *science of the name of God*; which, although disfigured by their peculiar allegory and superstition, bears internal evidence of its Masonic origin. To enable our readers more readily to comprehend our views on the subject of this tradition, we subjoin it in the words of our authority. "They pretend that God is the lock of this science, and Mahomet the key, that consequently none but Mahometans can attain it, that it discovers what passes in distant countries. A merchant of Mecca who had learnt it in all its forms from Mahomet El Dsjanadsjeni, at present so famous in that city, told me that he had been saved in shipwreck by it; he showed me at Bombay, a book containing all sorts of figures and arithmetical tables, with instructions how to arrange them, and the appropriate prayers for every circumstance, but he would neither suffer me to touch the book or copy its title." (*Neibuhr*). No Brother versed in the antiquities of the Craft, and the mysteries of the Ark Mariner and Royal Arch degrees, can fail to recognize beneath the veil which Oriental superstition has wove, the generic characters of his Order. In pursuing this question of the universality of Freemasonry, similar traces may be found in the ancient mythology of the Hindoos, of Brama, the supreme deity. They have no idol; the reason assigned for it in their Veeda or sacred book, is as follows:—"Of him whose glory is so great, there is no image. He is the incomprehensible being who illumines all, delights all, and from whence all proceeds; that by which they live when born, and that to which all must return." Their description of his heaven is even more remarkable,

it is named Mount Cassalry. "Round the mountain stand seven ladders, by which you ascend to a spacious plain, in the middle whereof is a bell of silver and a square table, surrounded with nine precious stones; upon this table lies a rose called Tamara Pua, in the centre of this rose is the *Triangle of Quivelinga, which they say is the permanent residence of God.*"—(Baldæus). What, we would ask, are the seven ladders leading to this heaven, but the virtues of which the seven liberal arts and sciences are amongst Masons the symbol of the mystic Triangle of Quivelinga? Would it were permitted to draw aside the veil and inform the world *why that symbol is so peculiarly identified with Masonry—why it proves that in the earlier ages the Hindoos possessed a knowledge of the only God, and why that knowledge could only have been derived from a Masonic source.* This however must not be; sufficient for the uninitiated, that from time immemorial, even before the flood, the triangle consecrated by the mystery engraven upon it by Enoch, has been sacred to our Order. Let the Royal Arch Mason inwardly adore that Providence which hath to him confided a holy and peculiar key, and in whose sight the veil of ages hath been drawn aside. What a field of the lovely flowers of wisdom do the ungarnered plains of Hindoo literature present! Disjointed, broken relics of the past, shreds from the many-coloured garment of old time, worthless to the ignorant, but to the learned, the hieroglyphics that tell the past—the spells by which reason conjures truth from chaos. Nor is the study of an uninteresting character even to the mere lover of literature: what can be more beautiful than the harmonious numbers and rich images of their poets?—what more sublime than the majestic language of the Bhagavat? The latter reminds us in its description of the attributes of the Deity, most forcibly of that beautiful chapter in Genesis, in which Moses demanded the knowledge of the name of God. One expression in particular recalls the tremendous "I AM" of the sacred writings. As it is a work not generally known, we feel disposed to favour our readers with the extract. "Even I was at first, not any other thing, that which exists unperceived supreme. I am that which is, and He who must remain am I." "I am the creation and dissolution of the whole universe; there is nothing greater than I, and all things hang upon me, even as precious gems on a string. I am moisture in the water, light in the sun and moon, invocation in the Veda, (*prayer*) sound in the

firmament, human nature in mankind, sweet smelling savour in the earth, glory in the source of light; in all things I am life, and I am zeal in the zealous. I am the understanding of the wise, the strength of the strong, free from lust and anger. And in animals I am desire regulated by moral fitness." What can be more honourable as a description (excepting the sacred writings) of the attributes of the Deity?—more Masonic than the symbols with which that description is identified? No ingenuous mind, accessible to the fair inferences of reason, will now dispute the antiquity of our Order, or the truth of the assertion at the commencement of these pages, that Freemasonry has ever been united in its purity with the knowledge and worship of the true God. Time hath produced her many witnesses; and the writings of the sages of the East, after the pentateuch, probably the most ancient in the world, bear witness in our favour.

To trace the history of the Jews after the second building of the Temple through the various governments under which they were subjected, were unnecessarily to lengthen our task, without adding to the information of our readers; who doubtless are acquainted with Josephus: sufficient to observe, that they partook alternately of the priestly and kingly characters, and eventually became the prey of the victorious legions of imperial Rome; destined in her turn to become the fear, the admiration, and warning of mankind. Perhaps, the rule most honourable to the Israelites was that of the Maccabees, which endured during a period of one hundred and twenty six years, and during which time, the Craft flourished in peculiar honour and respect; the kings and tetrarchs who succeeded them, sullied the purity of the brethren by employing their vast skill in purposes unworthy of their dignity—in erecting palaces for the sensual and tyrannous, or dungeons for the unfortunate. So true it is that wisdom only becomes good according to the end to which it is applied."

As Masonry, to preserve harmony amongst mankind, and extend its glorious principles of universal communion, wisely excludes from its assemblies all discussions either of a political or religious character, by which the passions might be enlisted on the side of individual opinion, it is impossible for us here more than simply to notice the fact, that after Augustus had closed the Temple of Janus, an emblem of universal peace amongst mankind, Christ was born, was baptized by St. John in the wilderness in his twenty-seventh

year, and in his thirty-third the awful mystery of the crucifixion was accomplished. When we come to speak of those degrees, which are purely of a Christian character, and which succeeding ages have engrafted on our Order, we shall feel ourselves more at liberty to enter into this solemn subject. But aware that many highly gifted Brethren entertain scruples with regard to their connexion with the more ancient science of Freemasonry, it is not our intention in this our general sketch of the origin, progress, and character of the Order, to make more than a general allusion to them, reserving the interesting and chivalrous details of Templar, and the sublime mysteries of Rosycrusian Masonry to embellish our future pages.

Whether the purpose for which the Jewish nation had for ages been the elect of the Most High, the objects of his peculiar care and protection, was accomplished, it is not our province here to determine; content to fulfil our duty as the humble historian of the Order, we shall only notice the destruction of the second Temple and final dispersion of the Israelites, as connected with the state of Masonry, and the more general diffusion of its principles, to which undoubtedly that event importantly contributed. The more immediate cause of the fall of Jerusalem may be traced in the character of her people: confident in the manifold instances which they had received of divine protection, proud of their former importance, misled by false prophets and fanatics, they measured their unequal power with Rome, the then mistress of the world; raised as the moral of history should inform us, apparently for no other purpose than to uproot the chosen nation and fulfil her oft predicted destiny. Certain it is, that from the period of their overthrow, the decline of that vast power may be dated: true, she struggled on through succeeding ages, but her struggles were the death agonies of an overgrown monster, whose huge limbs quivered with muscular life long after the heart had supplied the stream that fed them. The chequered page of the history of the earth does not present a more important event than the overthrow of the Jewish people. Long, their obstinate valour defended their devoted city against the cohorts and disciplined leaders of imperial Rome; step by step, wall by wall, they fought the desperate fight; famine could not destroy their courage, the swords of the enemy thinned their ranks, yet their spirits remained unconquerable. With the most desperate enthusiasm they rushed to battle, expecting every moment that their God would unveil the

terrors of his majesty, and scatter the idolators before the holy walls. Nothing tends more strongly to prove the truth of the former manifestations of the Deity in their favour, as recorded by their prophets and sacred writers, than the confidence in which they awaited the visible succour of the Most High. Fear could not shake it, or suffering impair its power: in vain, as Josephus informs us, did Titus Vespasian, after carrying the second wall, suspend the siege for four days to give them time for reflection; in vain did that monster, mispraised by the world for the virtue to which his heart was a stranger, cause five hundred or more prisoners to be crucified daily before the walls, till space was wanting for the crosses, and crosses for the captives: with a resolution worthy the noblest cause, the Hebrews rejected all overtures of compromise, and many at the last hour, when the barbarian legions had reduced their battlements to ruins, forced their long defended gates, and fired the city, withdrew to the Temple, confident of its inviolability; but, alas! no thunders pealed within the mystic sanctuary, no lightnings appalled the triumphant conquerors; infinite justice triumphed over infinite mercy, and the last hold of Israel fell. A brand cast by a soldier fired the Temple; vain were the efforts of Titus to preserve that gorgeous pile. Although the Eternal had in his wrath delivered his rebellious people to slavery, He willed not that the House once consecrated to Him, once hallowed by His presence, should become the boast and scorn of the heathen, the trophy of their power. Shrouded in its magnificent robe of flame, veiled by the impenetrable element from the curious eyes of the profane, the deserted tabernacle of the Eternal fell, mystic even in its ruins. With the overthrow of the Temple resistance ceased, and all that remained of the wretched city was given to the unrestrained fury of the licentious soldiery, who satiated at last with slaughter, restrained the sword but to make captives for their triumph. History has informed us that the Hebrews were distributed in various parts of the vast empire of their conquerors; and as many of them carried with them a knowledge of the true principles of Masonry, they, to obtain favour with their rulers, gradually imparted its secrets and advantages, sowing in their captivity the seeds of its universality. The most authentic traces of the unhappy captives of Jerusalem are to be found in the Ghetto degli Ebrei at Rome, where the descendants of those who followed the triumphant car of Titus may still be found; having survived the oppression of ancient and modern

bigotry, all but the sad recollection of their former state, and the curse pronounced by their offended God.

ILLUSTRATION.

Strange is the human heart—a volume sealed,
To none but God its mystery revealed :
To Him youth's passions—and the wiles of age,
Their secret counsels are an open page ;
Each vain desire, or half-formed wish made known,
The unborn thought—the germ of action shown.
Israel exalted by His favouring hand,
Proud in her heritage the promised land ;
The nation's envy, in the balance tried,
Prosperity the test ; her God denied ;
So fell the heathen slave—to rise again,
When penitence should break her galling chain.
Taught by long suffering, her faith arose—
Firm 'mid despair—pure 'mid her mighty woes :
Fulfilled the years of bondage, her sad prayer
Rose to his throne in humble incense there ;
Then once again was stretched the saving hand,
That led her children from Egyptian land,
The strength displayed—whose column'd glory rose,
Their guide by day—the terror of their foes,
The stern voice heard, that bade the seas divide,
That crushed their tyrant in his hour of pride.
In Babylon was seen the mystic sign,
Traced by His hand in characters divine ;
The dark king perished in his scorn o'erthrown,
And Royal Cyrus seized the vacant throne ;
Rejoicing Israel hailed his blest decree,
That broke her bonds, and set her children free ;
Crown'd with fresh beauty—to their longing eyes,
Again the Temple's stately columns rise ;
But short its splendour—a few ages past,
Ruin its courts and mystic shrine o'ercast,
The foe once more watches at Salem's gates,
The Roman round her wall impatient waits.
Fierce Titus rears his blood-stained banner there,
In vain lost Judah pours the suppliant prayer ;
Veiled are the terrors of the Godhead's brow,
No lightnings aid—no thunders guard them now.
Repeated crimes the impious measure fill,
And Rome but ministers the Eternal's will.
Yet not to foes or impious rites was given
The pile held sacred in the sight of heaven ;
Though the lost city groans beneath the sword,
The Temple ne'er shall own a Pagan lord ;
Wrapt in a robe of mystery and flame,
Its fall was worthy its immortal fame.
No curious eye the awful shrine profaned,
No Roman step the sanctuary stained,
By no rude hands its pinnacles o'erthrown,
It fell deserted by its God—alone.

SIGNS AND SYMBOLS*.

THERE is this difference between Freemasonry and all other Sciences, that while their rudiments are plain and obvious, the knowledge of Freemasonry is indirectly conveyed through the medium of Signs and Symbols, or visible objects bearing an enigmatical reference. But they are arranged by a classification so peculiarly systematic, and explained by a process so lucid and satisfactory, as to render the study a source of gratification and delight. The key to their elucidation is in the custody of the Brethren at large; and lest any improper person should become possessed of a jewel which has been deemed worthy of such careful concealment, the consent of the whole body is necessary before a candidate can participate in the privileges it is supposed to convey. Once in possession of the key, the mystery is solved; and Masonry, in all its glory, becomes accessible to the fortunate individual who obtains permission to fathom its ineffable secrets.

It is a curious fact in the history of the human mind, that the first race of men who lived after the Flood, when the recollection of that awful event, as well as of the *Creation and Fall of Man*, with all their train of consequences, could not have been entirely obliterated by any combination of events, should have been induced to exchange a system of Light so pure and free from all unholy contamination, for an institution where the most profound darkness spread its baleful shadows over the mind. This substitute was indeed clad in more gorgeous trappings, and assumed an appearance of more imposing splendour; but it was also invested with an interest of such fearful tendency, that it is difficult to determine whether admiration or terror was the prevalent feeling which occupied the astonished aspirant's thoughts. For, although Hercules is made by Euripedes to acknowledge that the Mysteries had conveyed a considerable degree of happiness, yet others rather dwell on the subject of their terrors. Cicero informs us that the Mysteries were celebrated in darkness and amidst the dense shades of an impervious forest; for which the above author, in the *Bacchantes*, gives this reason; because darkness was calculated to fill the mind with horror and dismay. Proclus speaks of the terrors which initiation inspired; and an ancient writer, quoted by Stobæus, describes this terror in strong and appalling language. "The first stage is nothing but errors and uncertainty, laborious wanderings, a rude and fearful march through night and darkness. And now arrived at the verge of death, initiation wears a dreadful aspect: it is all horror, trembling, sweating, and affrightment."

Dr. Oliver, in his *History of Initiation*, briefly explains the process of the above exchange.

"The universal Deluge would produce a tremendous effect on the minds of the survivors; and as a knowledge of this terrible event was propagated amongst their posterity, it would naturally be accompanied by a veneration for the piety, and afterwards for the person of the favoured few, who were preserved from destruction by the visible interference of the divinity. This veneration increasing with the march of time, and with the increasing oblivion of the peculiar manner in which their salvation was accomplished, at length assumed the form of an

* Signs and Symbols illustrated and explained in a course of Twelve Lectures on Freemasonry. By the Rev. G. Oliver, D. D. Sherwood, Gilbert, and Piper. 1837.


idolatrous worship, and Nimrod, the first open apostate, instituted a series of divine honours to Noah and his triple offspring, who were identified with the Sabian worship, and gave the original impulse to the helioarkite superstition. Hence, the Sun and Noah were worshipped in conjunction with the Moon and the Ark; which latter subsequently represented the female principle, and was acknowledged in different nations under the various appellations of Isis, Venus, Astarte, Ceres, Proserpine, Rhea, Sita, Ceridwin, Frea, &c., while the former, or male principle, assumed the names of Osiris, Saturn, Jupiter, Neptune, Bacchus, Adonis, Hu, Bramha, Odin, &c., which by degrees introduced the abominations of the phallic worship; while Vesta represented the Ark itself, Minerva the divine wisdom and justice which produced the deluge and preserved the Ark upon its waters, Iris was the rainbow, and Juno the arkite dove. On these rude beginnings the whole complicated *machinery* of the Mysteries was formed, which completely banished from the political horizon of idolatry the true knowledge of God, and of a superintending providence. Each of these deities had legitimate and appropriate symbols, which ultimately became substituted for the antitype, and introduced amongst mankind the worship of animals, and the inanimate objects of the creation."

In contemplating the numerous ramifications into which the abstruse mysteries of paganism diverged, we are struck with astonishment how so much mythological absurdity could have found its way into an institution professedly based on the pure system of truth which preceded it; whose peaceable pursuits included the most artless principles; inculcated the adoration of the Deity by a few simple rites; and promoted universal good will to man by the practice of moral and social virtue. An investigation of the subject will show to what an extent of infatuation the human mind is capable of being led by gradual and imperceptible steps, as it strays wider from the truth, and plunges more deeply into the mazes of error. The heresy was commenced with a few bright rays of light, but being mixed with base alloy, they were soon perverted, and buried under a mass of abomination. When the worship of the Creator is renounced, and the creature becomes an object of devotional reverence, there is no end to the wild and fabulous theories which the pride of man's heart may not induce him to invent and propagate; each diverging farther from probability, until the mind becomes enveloped in a mantle of darkness so impervious as to be penetrable by any human process, and only to be dispelled by the aid of a divine communication. Hence arose those evil practices by which the priests and hierophants claimed distinction amongst their fellows; and hence proceeded the obscenities and revolting rites which attended the mysterious celebrations of heathenism, accompanied by astrological abominations and magical delusions. To render the system more imposing, these sleights were invested with a character which appeared to arrest the course of nature, and reduce the elements to subjection, by the practice of cabalistic ceremonies, which were feigned to proceed from the oracular privileges conveyed by initiation; but they were in reality derived from the wretched being to whom their frantic incantations were addressed—even the father of evil, the parent of their hateful superstitions.

Signs and Symbols are not peculiar to Freemasonry, but have formed a part of every system which the pride or piety of man was considered worthy of being elevated to the first rank in human estimation; and we

are equally surprised and gratified to find our own Masonic symbols amongst the expressive characters which have been ascribed to the first kings of Egypt and other authorities of equal antiquity; which shows that they have been accounted jewels of inestimable value in all ages, and by every people.

“The emblems which Masons now make use of as the secret repositories of their treasures of morality, were adopted by the ancients in very early times, as Signs and Symbols, and were even substituted for alphabetical characters. Thus, in the ancient alphabet of the Virgin, the *Square* was used to express the letter S; in the alphabet of Socrates, it stood for Z or th; and as an hieroglyphic it denoted equally a Building and a Learned Man, according to the different situations in which it was placed. *A circle supported by two perpendicular parallel lines*, denoted Will and pleasure; and in the Lunar alphabet the same character represented the letter Y. In the alphabet of Taurus, *a point within a circle* stood for R; in the Lunar alphabet for H; in the Solar alphabet for B; in Aristotle’s alphabet for W and U; in that of Hermes for A; and in the Egyptian hieroglyphics, it represented a Star.

“The Triangle now called a *Trowel*, was an emblem of very extensive application, and was much revered by ancient nations as containing the greatest and most abstruse mysteries. It signified equally the Deity, Creation, and Fire; in the alphabet of the Moon, it represented the letter S; and in the hieroglyphics of Egypt, we sometimes see the suppliant presenting a triangle to his god. The *Mallet* was a symbol of Thor, the northern god of thunder. In the alphabet of Belinos, it was used to express the letter M; in that of Plato, L; in that of Hermes, B; in the Indian alphabet, A; in the alphabet of Hermes Abootat, the *Mallet* united with a *Pickaxe*, denoted R; in that of Jupiter, N; and in the Berrabian alphabet, Z. In the alphabet of Pythagoras, the *Compasses* stood for S; in that of Diosmos the Egyptian, for F; and in the oldest Chaldean alphabet, the *Square and Compasses* united as they are in our Third Degree of Masonry, was a character used to represent the letter H. In the alphabet of Saturn, the *Plumb* stood for S; and a *Skull* for T; in that of India, a *Chissel* stood for A; in that of Hermes, a double cross supporting a circle  for S H B; and two *parallel lines* for Y; and in the Solar alphabet, a Sun represented the first letter, A.”—p. 20.

We convert these symbols to a more valuable purpose than a simple appropriation to alphabetical characters, which convey no intelligible idea to the mind; for every one of our emblems points out some peculiar virtue, and reads a lesson to the attentive Brother on the moral and social duties of his station. The moveable and immoveable Jewels indicate a series of sublime truths, of which no well-instructed Mason can possibly be ignorant; and by the Ornaments and Furniture of a Lodge, he is taught how to live and how to die;—how to acquire and use those noble qualities of the mind which will make him respected and happy while he remains in the society of his Brethren on earth, and raise him at length to an imperishable and blissful immortality. The three Theological Virtues are symbolized by as many precious Stones, costly and durable—the *emerald*, the *sapphire*, and the *garnet*; while the Blooming Virtues, which emanate in a peculiar manner from the system, viz. *peace*, *unity*, and *plenty*, are in like manner symbolized by the *lily work*, *net-work*, and *pomegranates*, which adorn and beautify

the productions of art. Numerous as are the Symbols of Freemasonry, some have been judiciously omitted in the work before us; and the author has just grounds for his assertion in the Preface:—

“ In treating on all the points connected with these Symbols, I trust it will be acknowledged that in this Course of Lectures, I have not removed the veil which conceals a single forbidden secret; that I have not exposed to the public gaze a single word, letter, or character, which may tend to excite sensations of alarm in the bosom of the most rigid and tenacious Mason; but that I have endeavoured modestly to illustrate such points and symbols as may show the beauty of the System, and convince mankind at large that Masonry is really what it professes to be—an Order of Peace, Harmony, and Brotherly Love.”

After having copiously illustrated a subject of such overwhelming interest to the Free and Accepted Mason, the Rev. Author proceeds, *currente calamo*, to trace the Science from the Creation, by means of its Symbols, to the Fall of Man, through the antediluvian world, the deluge, and the dispersion of mankind from the plains of Shinar, for the purpose of showing how Freemasonry was propagated over the face of the earth, and firmly planted in every country at that remote period. The cosmogonies of all nations, which bear a distorted resemblance to the account of the creation in the Pentateuch, would be inexplicable on any other principle than that they are actual traditions, commencing before the dispersion, and conveyed in those remarkable institutions which were first established by Nimrod, and formed a constituent part of all the systems of theology which were adopted by the tribes scattered over the face of the whole earth. And here we find traces of the actual utility of Signs and Symbols, without the use of which we should have remained in doubt respecting the relation which these traditions bore to each other, and their obvious reference to the true history of the creation. The Symbol of this event was, in all cases, an *Egg*; and was derived from that beautiful passage in the book of Genesis where the Spirit of God is represented hovering over the face of the waters, as a dove broods upon her eggs; an idea which is most beautifully expressed by Milton.

“ ————— Thou, —————
 ————— with mighty wings outspread,
 Dove-like sat'st brooding o'er the vast abyss,
 And mad'st it pregnant.”*

“ Not a few of these nations unite in blending the Creation and Deluge so intimately, that the fable will aptly apply to either event; and it is probable that from this confusion have arisen the various applications which have been emblematically made to the mundane Egg,† which, as an universal Symbol, is another great and unerring testimony to the fact of a common origination.”—p. 101.

In reference to this Symbol, as applied to the creation of the world, we find the following very curious account in an ancient author, cited by Dr. Oliver in his history of initiation:—

“ There is a pagoda at Micao consecrated to a hieroglyphic Bull, which is placed on a large square altar, and composed of solid gold. His neck

* Paradise Lost, b. i. l. 20.

† The Egg which contains the rudiments of life, and was hence esteemed no unimportant Symbol of the resurrection, was no other than the Ark, and the reference in the text corresponds exactly with the belief of all nations. Dionusius was fabled by the Greeks to be born from an Egg (*Orph. Hymn v.*), and he and Noah were the same person; therefore the birth of Dionusius, or Brahma, or any other hero god, from an Egg, was nothing more than the egress of Noah from the Ark.—Vid. *Fab. Pæg. Idol.* b. i. c. 4.

is adorned with a very costly collar; but that indeed is not the principal object that commands our attention. The most remarkable thing is the Egg, which he pushes with his horns, as he gripes it between his fore feet. This Bull is placed on the summit of a rock, and the Egg floats in some water, which is enclosed within the hollow space of it. The Egg represents the Chaos; and what follows is the illustration which the doctors of Japan have given of this hieroglyphic. The whole world, at the time of the Chaos, was enclosed within this Egg, which swam upon the surface of the waters. The Moon by virtue of her Light and her other influences, attracted from the bottom of these waters a terrestrial substance, which was insensibly converted to a Rock, and by that means the Egg rested upon it. The Bull, observing this Egg, broke the Shell of it, by goring it with his horns, and so created the world, and by his breath formed the human species. This fable may in some measure be reconciled with truth, by supposing that an ancient tradition had preserved amongst the Japanese, some idea of the creation of the world; but that being led into an error, in process of time, by the ambiguous meaning of the name of the Bull, which in the Hebrew language is attributed to the Deity, they ascribed the creation of the world to this animal, instead of the Supreme Being."

Again, in the system of Zoroaster, as we are informed by Plutarch; "Oromazes having withdrawn himself to as great a distance from the sphere of Arimanius, as the sun is from the earth, beautified the heavens with stars and constellations. He created afterwards four-and-twenty other genii, and put them into an *Egg* (the earth), but Arimanius and his genii brake through this shining egg, and immediately evil was blended with good." Aristophanes says,

"First of all was Chaos and Night, dark Erebus and gloomy Tartarus,
There was no earth, nor air, nor heaven, till dusky Night
By the mind's power on the wide bosom of Erebus, brought forth an Egg,
Of which was hatch'd the god of love, when time began," &c.

To the same purpose Hyginus, according to Faber, "has preserved a curious tradition respecting the Assyrian Venus, in which the arkite Dove and the mundane Egg make a very conspicuous appearance. An Egg of wonderful magnitude was reported to have fallen from heaven into the river Euphrates, and to have been rolled by fishes to the bank. Upon it sat doves; and out of it was at length produced that Venus, who was afterwards styled the Syrian goddess." The Rev. Doctor thinks that the same emblem bore a further reference to the Deluge.

"In the Orphic mysteries, the doctrine was promulgated that the Sun was produced from an Egg, which floating on the ocean was tossed about by the waves, until he burst forth in full splendour, endowed with power to triplicate himself by his own unassisted energies. Here is a direct reference to Noah and his three sons; as well as to the three appearances of the Sun, in his rising, southing, and setting. In the hymns attributed to Orpheus, at one time Venus, the universal parent of gods and men is said to have been born from an Egg; and at another, Cupid is produced from the same symbol. In both these instances, the Egg represents the Ark of Noah, which, while floating on the abyss, contained every living creature, and was in effect, *a world* in itself. And this reference was not attended with any violent or improbable stretch of conjecture, for it was a tenet even to the Jewish creed that the earth was founded on the floods, and as it was known to the gentile world that the Ark had floated on the waters of the Deluge, the Earth and the Ark

were frequently mistaken for each other, and the Egg was a Symbol common to both. To corroborate this explanation; in one system, Cupid, thus said to be born of an Egg, is represented as seated on a *Rainbow*; and in another, *the Dove*, the bird of Venus, is seated on an Egg.

“ Thus it appears that with the migrating descendants of Noah, the Egg had an undoubted reference to the Ark; and in this acceptation it bore a prominent feature in all the diluvian mysteries; for the Ark when floating on the waters was a world in miniature; as it not only contained all living creatures, but was the sole visible substance remaining of the terrestrial creation. Hence, if Brahma, or Bacchus, or the corresponding god of any other nation was fabled to be born of an Egg, the Symbol applied to the Ark of Noah. In truth, the Egg was the foundation of all the symbolical machinery of idolatry.”—p. 103.

The author expatiates eloquently on the darkness of the Third Degree.

“ By the dispensations of an All-wise Providence it is ordained, that a state of Darkness resembling death, shall precede the attainment of all the different degrees of perfection. Thus, the dense vacuum of chaos introduced the formation of the world as it came from the hand of its Maker pure and perfect. Thus, the whole creation annually sinks into itself; the trees are stripped of their leafy covering, the waters are locked up in the frosts of winter, and nature seems consigned to the embraces of darkness and death. But this dreary pause is only a fit preparation for the revival of the new year, when the earth again displays her charms, and cheers us with all the animation and glory of a revived existence. Thus, also man, the nobler work of the Deity, is subject every day to an oblivion of sense and reflection, which, however, serves but to invigorate his faculties, and restore to reason all its energy and force. And thus, even death itself, though terrible in prospect, is but the prelude to our restoration in a more improved state, when eternity shall burst upon us in full effulgence, and all the glories of absolute perfection encircle us for ever.

“ In like manner the emblematical darkness of Masonry is but the precursor of superior illumination; and hence our science is aptly denominated *Lux* or *Light*, because it removes the mists of error and prejudice from the understanding, and leaves the soul open to impressions which awaken all the energies of Faith, and Hope, and Charity. This *Light* is partly communicated by the assistance of hieroglyphical emblems; for Masonry, correctly defined, is “ a beautiful system of morality, veiled in allegory and illustrated by symbols.” Thus, if we wish to recommend justice and morality, we point to the *Square*, which is the emblem of these virtues; if equality be our theme, the *Level* is displayed; if integrity, the *Plumb*. Do we wish to illustrate our respective duties to God and man, the *Three Great Lights* are on the *Pedestal*, and are easily brought before the active Mason's view; and the *Three Lesser Lights* point out the excellent scheme of government adopted by our ancient brethren, and still practised in our *Lodges*. Do we enlarge upon a life well spent in acts of piety and devotion, the *Perfect Ashler* is the elucidating emblem; if we refer to the comfort and perfection of God's revealed word, it is done through the medium of the *Tracing Board*; if the pure and perfect road to Heaven be the subject of our Lecture, we have a *Ladder* composed of staves or rounds innumerable, each pointing out some moral or theological virtue; and even when elevating our thoughts to the Deity himself, our eyes involuntarily

rest on the *Glory in the Centre*; then, with hearts overflowing with gratitude and love, we bow reverentially before the All-Seeing Eye of God, which the sun, moon, and stars obey; conscious that it pervades their inmost recesses, and tries our thoughts, words, and actions by the unerring touchstone of truth and eternal justice."

And the subject is illustrated by a reference to the darkness of death, on which we find these appropriate remarks.

"We anticipate with a strong feeling of horror, those bitter agonies, those dreadful pangs, which precede and accompany dissolution. We behold with terror the angel of death approach our dwelling: and when he lays hold on us to hasten our struggling nature away, we shrink from his grasp, and cling to the world with a delirious embrace, as if all our hopes and wishes were centred in its riches and gratifications. We do not reflect with sensations of pleasure on that event which excludes us from the light of heaven, and consigns us to the damps and darkness of the grave, in which our body must eventually be deposited to be food for worms, and to encounter corruption and decay. We shudder at the thought of being placed in the earth and covered over with mould; and when the green sod is laid upon our grave, to have taken a last, an eternal farewell of the world and its inhabitants. But we have still a greater dread of this event when we reflect on the eternal destruction of the soul. We know it must be separated from the body; we know that its doom, once pronounced, is irrevocable; and we recoil from the prospect of the second death, with consternation and horror. A few brief instructions how to subdue these feelings, may be neither improper nor unacceptable at the conclusion of this Lecture."—p. 126.

We are then presented with an admirable Lecture on the three Pillars, Wisdom, Strength, and Beauty, which constitute the support of a Mason's Lodge, and together form that *one* moral power by which the Brethren are governed, with an order and regularity equal to that which is displayed by the Sun and Moon in the formation of day and night. The three accredited superintendents of all the systems that ever flourished in the world were denominated a Triad, and denoted by emblems of great significancy. In the mysteries of Egypt, a famous symbol of the Deity was exhibited to the aspirant; viz., a *serpent* transmitted through a *globe*, and furnished with *wings*, which was explained, by a reference to the Divine Triad,—Eicton, Cneph, Phtha. "The Globe," to use the Author's own language, "symbolized the supreme and eternal God; the Serpent, the animating principle; and the Wings, the hovering Spirit of God, which moved on the face of the waters at the creation of the world." In like manner, the mysteries of all nations possessed a triad of Deity, which we think can be accounted for only by the supposition that some knowledge must have existed amongst mankind, when they all dwelt together on the plain of Shinar, of a Trinity in Unity, which was symbolised in the mysteries by a three-fold governor, and was actually communicated to the candidate at a certain period of the initiation, called *autopsia*, by the emblem of an equilateral triangle. The principal Triads were these—

"The Grecian Triad consisted of Jupiter—Neptune—Pluto; the Orphic of Phanes—Uranus—Chronus; the Platonic of Tagathon—Nous—Psyche; the Eleusinian of Bacchus—Proserpine—Ceres; the Egyptian of Trismegistus of Osiris—Isis—Horus, perhaps of Eicton—Cneph—Phtha; the Persian of the triplasian Mithras or Ormisda—Mithra—Mithras; the Phenician of Ashtaroth—Milcom—Chemosh; the Ty-

rian of Belus—Venus—Thammuz; the Celtic of Hu—Ceridwen—Creirwy; The Gothic of Woden—Friga—Thor; the Peruvian of Tangatanga, or Three in One and One in Three; and the Mexican of Vitzliputzli—Tlaloc—Tescalipuca.”—p. 142.

The remaining lectures on the Masonic Ladder; the Point within a Circle; the Apron; and the government of the Lodge, and the many truly Masonic subjects embodied in the closing lecture, are of too much weight to be disposed of in the narrow limits which remain. We shall therefore devote another article to their consideration in our next number, because we consider them of vast importance to the dearest interests of Masonry. The Author in another Masonic Publication, already quoted, speaks of “the extreme utility, in these times of superior light, of investigating a subject of such extensive application and high importance, towards elucidating many abstruse points in the history and mythology of the ancient world which are at present wrapt up in the mantle of obscurity, and need this Master-Key to bring them into light. The Casket, which contains a splendid collection of antique jewels of inestimable value, has long been closed, and its riches inaccessible to the eager eye of curiosity; but by the prudent use of this talismanic key, the bolts may be withdrawn, and the contents exposed to the penetrating gaze of antiquarian research.”

To furnish this Master-Key is the object of the Doctor's two great works; but although the history of Initiation displays extensive learning and profound research, we, as Practical Masons, prefer the “Signs and Symbols” which convey all the general information that can safely be committed to paper, on the subject. The arrangement is scientific, and the execution such as might be expected from the Author's well-known zeal in the cause of Freemasonry. The numerous additions in the shape of notes, and an entire essay on the Masonic Wand, which has been incorporated into the concluding lecture in the present edition, are extremely valuable, and distinguished in the index by a different type. On the whole, we only do the Author common justice when we say, that he has succeeded in embodying and reducing into form and order, the pure and eternal principles of Masonry; and every newly-initiated candidate will do well to provide himself with a copy, as we know of no other means, by which he can, with so little labour, gain an insight into our mysteries. Even the experienced Mason would derive an essential benefit from the careful perusal of its diversified pages. *Indocti discant, et ament meminisse periti.* We subscribe *ex animo* to the opinion of one of the learned Author's correspondents, prefixed to his history of Initiation; who says, “I have no hesitation in asserting that the ‘Signs and Symbols’ is decidedly the best Masonic work ever published in this country; and exhibits more learning and research than have usually been bestowed on works purporting to illustrate our Order.”

THE CRAFTSMAN'S JUDGMENT.

"The truth, when hid from wisdom's eyes,
Is by simplicity oft found."—*Lynigote's Fables.*

IN the Jerusalem Targum it is recorded, that during the building of the Temple, the illustrious Solomon, King of Israel, had frequent occasion to exercise his judgment in deciding cases of dispute, which occasionally arose between the workmen, and from the satisfaction which his decisions invariably gave, acquired the surname of the Wise, a title of which he became at last so vain, that the Great Architect of the world, by whom, doubtless, he had been inspired, thought fit, in his mercy and wisdom, to reprove him; for as the Rabbinical writer, Tarasi, justly observes, "Vanity is as a serpent that devoureth the core of wisdom."

One of the overseers, or men entrusted with the direction of the works and the payment of the men, being summoned to attend a meeting of his class, called to him two of the Craftsmen, and placed in their hands a sum of gold, directing them, if he did not return by the appointed time, to pay the hire of their fellows in the usual *peculiar* and Masonic manner, a duty which they both promised faithfully to execute.

As several hours were wanting to the time of payment, the two Craftsmen agreed to bury the treasure which they had received, and proceed to their different occupations. They, accordingly, sought a secure place, and committed the gold to the guardianship of its native earth. About an hour before the hour of paying the people arrived, the overseer returned and demanded of the Craftsmen the treasure which he had confided to them. They told him what they had done with it, and conducted him to the place where it had been deposited. On their arrival, they began to dig, and, after removing the soil, found that the treasure had vanished. The overseer immediately charged the two men with the robbery; the men each accused the other, and finally were carried by the soldiers whom the officer summoned, before the judgment-seat of the King.

It chanced that on that day Solomon presided in royal state, in the midst of his counsellors, to receive the ambassadors of the different monarchs who, hearing of his fame, were solicitous of his alliance. He naturally wished, therefore, to distinguish himself before them; but it pleased the Architect of All that his pride should be rebuked. The two Craftsmen, on being questioned by the King, each declared his innocence, and answered every question with the utmost ingenuousness; they were examined with the most subtle skill, but nothing could be elicited. "They must have been watched," exclaimed their Judge, half vexed at the difficulties which presented themselves, "and the treasure stolen by some robber. I see no other solution." This, however, the men both declared to be impossible. "Not a tree or shrub was in sight," said Joel, the first of the Craftsmen. "Not shelter for a sparrow," said Iran, the second; and then they each began to accuse the other of the theft. Finding it impossible to come to a decision, the mortified Solomon hastily dismissed his Council, after first remanding the men to prison, and then sauntered forth alone to enjoy an hour's reflection in the Royal Gardens.

It chanced that two old Craftsmen, who had been present at the examination, were seated under a cedar tree discussing the affair, and not

perceiving the approach of the Monarch, heedlessly continued their conversation. "The judgment of our Ruler seems at fault," observed the first, "the wisdom of the King hath failed." "It is the Divine will, doubtless," replied his companion, "to reprove the vanity of Solomon, to teach him that his power and wisdom are but the gift of the Most High, or else he could scarcely have erred in so simple a matter."

The King, who had overheard the last speech, was highly incensed at their presumption, and commanded his guards to seize them. To their entreaties for mercy, he replied, "If thou canst decide this matter, not only will I give thee life and freedom, but a chain of gold, and a ring from the treasury of Israel will I add, and make thee a ruler over thy fellows. If not, by my royal word, thou diest."

"I accept the conditions cheerfully," answered the old man, "my trust is in Him who never failed his servants who sought him in fear and humility. Call together, O King, thy Council, and in an hour I will appear before thee and make known the guilty to thy justice."

Again was Solomon seated upon the throne of Israel, his brow sparkling with the diadem, his councillors and wise men around him, and the ambassadors of his allies before his face. The old Craftsman entered, bearing in his hands a vessel covered with linen; bowing reverently before the throne, he said, "Behold, O King, I am prepared. Let the criminals stand before thy presence." They were led on by the guards, when the Monarch, by the direction of his aged coadjutor, thus addressed them:—"In the vase before you, which is half filled with sand, lies buried a serpent sent me from Egypt; it hath the peculiar property of discovering the guilt or innocence of the parties accused, who make trial of its virtue. Let each of you plunge in his hand and search for the reptile; to the innocent, it is harmless as a child; but to the guilty, its sting is death." Joel advanced; and his hand being first oiled, placed it under the cloth, and searched, but without effect; he declared that the creature either eluded his search, or was not there. Iran now approached, and after a few moment's examination of the vessel, declared the same.

"Hold forth your hands," exclaimed the King. They did so; that of Joel was black, that of Iran unsullied. Solomon looked doubtfully on the old Craftsman for advice; who, advancing before him, thus addressed him, "Behold, O Monarch, the test of truth—the conscience of the accused has decided between them." Joel, knowing his innocence, freely examined the vase; hence the ashes upon his hand; but Iran, made a coward by guilt, merely placed his under the linen veil, and pretended to do so, or his hand, which was oiled like his companion's, would have been black also; for the urn, in truth, contains nothing but ashes." As he spoke, he removed the veil, and exposed its contents to their gaze.

The guilty Iran, finding himself detected, fell on his knees, and cried for mercy; but was removed by the guards for execution.

Solomon descended from his throne, and taking the chain from his neck, and the ring from his finger, gave them to the aged Craftsman, and raised him to the rank of overseer among his fellows. The old man would have declined the costly gifts. "Keep them, father," said the reprovèd King, "thou hast indeed taught me the lesson, so galling to human pride, that all our wisdom is from God, and that man's best virtue is humility."

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."

No. IX.—ON THE POWER OF CONSCIENCE.

"Cum sis culpa quis testis sciat?"—*Seneca*.
 When thou art thyself to blame,
 Who'll tell it thee?—*Author*.

THE testimony of conscience, its reproof on the commission of crime, and its applause on performing a good action, has excited the surprise of the most intelligent.

This is that "still small voice" which intuitively warns us to shun error and pursue virtue: that mysterious and immaculate spirit which, penetrating into the deepest recesses of the soul, exposes, before the tribunal of conscience, those specious sophisms which the human heart adopts to conceal its own blemishes, and to *deceive itself*. Such is the power of conscience, that neither *rank* nor *possessions*, mental or territorial, can make the *guilty mind* happy.

Dionysius the tyrant, amid all his pomp and grandeur, was, *in secret*, tortured with remorse and self-condemnation. He discovered, by a stratagem, to his obsequious sycophant and courtier, Damocles, that he was miserable in the midst of all his treasures, though possessing every honour and enjoyment which royalty can bestow.

On the contrary, "virtue has that to give" which nothing earthly can supply. *She is her own reward*. Once obtain her approbation—once feel the inspiring warmth of her eulogium, and you are devoted to her cause for ever. Moral honesty, then, surely deserves to be sought after sedulously, if we acknowledge that it confers such *internal* peace and happiness.

For the same reason, every fault ought diligently to be avoided immediately it is felt what displeasure is thereby given to that innate and discriminating censor—Conscience.

"Early and late, by night and by day," as the scriptures strongly express it, should the remark of the moral poet be inculcated in the breast of youth, that

"An honest man's the noblest work of God!"

No. X.—THE EVILS AND HORRORS OF WAR.

"Bellii cupido crevit et auri fames."—*Seneca*.

Nursed in the arms of war, and fed on gold—he grew.—*Author*.

NOTHING is more adverse to the civilization of mankind—nothing is more hurtful to the real prosperity of a state, than the thirst of conquest and the desire of spoil.

These evils go together, as may be instanced in the life of a certain warrior of this age, now in the grave; and they grow out of an unbounded ambition, a rapacious avarice, and overbearing pride.

War has been emphatically and truly styled the *scourge of the human race*. History acquaints us that all nations, more or less, have been addicted to this devastating passion. It is an animal propensity, which will not suffer one cur to pass his fellow on the road, without snarling at and biting him.

So it is with man and man. So it is with nation and nation. They delight in war and quarrels, because it gives vent to their secret malice and hidden envy; whilst every age attests the cruelty and calamity which are its constant effects.

Men are "prone to evil as the sparks fly upward." They feed their malignant passions by hostile encounters: and thus nation rises against nation, and even brother against brother, for the purpose of gratifying a wicked lust of revenge, or popular aggrandisement.

"The history of mankind," says a noted author, "is little more than a history of battles and sieges. In sacred history we read of the violence which filled the earth before the flood, and which was the great cause of that universal inundation: and in profane history, the first great fact which can be depended on, is the siege of Troy."

War may be compared to gambling, which, after one successful throw, tempts us to risk another till all is lost. In a similar manner is a prince led to stake his crown, his sceptre, and the liberty of his people, upon the hazard of a battle.

It is, then, impossible, while war prevails, that society can flourish. And it therefore imperatively behoves all "Christian kings, princes, and governors," to teach their subjects this rule:—

"Ingenuas didicisse fideliter artes,
Emollit mores nec sinit esse feros."

The social arts reward the student's toil—
His morals make—his ruder nature foil.—*Author.*

KNIGHTS TEMPLARS.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

Dear Sir and Brother,—I met, some weeks ago, in "Llorente's History of the Inquisition in Spain," chap. xli., with the following remarks on the Order of Knights Templars, at the end of a passage relating the persecution of Masons by the Inquisition, and containing some observations on that fraternity—

"John Mark Larmenio, who secretly succeeded the Grand Master of the Templars, the unfortunate James de Molai, who requested him to accept the dignity, invented, in concert with some Knights who had escaped the proscription, different signs of words and actions, in order to recognise and receive Knights into the Order secretly, and by means of a novitiate, during which they were to be kept in ignorance of the object of the Association, which was to preserve the Order, to re-establish it in its former glory, and to revenge the deaths of the Grand Master, and the Knights who perished with him; and when the qualities of the new member were perfectly well known, the grand secret was to be confided to him, after a most formidable oath.

"The secret signs were intended as a precaution against admitting into the Order those Templars who had formed a schism during the

persecution; they retired into Scotland, and refused to acknowledge John Larmenio as Grand Master, and pretended that they had re-established the Order. This pretension was refuted by a Chapter of legitimate Knights; after this the new Chief issued his diploma in 1324, and his successors have followed his example, on attaining the dignity of Secret Grand Master of the Order of Templars in France. The List of Grand Masters until the year 1776 has been published. Philip de Bourbon, Duke of Orleans, was G. M. in 1705; Louis Aug. de Bourbon, Duke of Maine, 1724; Louis Henri de Bourbon, Condè, in 1737; Louis Francis de Bourbon, Conti, in 1745; Louis Hen. Timolion de Cossé, Brissoe, in 1776; and Bernard Raymond Fabrè became Grand Master in 1814.

“The Knights Templars who retired into Scotland founded an Establishment in 1314, under the protection of Robert Bruce; their objects and their measures were the same, and they were concealed under the title of Architects.”

It appears from this statement, which I believe to be substantially correct, that from 1313 or 14, the date of James de Molai's immolation, there have existed two distinct Orders of Knights Templars, independent of, and not acknowledging each other, but equally using a secret system of initiation; whereof one is, and the other is not, connected with the Society of Freemasons. With the history of the perpetuation of the Order, under John Mark Larmenio, I became long ago acquainted from the late Mr. Charles Mills's interesting works on Chivalry and the Crusades, whose vindication of the Order from the slanderous charges made against them, procured for him the honour of admission into the Secret Order, (not the Masonic one.) Indeed, he does not appear to have been acquainted with the existence of the Masonic Order of Knights Templars. I was about to forward this statement of Lorente to you, hoping to elicit some further information relative to “the Knights who retired into Scotland,” which I thought might possibly be furnished by some member of the “Militia Templi” in that country, but was prevented doing so at the time I first met with it by other occupations, and in the meantime I found the following passage in an excellent article on Freemasonry, in the “Encyclopedia Metropolitana,” which is to the purpose.

“The Knights Templars were much connected with the Masons, and are supposed to have been frequently initiated among the Syrian fraternity. On the dissolution of their Order in the fourteenth century, the Provincial Grand Master of Auvergne, Pierre D'Aumont, with two Commanders and five Knights, fled, disguised as Masons, to one of the Scottish Isles, where they found the Grand Commander, Hamptoncourt, and other members of their Order; and they resolved to preserve the institution, if possible, although in secret, and adopted many of the forms of the Freemasons, to conceal their real designs. They held a Chapter of St. John's day, 1313, when D'Aumont was chosen Grand Master; in 1361 their seat was removed to Aberdeen, and by degrees the Order spread, under the veil of Freemasonry, over great part of the continent, though its rank and power were at end.”

After mentioning that “in some of the churches formerly belonging to the Templars, strictly Masonic emblems are found, as at Erfurt, Schoengraben, Prague, &c.,” there follow many interesting particulars, from which I extract these.

“The Scotch Masons claim their origin as a body from the time of

building the Abbey of Kilwinning," (which is throughout the article improperly spelt Kilruiming,) about A. D. 1150."

"Robert I., (the Bruce,) King of Scotland, is said to have founded the Grand Lodge of *Heredom*, of *Kilwinning*, in the year 1314."

This synchronizes remarkably with Llorente's account of the Knights Templars founding an establishment in that year, and agrees with his statement of Robert Bruce being their patron. The *Kilwinning Lodge*, in 1744, "feeling itself aggrieved" by a decision of the Grand Lodge, "withdrew from its controul, and established the Grand Chapter of the Royal Order of *Heredom* of *Kilwinning*, reserving the power of conferring all the higher degrees, and leaving to the Lodge of St. John, (the Grand Lodge,) the superintendence of the symbolic or common degrees."

In connexion with the subject of this letter, I wish to observe, that there appears to be an anomaly in the way in which the Masonic Templars stand in regard to Masonry. I allude to the degree which is commonly called the Degree of Knights Templars, and is given in England, and in Ireland, next after that of the Royal Arch. But this degree is not so much as named, so far as I can understand, in the list of the thirty-three acknowledged degrees of Scotch Masonry, either by Dalcho, in the copy which he has published of the manifesto of the G. Inspectors General, or by Rosenberg, in his Masonic Chart. At the same time, that degree, I must confess, appears to me to be a very important one, both to Masonry and to the Order; and I am not now to learn that among those thirty-three degrees, the Order of Knights Templars is still perpetuated. Perhaps, however, it may be in your power, or that of some of your correspondents, to explain how this is. Indeed, the difference among the different bodies of Masons, in regard to the numbers of degrees in the Order, and the dependence of one degree upon another, is extremely puzzling, and much to be regretted. Thus, while in France thirty-three degrees are recognized—in England only three are acknowledged by the Grand Lodge, besides the Royal Arch, although Orders of Knighthood are tolerated, and several *unrecognised* degrees are given by many Lodges or Chapters; and in Ireland, where the Scotch system is acknowledged by the most scientific members of the Order, very few indeed of its numerous degrees are ever worked in, and members pass, therefore, *per saltum*, over seven or eight at once; while in the country districts, if not in Dublin itself, many degrees are added which are not connected with Scottish Masonry; and, indeed, to say truth, very little connected with any Masonry whatever. I trust these observations may not be unacceptable, and that they may be the means of producing more information on the subject from some Brother better informed than myself.

I am yours very faithfully,
NOACHIDA DALRUADICUS.

KNIGHT TEMPLAR'S SONG.

WRITTEN BY ROBERT GILFILLAN,
 POET-LAUREATE TO THE GRAND LODGE OF SCOTLAND.

A LOWLY Pilgrim, weak and worn,
 Would fain approach that Temple high
 Which stands 'mong airy clouds upborne,
 Unseen by vile or vulgar eye;
 Where, in that palace of the sky,
 A thousand heavenly sights are seen,
 Where TRUTH presides in majesty,
 And LOVE—all lovely—reigns as queen!

“How would he climb that giddy steep?—
 Knows he the dangers of the way?
 The hill is high, the valley deep,
 That lead from night to glorious day!
 Where is his trust, and whence his stay?
 Hath he a spirit meekly given
 To leave the clods of kindred clay,
 And cross the ARCHWAY path to Heaven?”

With Brothers of the Sacred Light
 He fears not in their steps to go,
 And glad would leave the gloom of night
 To where the beams of morning glow!
 For though, o'er mountains clad with snow,
 'Mid darkness he is doom'd to stray,
 Still BURNES* the upward truth will show,
 And RAMSAY† he shall lead the way!

“Then Pilgrim mount, nor fear to climb,
 Thy heart is good, thy courage strong;
 Up! to the awful height sublime,
 The Temple and its Priests among!
 Thy steps we'll cheer with wine and song,
 And words that tell the Soul is free.
 Up! Pilgrim, up! thou'lt reach, ere long,
 The high *Mont Blanc* of Masonry!

“'Tis done! now sunshine lights the sky
 And gladness takes the place of woe;
 Awake the harp and sound it high,
 Let mirth and all its music flow.
 Here, flowers that wither not, shall grow,
 And buds shall bloom that will not die:
 This is the land of LIGHT!—below
 Dark storms and low'ring tempests lie!”

* Dr. James Burnes, Provincial Grand Master for the Western Provinces of India. Grand Constable of the Order in Scotland, and Prior of the Canonicate Kilwinning Templars—a Brother to whom Masonry owes much, both in this country and in the East, where he is just about to depart, carrying the regrets of the Craft of Scotland with him.

† The Right Hon. Lord Ramsay, Grand Master Mason of Scotland, a Brother whose elevation to the Chair of the Grand Lodge will form an era in the history of the Craft in Scotland.

THE SONGS OF MASONRY.

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

My dear Sir and Brother.—I had been deeply engaged the other day in the pages of a favourite author for several hours, when a sensation of weariness suggested the desire of exercise and change of scene; but, on turning to the window, I was presented with a spectacle which rendered a change of scene impracticable. A continuous drizzling rain obscured the bright crystal with its ocean of minute specks, that formed an impervious sheet of haze; and no symptoms appeared of the return of fair weather for the day. The lawn in front of the house, viewed through such a medium, changed its colour; the ash and elm trees in the distance, wreathed in mist, appeared gaunt and shadowy; and I could almost have fancied them so many giants, with distorted bodies and outstretched arms, ripe for mischief, and dealing forth blight and mildew amongst the surrounding vegetation. The scene cast a sudden damp upon my spirits. "Yet why should it unhinge me?" thought I. "I am happy. I possess every comfort which sweet home can afford."

At this moment my eye rested on Brother Rosenberg's ingenious combination of diagrams (*Le Miroir de la Sagesse*) which decorates one of the walls of my sanctum. This was enough. The glorious subjects there embodied, soon put to flight all inferior considerations, and I was plunged into a delicious reverie on the order and harmony which prevails throughout every part of the Masonic science, and cements the whole into one magnificent and stupendous system. The Crown of Glory by which the chart is surmounted, points out the paternal government of the Deity, whose All-seeing Eye penetrates to the centre, and brings "all hidden things to light;" and this sublime idea suggested to my mind Brother Dunkerley's beautiful anthem, which was frequently sung by the Brethren of a Lodge over which I had the honour to preside for several successive years.

" Hail, universal Lord!
By heaven and earth adored;
All hail great God!
Before thy NAME we bend;
To us thy grace extend,
And to our prayer attend;
All hail great God!"

Under the influence of such an agreeable subject of meditation, my ideas multiplied rapidly. By-gone scenes of Masonic happiness revisited my mind, in which the lectures, intellectually superb, and the scientific conversations, which distinguished the hours of labour—the decent convivialities—the social interchange of kindness and esteem—the union of music and poetry—the fraternal harmony—"the feast of reason and the flow of soul," which gave a zest to that portion of our time which was devoted to refreshment—pressed themselves, in turn, on my recollection. The vision was crowded with reminiscences of the great and good, who occupy a prominent place in our records as lights and benefactors of the science. I saw before me the eminent Masons of another century. Ashmole and Locke, whose merits are so well known, my creative fancy conjured up. Denham the poet—would that he had employed his talent

more conspicuously in the cause of Masonry! Inigo Jones and Wren, stately and grand, rose up in all their dignity before my imagination; the Masonic works of the latter, as has been well expressed, appearing to be rather the united efforts of a whole century than the productions of one man*. Martin Folkes, the celebrated antiquary, and President of the Royal Society; Desaguliers†, who revived the old Masonic toasts and sentiments, and conferred sundry essential benefits on the Order; the learned Brother Martin Clare, who revised the lectures and extended the influence of Masonry a hundred years ago, by his judicious improvements. I saw the Masons of my own dear province, a noble phalanx of well-known and highly-cherished names, many of which still remain, and are ornaments to the county; whilst others have been swept away by the irrelative stream of time. Sibthorpe and Wray, Welby, Curtois and Nelthorpe; Tyrwhytt, Nevile, Carter, Hales, Becke, Newcomen, Banks, Harrison, Polixfen, Walpole, Trafford, and many others, several of whom were officers of the Grand Lodge of England; and their influence was of vast importance to Masonry at its revival, about the beginning of the last century.

At this time Masonry was in its palmy state, arising out of the innate excellence of its constitution. Anderson, who was cotemporary with the above band of Brothers, thus truly states the public feeling on this point, under the date of 1722. "Now, Masonry flourished in harmony, reputation, and numbers; many noblemen and gentlemen of the first rank desired to be admitted into the fraternity, besides other learned men, merchants, clergymen, and tradesmen, who found in a Lodge a safe and pleasant relaxation from intense study, or the hurry of business, without politics or party." And again, in another place: "Now, ingenious men of all faculties and stations, being convinced that the cement of the Lodge was love and friendship, earnestly requested to be made Masons; affecting this admirable fraternity more than other societies, which are often disturbed by warm disputes."

From the science and friendship of Masonry, my active fancy took an imaginative flight to its poetry; in which, though there is much to be proud of, we do not find that high display of talent which has been bestowed on many inferior subjects. The elements of poetic excellence are not very accurately understood, although Horace has taken some pains to explain them. *Docebo*, says he, *unde parentur opes; quid ulat formetque poetam*. To constitute a poet there is one indispensable qualification, without a portion of which, even wit and judgment com-

* An anecdote is related of Sir Christopher Wren, which shows the superiority of his genius. He built the monument on Fish-street hill hollow, that it might serve as a tube to discover the parallax of the earth, by the different distances of the star in the head of the dragon from the zenith, at different seasons of the year. After it was finished, a committee was formed to inspect and report upon it. On ascending, they very sensibly felt a rocking motion which alarmed them exceedingly; and they sent immediately for Sir Christopher, and with dismayed looks communicated the intelligence; on hearing which our sublime Brother exclaimed, "Then, gentlemen, I am immortalized; for what you consider a cause of alarm is to me an evidence of its durability." This circumstance, however, destroyed his astronomical plan, as the motion would materially influence the accuracy of celestial observations.

† Freemasonry is under considerable obligations to this great philosopher and mathematician, who was chaplain to the Prince of Wales, and held the office of Grand Master of Masons, either by himself or deputy, for several years. His steady piety may be estimated from the following characteristic anecdote. He was one of an illustrious company, at which a young officer, much addicted to swearing in common conversation, at every oath, asked the doctor's pardon. Our Brother bore this levity for some time with great patience; but at length, when the officer's appeals became still more annoying, he silenced him with this fine rebuke.—"Sir, you have taken some pains to render meretricious by your pointed apologies. Now, Sir, I tell you this—if the Almighty does not hear you, I give you my word I will never tell him."

bined, would be tame and spiritless—and that is inspiration. The poet's heart must be undividedly occupied by his subject; and he must not slight the invaluable moments when the muse is powerful within him, else how are those magnificent flights of fancy—those lofty sentiments—that glow of imagery, which are so far above the reach of ordinary men, to be developed in all their elegance and force? He must himself have been charmed with the beauties which his verse embodies, or he will assuredly produce no corresponding sensation in the reader's bosom; he is no poet who fails to interest the feelings or affect the heart. Poetry can scarcely be considered an art; it is rather a gift, for in its perfection it includes

—“Nameless graces which no methods teach,
And which a master hand alone can reach.”—POPE.

I regret that the mantle of none of our old poets has fallen on the Brotherhood; or if any of them have been thus favoured, that they have expended so little of their talent to illustrate the beauties of Freemasonry. I am afraid we must be content to place Masonic minstrelsy in a class comparatively modern; although, in the Druidical branch of the science, song was the principal vehicle of instruction—the most certain avenue to power and popularity. The Bardic songs could soothe the fiercest feelings of public or domestic deprivation, and allay the excited rage of hostile armies; or, as Diodorus has expressed it, they could induce rage to give way to wisdom, and disarm Mars by the Muses. It is to be lamented that they left nothing behind them that can be satisfactorily applied to Freemasonry. And if we search the annals of a still more recent date, Masonic song cannot be traced in this or any other country, even to the crusades, although Masonry flourished abundantly at that period in the persons of the much abused templars; but we have no specimens extant of a metrical ballad, either by the minstrels or troubadours, which bear any reference to our science. The “light of song” did not shed any effulgence on the light of Masonry; for the lyric effusions of the gifted few were expended on the absorbing topics of love and war; these formed the chief animus of music and poetry, and hence the troubadours became such prime favourites at the courts of princes, with the noble, the valiant, and the fair. It is true the Deity was frequently appealed to in these productions, but it did not spring from a true religious feeling, for the “ladye love” appears to have been the chief object of chivalric idolatry. Thus, a minstrel is made to say in the satires of Pierce Ploughman,

“I can not partly my pater noster as the priest it singeth
But I can ryme of Robin Hood, and Randolf of Chester
But of our lord or our lady Ierne nothing at all.”

It is clear, therefore, that the true principles of Freemasonry were not embodied in these productions; and we must come down to the seventeenth century before we are able to meet with a legitimate Masonic song.

Pursuing this train of thought, I was insensibly led to commit my ideas to paper, and I soon found myself in the very middle of an article on the songs of Masonry; nor do I regret the circumstances which produced this result, because it may chance to furnish an answer to those *cowan* cavillers who affect to believe that ours is a mere convivial society; and the subject will certainly find a responsive feeling in the bosom of every worthy Brother. Masonry is a tuneful theme—harmony is its moving principle; which is theorised during the hours of labour, and

practised when the Lodge is called to refreshment. Poetry and music are gaily interwoven; and I submit to the consideration of our princely Grand Master, whether, in its present commanding position, Freemasonry ought not to have a *Laureat* to superintend the character of its poetry, as it is furnished with a Grand Organist to regulate the music; for it cannot be denied but that our poetry is capable of being advanced many stages before it reaches the perfection which is so earnestly to be desired by its advocates and friends. Much learning might be here wasted on the connection which subsists between philosophy, poetry, and music; but it would be too grave a subject for the rambling nature of a magazine article, and would simply end in an illustration of the fact, that the genius of all three is intimately blended. and that, as Coleridge used to say, "poetry is philosophy with seraph wings." Let us see how they unite in the songs of Masonry.

"Not the fictions of Greece, nor the dreams of old Rome,
Shall with visions mislead, or with meteors consume;
No Pegasus' wings my short soarings misguide,
Nor raptures detain me on Helicon's side.
All clouds now dissolve; from the East beams the day—
Truth rises in glory, and wakens the lay.
The eagle-eyed muse—sees the light—fills the grove
With the song of Freemasons, of friendship, and love!

"Inspired with the theme, the Divinity flies—
And throned on a rainbow—before her arise
Past, present, and future—with splendid array—
In Masonic succession, their treasures display.
She views murdered merit by ruffian-hand fall,
And the grave give its dead up, at fellowship's call!
While the Craft, by their badges, their innocence prove;
And the song of Freemasons is friendship and love.

"From those ages remote see the Muse speeds her way,
To join in the glories the present display.
In freedom and friendship she sees the true band,
With their splendour and virtues illumine the land.
Religion's pure beams break the vapours of night,
And from darkness mysterious the word gives the light?
While the lodge here below, as the choirs from above,
Join the song of Freemasons, in friendship and love!

"That the future might keep what the present bestows,
In rapture prophetic the goddess arose;
As she sung through the skies, angels echoed the sound,
And the winds bore the notes to the regions around;
The kind proclamation our song shall retain;
'Twas, 'That Masonry long may its lustre maintain,
And, till time be no more, our fraternity prove,
'That the objects we aim at, are friendship and love.'"

I declare I never hear this song but something stirs within me to quicken the best feelings of human nature. It is like the outpouring of a heart overflowing with love to God and benevolence to man. Brother Stainfield was a capital song writer; although I confess that my strong

attachment to this particular canticle, arises in some measure from associations connected with certain feelings produced by my first initiation into Freemasonry. I love to indulge in retrospections of the past; to think on those times when all was sunny and cheerful—when care thrust not his bald pate and haggard countenance into view—and life presented an elastic and jocund front—Faith firm, Hope buoyant, Charity unfeigned; Genius and Taste unripe but enthusiastic—not a speck to darken the clear prospect of the future—not a threatening cloud to overshadow the vision of bliss. I delight in such thoughts. They are at least a dream of happiness, and that is something. Putting these feelings out of the question, the above is an excellent song, and when it is well sung to its good old manly tune of “Anacreon in heaven,” it cannot fail to produce a thrill in any virtuous man’s bosom, whether he be a Mason or not.

What may be termed the domestic manners of a society, vary with the customs of the age in which it flourishes; and the fluctuations are accurately marked in the character of its songs. It is unnecessary to enter into a prosy dissertation on the merits of Masonic poetry. In this respect I am willing to confess that the Craft does not occupy the first rank in the literature of the day. But our songs are not destitute of poetical merit, if it consist in the display of *images* which are peculiarly appropriate to the subject under illustration;—*sentiment*, which strikes the imagination and excites new feelings in the mind;—*pathos*, which touches a sensitive chord in the listener’s heart, and a *moral* to inspire a love of virtue;—all expressed in chaste language, and divested of extravagancies either in style or matter. Our songs possess these qualities in some perfection; and it is probable that I shall be able to introduce Masonic poetry of a passable character before this essay is concluded.

It has been frequently observed by the opponents of Freemasonry, that, because some of our printed songs are of a bacchanalian character, it necessarily follows that the Craft is nothing but a convivial society. No conclusion can be more lame and illogical. But we will meet the objection fairly, and give it battle on its own ground.

The Quarterly Communications of Masonry appear to have been instituted by Inigo Jones, G.M., at the very beginning of the seventeenth century; and were continued by his successors, the Earl of Pembroke and Sir Christopher Wren, till the infirmities of the latter obliged him to discontinue them. In 1717 they were revived, and a permanent Grand Lodge instituted in London, as “a centre of unity and harmony.” At this period Song appears to have been incorporated into the ceremonies of the Order. Music being one of the seven liberal sciences, which the Craft professed to cultivate in their Lodges, it was not thought inconsistent that it should be reduced to practice, and become part and parcel of the details which constituted the legitimate business of their private and social meetings. Labour and refreshment relieved each other like two loving brothers; and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gaiety of the latter. And these two pursuits became mutually beneficial. Labour, amongst other important duties, taught the theory of music as a science connected with the Order; and the song of Refreshment shed a bright lustre over Labour, by its animated recommendation of the pursuits which the laws of Masonry prescribe. Take an example.

The Songs of Masoury.

When the sun from the East first salutes mortal eyes,
And the skylark melodiously bids us arise ;
With our hearts full of joy we the summons obey,
Straight repair to our work, and to moisten our clay.

On the tressel our Master draws angles and lines,
There with freedom and fervency forms his designs :
Not a picture on earth is so lovely to view,
All his lines are so perfect, his angles so true.

In the West see the wardens submissively stand,
The master to aid and obey his command ;
The intent of his signal we perfectly know,
And we ne'er take offence when he gives us a blow.

In the Lodge, sloth and dulness we always avoid,
Fellow crafts and apprentices all are employed ;
Perfect ashlers some finish, some make the rough plain,
All are pleased with their work, and are pleased with their gain.

When my master I've served seven years, perhaps more,
Some secrets he'll tell me I ne'er knew before ;
In my bosom I'll keep them as long as I live,
And pursue the directions his wisdom shall give.

I'll attend to his call both by night and by day ;
It is his command, and 'tis mine to obey ;
Whensoe'er we are met, I'll attend to his nod,
And I'll work till high twelve, then I'll lay down my hod.

Song has ever constituted an agreeable relaxation, although it has long been dismissed from any share in the ceremonial. In an old Minute Book of a Lodge at Lincoln, commencing in 1732, I find entries from which it appears that the Master usually "gave an elegant charge; also went through an examination; and the Lodge was closed with songs and decent merriment."* The above officer was Sir Cecil Wray of Glentworth, Bart., who regularly attended his duties every Lodge night for some years; and he also held the high office of Deputy Grand Master of Masons in the year 1734. What the above songs were can be only matter of conjecture; because the chronology of Masonic poetry is so much confused as to be incapable of any certain arrangement. What a pity it is that the records of Masoury in those times should be so meagre. How much to be regretted that such an inveterate prejudice should have existed against written or printed documents on the subject of our science, in the minds of some zealous Brethren, as to cause them to commit many valuable manuscripts to the flames rather than produce them, about the beginning of the eighteenth century, although commanded to do so by an enlightened Grand Master. The songs referred to in the above notices, may however be very rationally supposed to be those that appear in the first edition of Anderson's Constitutions, which had been composed for the different officers of the Lodge; and might be used alternately; and it is quite certain that the E. A. P. song was seldom omitted by our Brethren of that day.

* This date does not refer to the establishment of the Lodge, as appears from the first entry in the Book, which is thus worded, "Tuesday December ye 5th 1732. At a Lodge held this day at the place aforesaid, when now present, &c."

Now, respecting the latter of these, I shall merely observe, that if it be characteristic of a very high degree of merit in a song, to be constantly used, through many successive ages, with a delight that never fails, this remarkable song must be placed in the first rank of its species; for while songs on other subjects, no matter by whom written, whether by a Scott, a Byron, a Baily, or a Moore, are ephemeral and vanish in a single season; the E.A.P. has continued a favourite for more than a hundred years; is still used in the Lodges with peculiar zest; and I venture to predict, will be cherished so long as Masonry shall endure. It stands alone like an isolated column unshaken by the storms of time;—no competition can uproot it from the solid basis of Masonic approbation.—no adverse circumstances will ever weaken its hold on Masonic esteem. Where is the song that can entertain a similar boast, or the song writer who can emulate the immortality of Matthew Birkhead? The E.A.P. song is an unique production, unmatched in the history of this species of composition; and has attained an elevation which no other song will ever reach.

I propose to continue this subject next quarter.

THE PEACOCK.

A HOUSEHOLD INCIDENT.

THE goddess Fortune, playing at blind-man's-buff, had, in a sportive mood, thrown her wanton arms about Abel Staff. She had suddenly given him a happy competence—a comfortable wife. He who had lived upon the voice and finger of others, was now himself a master. He was the lord of a house which, in the words of the prince of auctioneers, “advanced a peculiar claim to the epithet of snugness:” one of those suburban cottages with which giant London, “like a swart Indian with his belt of beads” stands girted. Abel wanted nothing—nothing; when in an evil hour, the Prince of Darkness, pointing to him the fatal glory in the yard of a dealer, cried—“Abel—Abel—buy a peacock!”

It was about eight in the morning, and our hero sat at his breakfast. A neighbour dashed into the parlour, and holding in his hand something for the inspection of Abel, asked, “Pray, sir, do you think this is to be borne?”

Abel, tucking his crossed arms under the tails of his coat, looked, acutely as a gypsy, into the hand of the querist, and saw there an examinee chicken of about a week old, with a hole in its head.

“I ask you, sir, if you think anybody can continue to endure this?”

“Not more than once,” said Abel, looking at the mortal hole in the head of the murdered”—

“That peacock of yours, Mr. Staff”—but the gentleman with the chicken could say no more,—his sentence being cut short by the discordant scream of the creature on the lawn. (Had the radiant tail of the bird been used to wing a bundle of arrows at the head and heart of Abel, his sorrows had been less. The peacock of Abel Staff proved to him a raven—nay, a very harpy.)

“That peacock of yours, Mr. Staff;” again cried the neighbour; and again the bird screamed, as if conscious of the notice.—

"I am verry sorry," said Abel, looking at the dead bird for the third time, "very sorry—how many are killed, sir?"—

"Eight, sir—eight, and every one with a hole in its head—pecked by that infernal peacock—and every hole in the same place."

"Curious," said Staff, evidently struck by the sagacity of the destroyer. "I declare—just like a Christian."

"Mr. Staff," said his wife, "that bird will be the ruin of you!"—

"Pretty creature," cried Abel, and he turned to look at his future ruin, at that instant spreading its tail to its full extent. Yes, at that moment, the ruin of Abel was displayed before him to its utmost verge, and yet, he smiled and said,—*"Pretty creature!"*

"Eight, sir—the whole eight;" and the owner of the dead returned to his loss.

"Well, Sally, you know Newgate Market? here's a guinea: will you oblige me—how old were the chickens, sir? One month, very good—will you oblige me by ordering to the house of Mr. Calf, eight chickens, not less than six weeks;" saying which, Abel pulled himself up, buttoning his breeches pocket with the air of a conqueror.

"Eight chickens—what, mere chickens!" exclaimed Mr. Calf.

"You'd never have the conscience to expect turkies? And Lucy, my dear, I know you like broth—send next door for the other seven," and Abel turned again to his ruin.

"Mr. Staff," cried Mr. Calf, and his strips of whiskers stood an end, and his face grew more fiery—"Mr. Staff," and he laid two fingers on the cold breast of the bird—"do you know where these chickens came from?"

"Eggs," said Abel, and his eyes stared coldly as beads.

"Eggs, sir!" exclaimed Calf, as if repelling so low and common an origin—"eggs!" and as he reiterated the syllable, a cock in the next ground crowed very shrilly. "Do you know what cock that is, sir?"

"I'm not much of a judge," replied Abel—but isn't it real dunghill?"—

"Dunghill, sir! it came from the East Indies—from the East Indies, sir!"—

"Well, I suppose there's dunghills all over the world. It isn't game, is it?"—

"The real jungle cock, sir—not another in Europe—was given to me by the secretary of the Rajah of Singapore."

"Umph! a long voyage for poultry," remarked Abel—"however, Sally, mind you get the best in the market;"—and again the peacock screamed, as if anticipating new victims.

"Hear me, Mr. Staff;—I am very sorry that as a neighbour this should have happened; but if money can at all compensate for the loss of my birds"—

"Haven't I given this woman a guinea to replace them?" asked Abel, pointing to his servant, who unclosed her hand to exhibit the coin to Calf.

"A guinea—I estimate my loss at five-and-twenty pounds,—I might say guineas, at least," said Mr. Calf.

"What! for chickens?" asked Mrs. Staff.

"Chickens, ma'am—this is a breed that lays,"—

"Golden eggs, I should think," drily observed Abel, and again he turned to look at his strutting peacock.

"But no matter, Mr. Staff—fortunately, there is law. This is a matter

that shall go before the judges—yes, before the tribunals of our country,—it shall be seen whether there is any liberty of the subject,”—saying which Mr. Calf sought his house, bearing with him his dead.

“Now, who would think that people could be such fools to make pets of chickens! or, indeed, to have any such whims with any such sort of creatures! Look, Lucy, look”—and Abel brought his wife by the wrist nearer to the object—“look at that pretty dear, spreading its tail! Was there ever any thing so handsome?”—

“Oh, Abel—depend upon it, that peacock will be the ruin of you,” said Mrs. Staff. “Pretty creature!” said Abel.

“Mrs. Thrush, ma’am, if you please, from the next house,” said the servant.

“Pray, let her walk in,” said the gladdened Mrs. Staff. “Oh, Abel! she is such a nice body—we shall be such good friends! My dear Mrs. Thrush, how d’ye-do? I declare, you don’t look well.”

“Oh, Mrs. Staff, how do you expect people can look well, who can get no sleep?”—

“That brute Thrush,” said Mrs. Staff aside to her husband—“never comes home till four in the morning.”

“Too bad,” said Staff—“too bad,” with the austere gravity of a regular and early man.

“I hav’n’t had a wink since four—that nasty bird” said Mrs. Thrush.

“Quite a nuisance!” said Abel—“I heard it myself!”

“And it isn’t enough to be worried with it in bed, but when Rosa’s music-master comes to give her a lesson, you can’t tell one from the other, the bird or the child. Do—pray do, Mr. Staff, wring its neck.”

“I’m sure I would with all my heart!” said Abel—“but there’s mischief done already; only eight chickens have been killed since yesterday.”

“Chickens—what, were we to be screamed out of our houses! how many filthy peacocks are we to have?”

“Peacocks!” cried Abel—“you don’t mean,—no, surely you don’t mean *my* peacock!”

“What should I mean, Mr. Staff? What do you imagine has kept me awake these three nights?”

“The jangle-cock—the East Indian poultry of Mr. Calf,” exclaimed Abel.

“No, sir, no; nothing but your screeching, screaming peacock; and I’ve only called in to say, that unless you wring the bird’s neck, I’ll make Mr. Thrush indite you for a nuisance;” saying which, the sleepless neighbour swam from the room.

“I told you, Abel, that bird will be your ruin,” said Mrs. Staff.

But Abel was again at the window—again the peacock displayed its tail—and again its master cried—“pretty creature!”

It mattered not to Abel that the peacock plunged him into law, and made him an outcast from his neighbours: though suffering in pocket, and wounded in spirit by the silence of his former acquaintance, he would stand and watch his plague, and as it screamed and showed its tail, cry “pretty creature.”

How many a man, rich in all the gifts of life, with nought to wish for, will, in some way or the other, to his own discomfort, and the discomfort of his friends, persist in having his—peacock!

D. J.

A PILGRIMAGE TO THE PRECEPTORY OF ST. JOHN'S,
TORPHICHEN.

It was a serene and sunny, and unusually sultry day, as drawing within a few miles of the object of our journey, we paced with staff in hand and wallet at our side, up the lonely unshaded ascents that lead to Torphichen from the northward. The dust and heat, which had become oppressive, inflicted faint foretaste of what we should experience were we, instead of following the line of a tolerable parish pathway, to be footing it along o'er Judah's barren sands; where no fresh waters be, and where of yore the weary wanderer had not only to contend with inward thirst, but with furious foes without—the merciless Moslem, and wild beasts of the Desert. It was then, with no inconsiderable satisfaction, that, on attaining an eminence where stood a solitary farmstead, we descried at about a mile distant, the top of a lonely looking tower rising darkly over the interjacent upland.

Torphichen! Torphichen! we exclaimed on the instant, even as the host of the Crusaders shouted aloud, Jerusalem! Jerusalem! on their first prospect of the Holy City. For a few moments we stood to gaze and ponder on the grateful apparition. It could not be but the ancient hospital of St. John, although living soul could not be found to inform us of the anticipated truth. After a short breathing space, we rushed rapidly forward through the intervening valley, and up the opposite slope, when we beheld at length in full relief before our eyes the venerable object of our desires and destination, the hallowed remains of the Preceptory of St. John. This once celebrated seat of the supremacy of the White-cross Knights, now their mouldering mausoleum, was founded and munificently endowed by David the First, in 1120: being by some years more ancient than Melrose or Kilwenning. Possibly it was built by the same band of Brethren; who, commencing with this in a comparatively plain, but not inappropriate style, finally expended the richness of the architectural art in the finishing of the others,—Melrose in particular.

On approaching the Preceptory, its present appearance conveys more the impression of some baronial keep, or square tower with two inferior wings, than that of a building in part, if not principally, destined for ecclesiastical purposes. All that now remains of it are the choir and transepts, the nave and chancel being swept away.

On the site of the ancient nave stands the modern presbyterian kirk, a lonely unpretending little temple of one story high. There is something striking in the appearance of this humble unassuming edifice, thus rearing itself actually on the ruins of a church, the sway and influence of whose members were once so dominant and supreme; and it is the more so, in reference to this particular object, when we reflect that the last Grand preceptor of Torphichen himself prominently contributed to this change and revolution. We allude to Sir James Sandilands, of Calder, who, so early as 1540, is enumerated among the notable persons who had enrolled themselves as friends to the Reformation. The purity of his motives, in this respect, we are aware has been called in question by some; nor are there wanting those who even broadly affirm that Sandilands, amongst other reformers, took this step solely for self-interest. 'It has often been alleged,' says a distinguished writer, pointing to this

period and these occasions, "that the desire of sharing in the spoils of the Popish church, together with the intrigues of the Court of England, engaged the Scotch nobles on the side of the Reformation. It is reasonable to think that at a later period, this was in so far true; but at the time of which we now speak, the prospect of overturning the established Church was too distant and uncertain to induce persons, merely from cupidity, to take a step by which they exposed their lives and fortunes to the most imminent hazard; nor had the English monarch then extended his influence in Scotland, by the arts which he afterwards employed." But whatever opinions may be entertained as to his motives, certain it is that Sir James Sandilands early attached himself to the reformed views, and throughout protected their preachers and professors; nor does it appear that he was rendered obnoxious by this course, to the Knights and members of the religious and military body, who probably also coincided in his views, or prudently appeared to do so. Be this as it may, the Order in Scotland became from thenceforth virtually broken up, and in process of time the Knights of this country were formally anathematized and excommunicated by a bull of the Grand Master, at Malta. Lords of the political ascendant, the Protestants passed an Act of Parliament, in 1560, by which it was decreed and enacted, that no subject should have recourse to the Papal See, or acknowledge its authority or jurisdiction, under pain of forfeiture or banishment. This struck at once, and for ever, at the existence of the Order of the Hospital. By it the prerogative of the Grand Chapter abroad, to appoint and ordain preceptors in Scotland was utterly extinguished and annulled, and all their right dissolved from them and devolved upon the Crown, *Jure devoluto*, and vested in *arbitrio Principis*, to dispose thereof at will. It was not then unnatural or unfair, if the Past Grand Preceptor of the Order, cherishing as he must have done a partiality to the place, and the feudal vassals whose superior he had so long been, did seek to retain, by every lawful means, the whole or part of his previous possessions and privileges. The estate had fallen in right to the Crown,—was there any thing criminal in trying to repurchase it? This point he, after considerable negotiation, effected; but we think it will also presently appear, that the denuded preceptor, by no means so greatly enriched himself, as some would have us to suppose, but, on the contrary, that he rather became involved in pecuniary difficulties and distress in consequence.

Although Sir James Sandilands had, for a number of years, filled various situations of honour and trust, both in a civil and political capacity, (for it was quite common for the Preceptors, whether of the Hospital or Temple, to accept of such situations) he could hardly on the mere plea of merit or service expect a gratuitous grant from a Court whose coffers had long been impoverished by the distracted state of the country. It might have had some effect, no doubt to memorialize that the petitioner had entered young into service, at the Court of King James,—that he was the Master Usher of the House, and Chamber of Her Majesty, the Queen Mary Regent, and that he had continued his service, place, and credit with her daughter, Queen Mary; who in personal acknowledgment of his worth and sufficiency, had been pleased to employ him in divers weighty affairs, and had at sundry times sent him, as her representative, to foreign states. These claims might, or might not, have procured him some consideration; but he added to them, what had more weight with the court, an offer of a large pecuniary

advance to Her Majesty's treasury, backed by an agreement that an adequate feu-duty should further be paid, if it should please the Queen to set and dispose of him, in feu-farm, his own late Preceptory of Torphichen. It did please Her Majesty, calling to mind his long and faithful attendance on her father, mother, and herself,—his great charges and expenses in foreign employment, to grant to Sir James Sandilands his petition and desire; compounding with him for the sum of ten thousand crowns of the sun, (a very large amount in those days) and a yearly feu-duty of five hundred marks; the said Preceptory and Lordship of Torphichen.

A crown charter was consequently obtained by the Lord St. John, as he was wont to be called, but which title was to be hereafter exchanged for that of Lord Torphichen. This grant included several extensive baronies, the patronage of various churches, and all the old Temple lands throughout the country. Sandilands, however, had enough to do to muster money to pay the amount. From certain law proceedings instituted by a succeeding Lord Torphichen, concerning kirk lands, it is set forth, that "albeit the charter (just mentioned) bears present payment of ten thousand crowns; that the money was paid at divers times, partly upon Her Majesty's precepts to her servants, French Paris, Sir Robert Melvin, Sir James Balfour, and Captain Anstruther; and the rest of the sun to Mr. Robert Richardson, treasurer for the time, whereof there is a receipt under the privy seal. That a great part of that money numbered in gold and silver, was borrowed from Timothy Curneoli, an Italian gentlemen of the Preceptor's acquaintance, at Genoa, and a banker of the house of——— resident in Scotland, for the time. That the nobleman being burthened with great debts, for his exoneration and relief, was forced to let in feu-farm to his tenants, their own rouses (habitations?) for a reasonable composition, binding himself and his heirs to warrant them *contra omnes et mortalis.*"

It would appear from this then that the Lord of Torphichen, whatever prospective advantages he might have contemplated, was in the mean time any thing but a gainer by the bargain; and in fact soon afterwards he became so embarrassed, that he was obliged to part with some of the larger baronies; these alienations however burdened with a portion of the feu-duty corresponding to their value. He died in the year 1596, leaving his dilapidated possessions to his successor James, second Lord Torphichen. This nobleman finding himself involved in the embarrassments of his predecessor, ultimately conveyed the whole hospital land, Temple lands, with the exception of the estate proper of Torphichen, and a few others lying in different counties, to two individuals who shared the purchase equally between them. This purchase was shortly after erected into a tenantry, by charter, obtained under the great seal; and it subsequently passed into the possession of Sir Thomas Hamilton, afterwards Earl of Melrose and Haddington, and Lord President of the court of session. Through his influence, a royal charter was obtained, erecting it into a barony, styled the barony of Drem; which was ratified by act of Parliament in 1614. After again being transmitted through several hands, the purchase was latterly transferred into the possession of Mr. Gracie, of Edinburgh, who is now, by progress, in right of the barony of Drem.

But we have been standing all this time in the churchyard of Torphichen, in front of the venerable pile, our eyes indeed fixed on its dark and weather-worn walls, but utterly unconscious the while upon what

they were gazing, whilst our memory and inward man have been running over the transactions and vicissitudes of distant time. We must forthwith make for the interior of the edifice. Yet we see not the entrance into the House of St. John. Why comes not the hospitaller at the call of the pilgrims? Nay, why do not the warders on the tower of Torphichen respond to the summons of the Knights of the Order? (For we claim to be such in the transmission of the rites. "*Heu quantum mutati!*" we hear the scoffers say). We hope the worthy Brethren are at mess, and not at mass, for we have tasted almost nothing for these five or six hours. We fancy we smell the refectory not afar off, when, on rounding a projecting buttress, we are well nigh precipitated into a deep and newly-dug grave. The sexton's head just popped up from it at the moment, and it is difficult to say which were most surprised, he at our unexpected appearance, or we at the apparition of his bald and dusty pate.

"Whose bed are ye making there?" we questioned the earth-entrenched functionary.

"It's juist an auld woman's," he replied, wiping the perspiration from his brow, and eyeing us somewhat deliberately, as if suspicious of body-snatchers.

"Was she a friend of yours, then?"

"Ou aye, she was thirty years servant in a gentleman's family o' the neeborhood, and a' the family and thir freends about wull be comin' till her burial. She was muckle respecket by a' body that kenn'd her."

We liked this honest tribute from the man of the mattock and pick-axe; who, if he had not exactly the wit of Hamlet's grave-diggers, had perhaps more than their worth. He was, in truth, but a sorry chronicle for one of his historic calling. Through his guidance, however, we got into the Preceptory, or Quire, as our cicerone correctly enough called it, and by which name it is known to the natives of the country. Upon entering the portal of the venerable place, we involuntarily uncovered our heads, and stood for a space of time in the centre of the choir, looking around in silent contemplation. What a variety of thoughts and scenes was the spot calculated to call up! Here, perhaps, on the very ground which we trod, were the chivalry wont to assemble on great occasions, for council and grave deliberation. Here, it may be, were the aspirants to knightly honours and distinction received into the ranks of the White-cross warriors. Here the select and sacred band, destined for deeds of high emprise in holy Palestine, might have received the last benediction from the bishop, their last commands and exhortations from the Preceptor. What stirring mixture of religious and martial enthusiasm must have arisen amidst the anthems of adoration and praise, and the clanging of swords and shields, and the mustering and mounting of attendant chargers! But now 'tis silent all. The sharp twittering voice of the volatile swallows, or the hoarse croaking of the intrusive raven, alone interrupts the solemn solitude of the gloomy hall, which, formed by the choir and adjoining transepts, is now all that is left of the House of St. John.

Though not in the ornate style of gothic architecture, the interior must have been elegant and imposing. Four lofty pillars support the four corners of the choir, and on the arched roofs of the transepts are seen two sculptured shields, the armorial devices of which are now defaced. But the principal object which once must have given an air of grandeur to the whole, is the great gothic window at the extremity of

the south transept, whose only remains, alas! are a few fragments pendant from the apex. The interval is built up nearly to the top with modern masonry, no doubt with a view to strengthen and protect the rest. Immediately below this south window is a singular stone recess, which has attracted notice from the unknown nature of its use. In length it may be about eight or nine feet, and in breadth about three. A gothic moulding environs and ornaments its exterior, while two shields with obliterated bearings are sculptured on either side of it. For what especial purpose this recess was constructed there are various opinions. It is alleged by some to have been used as a depositary for the bodies of the deceased during the performance of the funeral service of the church. Others imagine, that those knights and brethren who were adjudged to do penance for faults or offences, by passing whole nights alone employed in penitence and prayer, were permitted this stone couch to retire to at intervals and soften the severities of trial; which version is varied by the supposition that it was itself a peculiar place of punishment, and that the refractory or disobedient were therein confined, to lay stretched out in their armour, the objects of pity and contempt, and warning to the rest. Be this as it may, we think it not improbable that it might have had some mysterious share in the rites of reception; although we admit the plausibility of a conjecture that the recess in question served merely as a receptacle for the utensils or paraphernalia used in the ecclesiastical services—an opinion perhaps countenanced by the baptismal font being situated hard by, in a hole in the wall. There is also a tradition that under this mysterious recess were buried the bodies of the defunct knights and members; but we could not prevail upon our friend the sexton to labour in his vocation, by trying to disinter them.

But by far the most interesting relic to our eyes, because the only one relative to a known individual of the Order, was the monument of Sir Walter Lindsay, the second last Preceptor of Torphichen—the immediate predecessor of Sir James Sandilands. It consists simply of a rectangular tablet divided into two compartments, round each of which is a border of beautiful tracery. It is inserted in the wall immediately above a modern mural monument. On the upper compartment is sculptured an ornamented crosier, ingeniously designed of various emblems of the Order, such as crossed swords, shields, helmet, &c., executed in a very masterly manner. The under tablet contains the representation of a skeleton recumbent, with its arms across. Around this is an inscription purporting that the deceased knight was preceptor of Torphichen, and died in the year 1538. Such is all that remains to tell of the illustrious line of chivalrous chiefs who ruled over the Order of the Hospital of St. John.

Sir Walter Lindsay was a knight of no small credit and renown, and recommended himself to his sovereign James V. alike by his valour in fight, and his discretion in counsel. He was appointed by the King, Justice-General of Scotland. A celebrated Scottish poet of his day, Sir David Lindsay of the Mount, thus commemorates the knight of Torphichen, in the “Testament of Squyer Meldrum:”

“The wise Sir Walter Lindsay they him call,
Lord of St. John, and Knight of Torphichen.
By sea and land a valiant capitane.”

It is conjectured that more of his monument has existed, which time or other destructive causes have swept away. We look in vain around upon the dark and vacant walls for any further memorial of the ancient

knights-preceptors. For such we must seek in the chronicles of the times. Lindsay appears to have been preceded in the command by Sir George Dundas, who was chosen Preceptor in 1513. Sir George was one of the most accomplished scholars and cavaliers of his day, as is testified by his cotemporary and schoolfellow, Hector Boece—"Georgius Dundas Grecas atque Latinas literas opprime doctus, equitum Hierosolymitanorum intra Scotorum regnum, magistratum multo sudore (superatis emulis) postea adeptus."

The blood-red sun of Flodden Field had seen the knightly predecessor of Sir George Dundas laid in the bed of glory, along with his sovereign James IV. and the flower of the nobility of Scotland. This was Sir William Knolls, who for half a century swayed the crossier-staff of the White-cross Knights. He was ordained by the Grand Master at Rhodes to be Preceptor of Torphichen in 1463. King James III. appointed him his Treasurer in 1468, and he took thereafter an active part in the political events of those troublous times. From this situation Sir William was removed in 1470, having fallen into discredit with the court. There is too much reason indeed to believe that the King was justified in discarding him, as the political Preceptor soon afterwards ranged himself among those insurgent nobles, who, through intrigues and force, finally effected the destruction of their sovereign, on the 18th of June, 1488. In that very year, however, we find him restored to office and favour, under the new monarch James IV., who, towards the conclusion of a royal charter still extant entire, of date 9th October, 1488, thus praises and privileges the Preceptor of St. John's—"Ac insuper, ubi in dictis cartis non clare constat in illo termino 'de tholoneis,' nos tamen ob singulares specialesque favorum amorem et dilectionem quos gerimus ergo dilectum familiarem nostrum militem, nostrumque consiliarium dilectum Wilelmum Knollis, modernum Preceptorem ejusdem Loci de Torfichin, nostrum Thesaurarium, volumus concessionis et hoc presenti carta concedimus eidem Preceptori et suis successoribus Preceptoribus de Torfichin, ut sint liberi a solutione alicujus costumæ de quibuscunque bonis et mercantiis suis destinandis per eosdem ad partes extramarinas, pro solutione ipsius Preceptoris responsionis, quæ vero responsio extendit ad ducentos ducatos."

The Preceptor of St. John's being thus reinstated in place and patronage, was appointed, in February, 1489, to collect the King's revenues in Linlithgowshire, in which county Torphichen is situated. He was slain 11th September, 1513, redeeming by his devotion to the son, his revolt against the father.

Knolls had succeeded Sir Henry Livingstone, of the family of Kilsyth, who was Lord Preceptor of St. John in the reign of James II. At this period Freemasonry flourished greatly in Scotland, and the office of Grand Master Mason, which till then centred in the sovereign, was vested by royal decree in the person and family of William St. Clair, Earl of Orkney and Baron of Roslin, by whom the beautiful gothic church at Roslin was founded and built. No doubt the Grand Preceptor of the Order of St. John of Jerusalem would be present with the attendant Brotherhood, at the ceremony of laying the foundation stone of that celebrated structure. Further we know not of Sir Henry Livingstone.

In the reign of Robert the Bruce, Radulph de Lindesay ruled over the house of the Hospital. He was preceded by Alexander de Weils, whom we find styled "Gardeyn de l'hospital de St. Jean de Jerusalem en Eccosse," in the year 1296, in the roll with those caitiff Scots who

swore fealty (per force it might be) to Edward of England. He paid, however, the penalty of his submission, being slain about two years afterwards, in the fight at Falkirk, in which engagement also the Grand Preceptor of the Templars was hewn asunder by the sword of Wallace. Beyond this century our glance does not penetrate; the last trace we have been able to detect being the signature of "Archibaldus Magister Torphichen," mentioned as witness to a charter of Alexander, Grand Steward of Scotland in 1252.

With this review, and these reminiscences, we take leave of the ancient Preceptory of the Hospital; not forgetting to notice, in passing, a time-shattered stone among the tombs in the churchyard, which is said to have marked the centre of the outer sanctuary for fugitive criminals, extending its privilege a mile round in all directions.—And now, ye who have listened to the rambler's rehearsal,

—————"if on ye swell
A single recollection, not in vain
He wore his sandal-shoon, and scallop-shell."

PILGRIM.

SONNET

TO THE TOWER OF TORPHICHEN.

MEMORIAL of the famed in battle-field!
Rearing thy gray and venerable head
In stern defiance o'er the mighty dead,
As round the fall'n a kinsman casts his shield;—
Aye, thou look'st yet upon the mountains hoar,
Claimant of ancient homage; but the face
Of the wild heaths is altered, and the place,
In cultured pride, now knoweth thee no more.
Sounds too have changed: the ploughboy's early song
Finds echoes where the trumpet rung before;
And where the vesper chimes were heard of yore,
The birds of night discordant notes prolong.
Shrine of the valiant, who in Holy Land
Poured out their sacred blood, eternal stand!

P.

MASONIC ANECDOTE.

TO THE EDITOR.

SIR—At the particular moment when the "Durango Decree" threatened to exterminate the principles of common humanity from the bosoms of those to whose evil passion it was more especially addressed, a recital of the following circumstances will be the more interesting to your readers, as it shows in as forcible a manner as in any previous records of your highly-prized periodical, the sacred power which Freemasonry holds over its true votaries. I the more readily hazard the publication of the following anecdote at the present moment, because I find that some serious misconception has arisen in the mind of a well-known

public character, who has recorded his renunciation of Freemasonry upon the plea that it is incompatible with the principles of his church. Be it remembered, that the Freemason whose humanity in the present case thus prevailed in the last trying moment was a Catholic, and that he had neither the fear of his bishop, nor the maudlin sentimentality of a "temperance society," to prevent the exercise of mercy and charity.

Fraternally yours,

FIDUS.

About four months since, an English gentleman arrived in the evening at an inn in St. Jean de Luz, after a very stormy journey from Bayonne. On the following morning the weather became remarkably fine, and he was desirous of continuing his route. He rang the bell, and directed the servant girl to inquire if there was any boat about to start for St. Sebastian. In giving these directions, it should be observed, that he inadvertently forgot to mention a *steam-boat*. The girl soon returned with the information that a boat would be ready in an hour. The traveller's portmanteau was soon conveyed on board, and he himself followed shortly after; but on arriving at the beach, he found to his surprise and vexation, that the craft in which he was about to trust himself, was a small sailing lugger of not more than twelve tons burthen: it was laden with about a dozen sacks (apparently of corn) in the hold. The skipper noticing his disappointment, assured the traveller that the voyage would be speedy, and he at length boarded the lugger. The passage across the bar was rough in the extreme, but the weather then moderated, and the scene altogether changed. At this juncture, the skipper addressed his passenger rather freely, intimating his belief that he was a military man. This was evaded; but the skipper expressed himself convinced that he was in the army from the appearance of the moustache. Nothing further passed at that moment.

Shortly afterwards, indications of foul weather were observed, when the skipper again addressed his passenger, and declared it would be impossible for him to make St. Sebastian, but that he should put into Fontarabia. Our traveller's eyes were now clearly opened; the "Durango Decree" rang in his ears—he had heard that the Carlists paid as much as 20% to any boat that landed a Christiano officer. Being a man of determination, he collected himself immediately, and throwing aside his cloak, he exposed his pistols, and declared that they should be used effectually before he would be taken to the Carlists. The crew burst into a loud laugh at this declaration, and the boat proceeded on to Fontarabia. The traveller then in turn implored all hands to alter the course, but ineffectually, and the dreaded harbour was in sight. His mental sufferings were agonized by despair, and they were even heightened by the looks of satisfaction which appeared in the countenances of the men, who were evidently enjoying the forthcoming reward of their atrocity. Providence, in this awful moment, suggested the attempt to practice the Masonic test; forlorn-hope as it was, IT SUCCEEDED! The skipper came deliberately forward, took the traveller by the hand, called him "Brother," and ordered the mate to "put about." The course was altered, and he was safely landed at Passages, and even escorted to the protection of his friends.

In the year 1809, a small sloop in the coasting trade, on its passage to Poole, was run down by a large ship. So sudden was the shock, that

the crew (consisting of the master, five men, and two boys) had scarcely time to take to the boat, when the sloop went down, the ship in the meantime making all sail to escape being pulled up for damages, and regardless of the lives of the poor fellows whom they thus abandoned to their fate.

They had no provision whatever, but little clothing, and were in a very crazy boat. The condition of these eight persons appeared hopeless. The weather during the night was moderate, but the sea rough. The next day the weather became thick and hazy. Late at night they were fortunate enough to make the coast of Wexford, at day-break they got on shore, and secured their boat.

They proceeded on until they reached a village at some distance, and entered a public-house, where a number of men were seated round a blazing fire. The poor fellows begged some refreshment of the landlord, confessing their extreme poverty and destitution, but without effect; nor did one of the party offer them the slightest assistance, nor even ask them to approach the fire. A serjeant of dragoons, however, entered, and observing their condition, inquired why the poor creatures were kept at such a distance; and, while he was endeavouring to prevail upon the others to make way, he discovered in the person of the master (Captain Harvey) a Brother Mason—he drew his sword, and declared that the captain and his crew should be accommodated. The serjeant was a man of his word; and, when he had seated the whole eight of them, he summoned the landlord, and desired him to supply proper refreshments, taking care to stand by and see his orders promptly obeyed. He then took Harvey aside, and presented him with five pounds, telling him in what manner he could remit him the amount when it should be in his power. He further accommodated him with a horse, to enable him to reach speedily the nearest magistrate, with whom all particulars could be left relative to the loss of the vessel and the state of the crew. The magistrate very humanly tendered effectual assistance, and the horse was sent back.

After a tedious passage, Captain Harvey arrived at Poole, and attended the Lodge, where he related the disaster and the noble assistance of the soldier. The members instantly subscribed a handsome sum of money, and accompanied it with a piece of plate, on which was inscribed the particulars of his Masonic conduct, which they sent to the serjeant, with their grateful acknowledgements.

W. J. H.

ADDRESS,

DELIVERED IN THE LODGE OF INTEGRITY (No. 189), MANCHESTER,
JUNE 7, 1837.

BY BRO. REEDER, W.M.

BRETHREN—The duties that devolve upon the Master of a Lodge (which are many and of great importance), lead me to consider the nature of our institution, and the line of duty it prescribes; for, fully to comprehend our professions is the most certain incentive to a proper performance of those duties.

In the formation of our Order, which is at once civil and religious (so far as regards its moral tendency), the utmost attention has been given

to the honour of God, although the minds of mankind were at that time possessed with allegories, emblems, and mystic devices, in which peculiar sciences, manners, and maxims were wrapped up, in accordance with projects which had arisen in the earliest ages. The Egyptian priests secreted the mysteries of their religion from the vulgar eye, by symbols and hieroglyphics, comprehensible alone to those of their own order. The priests of Rome and Greece practised other subtleties, by which the powers of divination were enveiled, and their oracles alone intelligible to their brethren, who expounded them to the people. Those examples were readily adopted for the purpose of concealing the mysteries of Masonry, whose votaries regarded not themselves as a society of men arising from mere architects and builders, but as beings professing to be servants of the Great Architect of the Universe, and assuming Symbols expressive of their devotedness to the service of the true God. Man had experienced that from religion all civil ties and obligations were compacted, and that thence proceeded the only bonds which could unite mankind in social intercourse. Hence, it was that our originals, the founders of Masonry, laid the Corner-Stone of the erection on the bosom of Religion.

As a society professing ourselves servants of the Deity, the Lodge in which we assemble, when revealed, presents a representation of the world. The Great Architect of the Universe hath spread over the earth the illuminated canopy of heaven, such as the veil wherewith Solomon covered the Temple at Jerusalem, of blue, of crimson and purple,—such is the covering of the Lodge.

As an emblem of God's power, His goodness, His omnipresence and eternity, the Lodge is adorned with the image of the sun, which He ordained to arise from the east to open the day, to call forth the people of the earth to their worship, and to their exercise in the walks of virtue. Remembering the wonders in the beginning, we use the figures of the *sun* and *moon*, thence implying that we claim the auspicious countenance of Heaven on our virtuous deeds; and as true Masons stand redeemed from darkness, and are become the sons of Light, acknowledging in our profession, our reverence and adoration of Him who gave light unto His works, and by our practice showing that we carry our emblems into real life, as children of Light, turning our backs on the works of darkness, preferring Charity, Benevolence, and Brotherly Love, as that acceptable service on which the Grand Master of All looks down with approbation. As the steps of man tread incessantly in the various and uncertain incidents of life, as our days are chequered with innumerable events, and our passage through this existence is attended with a variety of circumstances, so is the Lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth;—to day, our feet tread in prosperity; to-morrow, we totter on the uneven path of weakness, temptation, and adversity. Whilst this emblem is before us we are instructed to boast of nothing, to have compassion, to give to those in distress, and to walk uprightly and with humility.

The emblem of prudence is ever present to the eye of the Mason, that his heart may be attentive to her dictates; for Prudence is the rule of all virtues, the path which leads to every degree of prosperity, and the channel where self-approbation flows for ever. Fortitude, Temperance, and Justice are enfolded in her girdle; she leads us forth to worthy actions, and, as a blazing star, enlightens us through the doubtfulness and darkness of this world. As Masons, we profess the principle of

Fortitude, by which, in the midst of pressing evils, we are enabled always to do that which is agreeable to the dictates of right reason. We profess the principle of Temperance, as being a moderator or restrainer of our affections and passions; and Justice we profess, as dictating to us to do right to all, and yield to every man whatsoever belongeth to him.

We put on white raiment as a type of innocence—that apparel which truly implies the innocency of the heart—a badge more honourable than ever was devised by kings. The Roman Eagle, with all the orders of Knighthood, are much inferior; they may be prostituted by the caprice of Princes, but Innocence is innate, and cannot be adopted. Our jewels imply that we try our affections by Justice and our actions by Truth, as the square tries the workmanship of the mechanic. To walk uprightly before Heaven and before men is the duty of a Mason; to try his actions by the Rule, as the builder raises his column by the Plane and Perpendicular, so should the Mason stand approved by the Jewel which he wears.

Our Institution is graced with Charity, the true objects of which are Merit and Virtue in distress. Let us cherish this amiable virtue—let it be the constant rule of our actions—the just square by which we regulate our dealings with all mankind, and though Pity may plead in more tender and eloquent terms for the distresses of a Brother, yet let us be ready to extend the hand of relief as far as our circumstances will admit, to misfortunes of every kind wherever they meet us.

We are united by Brotherly Love, which, as an active principle, encloses all mankind in the same bond, however diversified they may be, by birth, climate, or education, proceeding from one common parent; and hence, how remote soever the connexion may appear, all mankind are brothers, and as such are bound to execute the duties attached to this tender and endearing relation,—a general relationship which is not dissolved by distance, climate, form, or language, but all the world are brethren, and the hand of mercy ought to be extended equally to the destitute stranger as to an immediate friend or relation. Nay, the stranger, the fatherless, and the widow are superior objects of man's benevolence. Masonry inculcates love to the human species as the certain indication of uprightness; it teaches that without this love we are nothing. The love of a Mason must be pure both in principle and practice—unwarped by prejudice or passion—unalterable in persecution—unabated amidst calumny, slander, and detraction. Masons are bound by the most solemn obligations to practice this virtue one towards another; not to rest satisfied with mere external acts of kindness, which may be displayed without feeling any emotions of the pure affection of Brotherly love, but to be the active friends of all mankind. Shall it then ever be said that those who by choice are distinguished from the rest of the human race, and who, have voluntarily enrolled their names in this most ancient and honourable Order, are so far wanting to themselves, and the principles they profess, as to neglect its rules and precepts? Shall those who are bound together by the strictest ties of amity, omit the practice of forbearance and Brotherly love? Or, shall the passions of those persons ever become ungovernable, who assemble purposely to subdue them?

We are, let it be considered, the successors of those who reared a structure to the honour of Almighty God, the Grand Geometrician of the world; which for Wisdom, Strength, and Beauty hath never yet had

any parallel. Let us then copy their example, that we also may hope to obtain a share in their praise, remembering the mighty works of the Deity, when He suspended the planets in their stations, and founded the axis of the earth. "He hath stretched forth the heavens as a canopy, and the earth He hath planted as His footstool; He crowneth His temples with the stars, as with a diadem, and in His hand He holdeth forth the power and the glory; the sun and moon are messengers of His will, and all His laws are concord."

THE LADY OF MY LOVE,

BY BROTHER J. LEE STEVENS, G. S., BRITISH LODGE, NO. 8.

DRINK to the lady of my love—
The beautiful—the young—
Whose merit soars all praise above,
Although before unsung:
Whose favour far exceeds the price,
Of the heart's boundless sacrifice.

Ask not her nation, rank, or name,
For whom your bumpers flow;
Or when her lover I became—
Or why continue so;
Enough, for those who drink to her,
That I am still her worshipper.

The fairest realms are realms unknown,
The richest gems unbought;
The rarest pleasures, all must own,
Are those in secret sought;
Then question not, nor disapprove,
But drink—"the lady of my love."

FAR AWAY FROM THE LAND AND THE SEA.

YES! thou art away to the regions of bliss,
Wherever those regions may be;
Thou art far from the scenes of a world like this,
Thou art far from the land and the sea!

Thy soul was more pure than a meteor's flight,
Thy life was more transient to me:
But now thy young spirit is lasting and bright—
Far away from the land and the sea!

Thou wert dear to my bosom, and never can I
Forget what thou promised to be—
Ere thy soul passed away to the bright azure sky—
Far! far from the land and the sea!

Where naught can be seen from this world of ours,
 Nor can mortals conceive what will be—
 The joys of the best in those heavenly bowers—
 Far away from the land and the sea !

I dreamed, in the pride of a parent's first love,
 Of blessings that never could be ;
 But I thought not of death, nor the realms above,
 Far away from the land and the sea !

Now holy and bright is the place of thy rest,
 Whatsoever my feelings may be ;
 Thou art numbered in heaven along with the blest,
 Far away from the land and the sea !

Haddington.

G. TATT.

BROTHER DANIEL O'CONNELL, ESQ., *M. P.*

IN justice to our readers and to ourselves, we feel compelled to insert the following letter to the Editor of the *Dublin Pilot* which subsequently appeared in the *Morning Herald*, *Times*, and other London papers of the 27th of April.

MR. O'CONNELL *versus* FREEMASONRY.

To the Editor of the Pilot.

London, April 19.

"Sir,—A paragraph has been going the rounds of the Irish newspapers purporting to have my sanction, and stating that I had been at one time Master of a Masonic Lodge in Dublin, and still continue to belong to that society.

"I have since received letters addressed to me as a Freemason, and feel it incumbent on me to state the real facts.

"It is true that I was a Freemason and a Master of a Lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic church in Ireland prohibiting the taking of the Masonic oaths, or at least before I was aware of that censure. I now wish to state, that having become acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Freemasonry. I offered the late archbishop, Dr. Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

"Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those most laudable and useful institutions—institutions deserving of every encouragement—the temperance societies.

"But the great, the important objection is this—the *profane taking in vain the awful name of the Deity*—in the wanton and multiplied taking of oaths—of oaths administered on the book of God either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which

perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

"My name having been dragged before the public on this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take, and consequently becoming a Freemason, which I certainly would not now do.

"I have the honour to be your faithful servant,

"DANIEL O'CONNELL."

It is our pleasing duty to promote our Brother from the Masonic Chit-chat to a more distinguished position in this Review, an advancement which he will doubtless the more readily appreciate, inasmuch as he has himself courted it. The *pilot* generally directs the *steersman*—and we but emulate our gifted Brother in the course he has pointed out; we shall be careful that our good humour, although it cannot exceed his own, shall at least follow in his wake.

The letter to the *Pilot* contains, as above, various paragraphs, which we shall notice *seriatim*, merely desiring the reader to reperuse our former observations at page 85.

Par. 1. This in no manner alters the case.

Par. 2. Requires no comment.

Par. 3. The great point is substantiated; Mr. O'Connell is a Freemason, and has passed the Chair.

However it may be regretted that the ecclesiastical censure of his church has visited an institution of so truly sacred a character, and that the warm-hearted feelings of a youth of promise have submitted to a domination of any kind, we cannot but feel that our Brother *knows*, and knows right well too, that the "late Dr. Troy" was too politic a pastor not to have counselled the counsellor against taking the step alluded to, had he thought the same was seriously contemplated. But "*tempora mutantur.*"

Par. 4. Freemasonry is here placed in opposition to Temperance Societies. If this be intended as a joke, it is a poor one; if as satire, it is unworthy the Brother who has hazarded an experiment to little purpose. Indeed, it is pretty clear, that in taking aim, our Brother winced at the target, and his shot fell far a-field from "the point in the centre." He had forgotten, for a moment, the beautiful lesson of his youth.

Par. 5. Certain words that are printed in italic, have, we fear, an end and aim not easily seen through. Why taunt Masons with mockery and derision of God? the rather let the principles of peace and good-will which they inculcate, be impressively disseminated through the millions of his countrymen, and let them become sensible of the inestimable value of a society whose principal aim is to humanize the heart of man. Ministers of God are Brethren of the Order; sovereigns of Europe, Catholic and Protestant, are Brethren of the Order; and the monarch to whom our Brother O'Connell owes the dutiful homage of a subject, is the Patron of the Order.*

Par. 6. In reply to this paragraph we claim the acknowledgments of our Brother for having been the unintentional means of furnishing him with an opportunity of declaring himself. That persons hitherto did not become Freemasons as following Mr. O'Connell's example, may be inferred from the general ignorance of his being one.

* This was written before the death of King William the Fourth.

We incline to an opinion that his present address will be serviceable to the Order, and anticipate that many will, in consequence, be emulous to join it, and therefore express our thanks to him for the service he has probably intended to render it. There are more ways than one of doing good; and we are inclined to think, after all, that our Brother may have only been practising a cunning device in our favour, and may be now laughing in his sleeve to think what will be made of the quarry he has started. If otherwise, do we forgive?—yes, with all our heart—his private virtues would redeem even a greater error—for *error* it is; and, after all, Mr. O'Connell is a Brother.

We have purposely avoided any allusion to the controversial arguments which the partisan in politics or the bigot in faith has adduced, or may think fit to bring forward; our business rests only as between Brother O'Connell and Freemasonry; and in this spirit we shall refrain from republishing the great mass of papers which have appeared on the subject of Brother O'Connell's ill-timed letter to the *Pilot*, which has merely tended to cause an angry feeling, without the possibility of doing any service.

MISS MARTINEAU *versus* FREEMASONRY.

THAT new lights may break in upon any one capable of the exercise of thought, cannot be questioned; nor will it be denied that the most capable may take a false estimate of the effects of light and shade as proceeding from their own exposition of the cause and effect. That Miss Martineau is a woman of genius none can, in our opinion, gainsay; nor are we among those who would close the mysterious path from the searching eye of woman. All we ask, when she essays the bold adventure of exploration not usual with her sex, is, that at least she should be wary in publishing any opinions from sources that are morally tainted. Miss Martineau has recently published three volumes, called "*Society in America*,"—they teem with graphic sketches and deep research. We shall not enter into any critical examination of the political opinions which the authoress discusses with equal freedom and boldness; nor shall we incur any charge of introducing subjects foreign to our peculiar objects; our business is with Miss Martineau as declaring war against Freemasonry*.

It is something complimentary that she introduces the subject early in the first volume. It may be, it tickled her, as a telling point; and being tickled, she has been prevented from judging with her usual acuteness. Miss Martineau has, at one fell swoop, adopted the libellous railings of the American Anti-Masonic party, and has raked up the ashes of a fable agreed upon to be forgotten even by those who invented it. This is not like the generosity of her sex: but Miss M., we presume, is somewhat scornful, and does not always act with womanly forbearance. "A bad institution is overthrown," cries our authoress—and upon what authority, gentle reader? Listen to her own words. "The account given of it by *some friends of mine, formerly Masons*, is, that it is utterly puerile in itself; that it may be DIGNIFIED UNDER A DESPOTISM, by an applica-

* Page 37, *et seq.* Vol. I.

tion to foreign objects, but that it is purely mischievous in a republic. Its object, of course, is Power*."

Miss Martineau prefers the renegade Mason to him who is an observer of discipline and practice. Such are the lady's friends! From such she imbibes the precious doctrine, that what is "utterly puerile may be dignified under a despotism," and that "its object, of course, is power."

Let Miss Martineau ask the honest, sincere, and well-informed Mason, whose youth and maturity have passed in the observance of the truest principles of philanthropy, whose conduct has been regulated by "the Moral Ethics," and whose age and experience disclaim not still to support "the Social Ethics,"—let her ask him, what is *his* opinion of Freemasonry.

"Some worse institutions than even Masonry remain to be cast out."—p. 38. Prodigious! According to the Hahnemann doctrine, Miss M.'s puerility must descend to the infinitesimal point, to reconcile such absurdities.

TO THE EDITOR.

SIR,—On paying a visit to the Strong Man Lodge last week, I was highly pleased to find the annexed motion brought forward; and as it struck me, that if it were inserted in your Review, it might stimulate other Lodges to do likewise, I obtained a copy of the motion and permission from the Brethren to send it to you. Should it be convenient to insert it in your next number, you will oblige,

Sir and Brother,

Yours fraternally,

GEORGE AARONS.

King Street, Covent Garden,

June 5, 1837.

STRONG MAN LODGE, JUNE 4, 1837.

"Resolved unanimously,—That in order to raise a fund for the purpose of placing the Strong Man Lodge on the list of life-governors for the Asylum for Aged and Decayed Masons, the sum of two shillings per annum be taken from the subscription of every member, the sum of ten shillings from every initiation fee, to commence from and after the month of June, 1837, the same to be deposited in a savings' bank, in the names of Brothers Turner, Stone, and Davy, as Trustees for the Lodge; till the proposed Asylum shall have assumed a tangible form, and then to be paid to that fund, with the concurrence of the Brethren of the Lodge, and, that in the meantime, the sum of one guinea be annually paid to the Asylum fund, in order to enable the W.M. to attend all meetings convened for the purpose, and report to the Lodge thereon."

* The words in italic and capitals are not so marked by the authoress—we have taken this

MASONIC INTELLIGENCE.

MASONIC OFFERING TO THE GRAND MASTER.

WE understand that the labours of the Committee are drawing to a close, and that they are only waiting for the reports from India and other distant parts, which are shortly expected, to enter into an arrangement for the designs, &c. The Grand Festival, in April next, is the period appointed for the Presentation; but as the design will occupy several months in execution, such Lodges as may have delayed to enrol themselves among the List of Subscribers, should now be speedy in their movements. The same intimation may be given to Grand Officers and other Brethren who may be desirous of being included in the list. When the offering is completed, a Report of the proceedings of the Committee, with a list of Subscribers, would be an interesting document.

ESPECIAL GRAND LODGE.—APRIL 26.

PRESENT.

The R. W. Lord H. J. S. Churchill, D. G. M. and
Prov. G. M. for Oxford, as G. M.

R. W. :	J. Ramsbottom, Esq., <i>M.P.</i> ,	Prov. G. M. for Berks.
“	R. Alston, Esq., <i>M. P.</i>	“ Essex.
“	J. J. Guest, Esq., <i>M. P.</i> ,	“ South Wales.
“	S. M’Gillivray, Esq.	“ Upper Canada.
“	H. R. Lewis, Esq.	“ Sumatra.

R. W. :	Richard Percival, Jun., Esq.,	as S. G. W.
“	B. B. Cabbell, Esq.	as J. G. W.

R.W. Brothers, Sir W. Rawlins,—H. R. Willet, and D. Pollock, Esqrs.

V.W. Revs. W. Fallowfield and John Vane.—Grand Chaplains.

V.W. W. H. White and E. Harper, Esqrs.—Grand Secretaries.

W. T. Bossy, Esq., and R. T. Crucefix, *M.D.*—Grand Deacons.

W. Brothers, Silvester.—Mestayer,—B. Lawrence,—Shadbolt.—
Cuthbert.—Dr. Granville,—J. S. Gascoigne,—T. F. Savory,—
Heath.—J. J. Moore,—Henderson,—Thos. Moore,—Simpson,—
Lawrie, and Masson, Esqrs.

W. H. Perkins, Esq., Grand Sword Bearer.

W. Sir George Smart, Grand Organist.

W. J. Jennings, Esq., Assistant Director of Ceremonies.

Brothers Johnson and Leigh, Prov.-Grand Officers for Somerset.—

Brothers Halton and Heydon, Prov.-Grand Officers for Warwickshire.

—The Hon. Fox Maule, *M.P.*—The Rev. G. Gilbert.—H. J. Prescott,
Esq., &c. &c.

The Grand Lodge was opened in due form by the D. G. M., assisted by the Grand Chaplain, Brother Fallowfield.

Certain parts of the minutes of the last Quarterly Communication, relating to the business of the day, were read and confirmed; and a letter from H.R.H., the Most Worshipful Grand Master, regretting his own absence as well as that of the Pro.-Grand Master, was ordered to

be inserted on the Minutes. His Lordship then proceeded to invest the several Brethren, appointed as Grand Officers by H. R. H. the M. W. G. M., with their respective Collars; and the Secretary announced the following List to contain the

OFFICERS OF THE UNITED GRAND LODGE OF ENGLAND,
FOR THE YEAR 1837—1838.

Patron.

The King's Most Excellent Majesty.

Grand Master.

His Royal Highness Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron of Arklow, President of the Royal Society, Colonel of the Honorable Artillery Company of London, Knight of the most noble Order of the Garter, K. T., &c. &c. &c.

Pro.-Grand Master.

Right Hon. the Lord Dundas.

Deputy Grand Master.

Lord H. J. S. Churchill.

Hon. Fox Maule, <i>M.P.</i>	. . . . .	Senior Grand Warden.
H. J. Prescott, Esq.	. . . . .	Junior Grand Warden.
R. Percival, Jun., Esq., P.G.W.	. . . . .	Grand Treasurer.
J. Henderson, Esq.	. . . . .	Grand Registrar.
Rev. W. Fallowfield	. . . . .	} Grand Chaplains.
Rev. John Vane	
W. H. White and	. . . . .	} Grand Secretaries.
E. Harper, Esqrs.	
H. Perkins, Esq.	. . . . .	} Grand Deacons.
Rev. G. Gilbert	
P. Hardwick, Esq.	. . . . .	G. Superintendent of Works.
Sir. W. Woods (Clarenceux) P.S.G.D.	. . . . .	G. Director of Ceremonies.
J. Jennings, Esq.	. . . . .	Assistant Ditto.
G. P. Philipe, Esq.	. . . . .	Grand Sword-Bearer.
Sir George Smart	. . . . .	Grand Organist.
Robert Miller	. . . . .	Grand Tyler.

GRAND STEWARDS FOR THE YEAR.

George Richard Corner	No. 1	Wm. Dawson Plumley	No. 30
John Coles Fourdrinier	- 2	James Alexander Douglass	32
Duncan Dunbar	- 4	Benjamin Brayne	- 37
John Mitchell, Jun.	- 6	Joseph Colling	- 66
John Lee Stevens	- 8	James Walton	- 72
Thomas Cotterell	- 14	John Waller	- 108
Charles Willis	- 21	Thomas Brown	- 116
Charles Moreing	- 23	Charles Ward	- 233
John Chanter	- 27	Kenyon S. Parker	- 324

The Especial Grand Lodge was then closed in due form.

[By some inadvertence the customary salutations were not made.]

GRAND FESTIVAL OF THE ORDER.

The Brethren afterwards assembled in their Banquet Hall, Lord H. John Spencer Churchill, Deputy Grand Master, presided at the cross Table.

The cloth having been removed, "Benedictus" was sung with very pleasing effect by the professional Brethren, T. Cooke, Hobbs, Blewitt, Jolly and Taylor, assisted by the Masters Walker, from the Westminster Choir.—Sir George Smart, presided at the organ or piano-forte in the course of the evening.

"The King, the Patron of our Order," the first toast given from the Chair, was received with a hearty three times three, and followed by "God save the King," the whole company joining in full chorus.

"The first lady in the land—the Queen," was next greeted cheerfully and loudly.

Stevens's beautiful glee, "Ye Spotted Snakes," followed in good taste and style.

Introducing the succeeding toast, the noble Chairman said, Brethren, you are called upon to fill bumpers, and the reason you are all aware of. You will anticipate that I am going to give you the health of His Royal Highness the Duke of Sussex, our Right Worshipful Grand Master. (Loud cheers) I am happy to inform the Brethren present that he has this day gone out in his carriage for the first time since his last indisposition; and that I have no doubt of his coming among us at the next Quarterly meeting (Cheers). This I feel assured is a subject of sincere congratulation to us all. (Loud and long protracted cheers).

Duet.—"Friendship."

In proposing the health of Lord Dundas, the Pro-Grand Master, Lord Churchill observed, that he was sorry to say that distinguished Mason was prevented from attending by indisposition, otherwise so unworthy a person as himself would not have filled the Chair (cries of No, no). This toast was received with full honours.

Glee.—"Where the bee sucks."

"The Duke of Leinster and Lord Ramsay, and the Grand Lodges of Ireland and Scotland."

Brother H. R. Lewis, P.G.M. for Sumatra, proposed the health of the noble Chairman, the Deputy Grand Master, and paid a well merited compliment to that zealous Mason, for his constant attendance to the duties of the Craft, when acting as Junior and Senior Grand Warden; and in particular for presiding that day, notwithstanding his suffering from an attack of the gout. His *better* health was drunk, and most warmly responded to by the whole company.

Lord Churchill returned thanks briefly but emphatically, adding that he would not detain them from their social enjoyments. "While therefore (concluded his Lordship) I please His Royal Highness and satisfy you, I shall feel happy to hold my present situation."

Song—by Brother T. Cooke.

I have now much pleasure, said the Chairman, in giving you "The Provincial Grand Masters," of whom I am gratified to observe there are several present.

Brother M'Gillivray, P.G.M. for Upper Canada, returned thanks.

Glee—"Foresters, sound the cheerful horn."

"The Wardens and other Officers of the Grand Lodge who have been this day invested."

The honourable Fox Maule, *M. P.*, *G. S. W.*, acknowledged the compliment. He begged the noble Chairman and the Brethren present, to believe that the important duties confided to the officers of the Grand Lodge, would be discharged by them with equal zeal and pleasure, and with a due sense of the favour with which they saw them thus distinguished by his Royal Highness the Grand Master. If they needed any other stimulus, it would be most amply afforded in the countenance given to their proceedings by the distinguished and beautiful assembly with which the surrounding galleries were graced.—(Cheers). And, recollecting the gallant profession of the Deputy Grand Master, he was sure that the best wishes of the Craft would be realized in him, if it were only through the graceful intercession of “the sweet little cherub who sits up aloft.”—(Loud cheers).

Next on the list of toasts came “Success to the Masonic Charities.”

Lord Churchill reminded the Brethren that the festival of the Girls’ School was fast approaching, and that this charity was in a state to require their utmost support. He trusted, therefore, that there would be an overflowing muster of Masonic friends on that occasion, and that all would come with warm hearts, full purses, and ready hands.

Brother Ramsbottom, *M. P.*, addressed the meeting on the subject of the Girls’ School, as Vice-President and Treasurer. He thanked his noble friend for the excellent appeal he had made in behalf of the charity. The Brethren had heard of the concentrated essence of Kalydor, which was devoted to the toilet of their fair friends; for the *gourmand* there was also an essence, which concentrated in a luncheon, nutrition enough to afford sustenance for a month; of the essence of charity he would say nothing in praise, for charity was the more valuable the more widely and largely it was diffused; but he could not help saying, that the noble Chairman was possessed of a concentrated power the most singular and perhaps efficient of any—he meant the essence of eloquence.—(Hear, hear.) With him a few words sufficed to convey all that others were scarcely able to express in many; and with respect to the charity of the Girls’ School but little was left for him (*Br. R.*) to add. The anniversary festival was fixed for the 17th May, and before it was held, he would entreat the ladies, who that day honoured the meeting with their presence, to inspect the School in all its departments and arrangements, and report what they saw to the male part of their establishments.—(Cheers). Was he (*Br. R.*) to be a principal performer on that day, he should anticipate “a beggarly account of empty boxes;” but his honourable friend the member for Hertfordshire, and Provincial Grand Master for Essex (*Br. Alston*), had kindly undertaken to preside at the festival, and the funds of the institution could not have a better rallying point around which to gather in its support.—(Cheers).

Song—“Samuel Weller,” by Brother Blewitt.

“The Ladies in the galleries.” Drunk with repeated cheers.

Glee—“Here’s a health to all true lasses.”

“The Board of Stewards who have filled the office this day.” Thanks returned by Brother Cartwright.

Before ten o’clock the noble Chairman vacated his place, and retired, accompanied by the Grand and Provincial Grand Officers, and attended by the Board of Stewards, amidst the plaudits of all who remained. We then retired to the concert room—if a chamber so very limited and insufficient for the accommodation of such numbers can be properly so called—where, mingling in the press of “ladies fair and Masons bravely

dight," we listened to the syren strains of Miss Birch and Miss Hawes, and experienced an after and a better taste of the quality of our musical Brethren who had contributed so largely to the sociality of the dinner-table.

ROYAL MASONIC INSTITUTION FOR BOYS.

April.—Quarterly Meeting.—There was no particular business, except a suggestion by letter from Dr. Crucefix, that Mr. Lythgoe be requested to accept the office of solicitor to the institution, upon which a motion was framed, and unanimously agreed to.

A new trustee was appointed in the room of the late T. R. Smith, Esq. deceased.

Notice of motion was read from Dr. Crucefix, to take into consideration the duties of secretary and collector of the institution, and, if necessary, to form a committee and report thereon.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

April.—GENERAL COURT.—H. R. Lewis, Esq. in the Chair. Election of candidates. The following children were elected into the school:—

H. Hughes.	|	M. Smith.
R. Brothers.	|	S. Wiggins.

J. Ramsbottom, Esq. *M.P.* unanimously re-elected Treasurer.

Committees appointed April 1837.

GENERAL COMMITTEE (IN ADDITION TO THE LIFE GOVERNORS).

Acklam, J. P.	|	Kincaid, D.
Bassett.	|	Ledger,
Begbie, J.	|	Moncey, Ed.
Bolus, W.	|	Nicholson, J.
Bossy, T. W.	|	Nokes, J.
Brayne.	|	Peppin, T.
Cardozo, S.	|	Rackstraw.
Crew, F.	|	Shorman, W.
Davis.	|	Stahlschmidt, J. C.
Farncombe, T.	|	Trevor, Hon. A.
Fenton, J. H.	|	Taylor, J.
Field, R.	|	Wallas, T.
Fourdrinier, J. C.	|	Whiting, G.
Halton, W.	|	Wilson.
Hawley, John.	|	Waller.

HOUSE COMMITTEE.

Lord H. John S. Churchill	. . . . .	Kensington Palace.
Acklam, J. P.	. . . . .	138, Strand.
Baumer, C.	. . . . .	37, Albemarle Street.
Bossy, T. W.	. . . . .	City Road, St. Luke's.
Buckingham, T.	. . . . .	Stock Exchange.
Crucefix, Dr.	. . . . .	Lancaster Place.
Gordon, A. S.	. . . . .	35, Ely Place.
Henekey, G.	. . . . .	St. John's Wood.
Key, W. R. G.	. . . . .	41, Ebury Street, Pimlico.
Lewis, H. R.	. . . . .	Oriental Club.
Shadbolt, W.	. . . . .	Stockwell Common.
White, W. H.	. . . . .	18, Artillery Place.

AUDIT COMMITTEE.

Baumer, C.	Norris, S. C.
Birnie, G.	Peppin, T.
Gilbert, Rev. G.	Stahlschmidt, J. C.
Harper, E.	Staples, S.
Kincaid, D.	Taylor, J.
Henekey, G.	White, W. H.

April 20.—At a special meeting of the House Committee, Dr. Crucefix and Mr. Hope having been requested to prepare an address to H. R. H. the Duke of Sussex, President of the institution, soliciting to present a memorial to their Majesties the King and Queen, the Patron and Patroness, as well as to their R. H. the Duchess of Kent and the Princess Victoria, on behalf of the institution—an address was read and approved by the Committee, who directed that it should be engrossed and transmitted to the illustrious President through Lord John Churchill, the D.G.M.*

Mr. Matthews having offered his gratuitous services as dentist to the institution, that gentleman's kind offer was thankfully received.

May 18.—HOUSE COMMITTEE.—The thanks of the Committee were unanimously voted to the Rev. G. A. Browne, Acting Prov. G.M. for Cambridgeshire, for his able and successful advocacy of the charity from the pulpit of All-Saints Church, Cambridge, on the 7th instant, whereby 20*l.* were collected.

It was unanimously resolved that the terms stated in Mr. Mosely's letter be agreed to, and that the portrait of the Chevalier Ruspini be entrusted to him to repair.

[We are pleased to say the portrait has been restored in a most creditable manner—and its reappearance is welcomed as an auspicious omen.]

* The address was presented in due course; but we have not heard further as to the memorial.

FESTIVAL OF THE GIRLS' SCHOOL.

FREEMASONS' HALL, MAY 17TH, 1837.

Present:—

R. W. Bro. R. Alston, *M. P.*, Prov. G. M. for Essex, in the Chair, supported by R. W. Brothers Lord John Churchill, D.G.M., the Earl of Scarborough, Lord Monson, J. Ramsbottom, Esq., *M. P.*; the Hon. Fox Maule, *M. P.* and H. Prescott, Esq. Grand Wardens; Bros. Cabbell and Percival, Past Grand Wardens; Revs. J. Vane and W. Fallowfield, Grand Chaplains; W. H. White and E. Harper, Grand Secretaries; Rev. G. Gilbert, Grand Deacon; Brothers W. Shadbolt, Bossy, Dr. Crucefix, Mestayer, J. J. Moore, Lawrence, Burckhardt, Cuthbert, Past Grand Deacons; Brothers Lawrie and Masson, Past Grand Sword-bearers; *Brother Jennings*, Assistant Director of Ceremonies; *Brothers Brutton*, Halton, M. Ricketts, and other Provincial Grand Officers; the medical officers of the Charity, Dr. Moore and Mr. Shipman; the House Committee, and the Master Wardens and Brethren of the Grand Stewards' Lodge, who, upon this occasion, dined in Hall, to support the Institution. There were, altogether, nearly three hundred Brethren of the Order, including the following Board of Stewards.

Brother the Right Hon Lord Monson	No. 603	<i>President.</i>	
“ Lord Albert Conyngham	6	<i>Vice President.</i>	
“ W. R. Kemp	(Chapter) 324	<i>Treasurer.</i>	
“ Peter Matthews	218	<i>Secretary.</i>	
Br. G. E. Shuttleworth	No. 1	Br. Samuel Bayley	No. 113
“ J. R. Children	2	“ F. L. Periera	156
“ C. Hawley	8	“ A. U. Thiselton	166
“ R. L. Appleyard	12	“ John Hulbert	167
“ Thomas Barker	14	“ George Everest	195
“ ——— Fox	21	“ ——— Hollond	196
“ Alfred Rowe	22	“ Peter André	233
“ F. A. Winsor	76	“ Caleb Elisha	234
“ Hugh Fraser	116	“ F. Hill	269
“ Peter Mountain	108	“ K. S. Parker	324

On the removal of the cloth, “*Benedictus*” was sung by the professional Brethren Broadhurst, Fitzwilliam, Robinson, and Taylor, assisted by the Masters Walker, under the direction of Brother Sir George Smart, when the Chairman rose to propose the first toast.

The honourable Brother said, so well assured was he, that by every loyal Mason the purport of the first toast would be anticipated, as none were more warmly attached to their King, that to name it to them would be sufficient. He gave, “*Health to the King, the Patron of Freemasonry and the Patron of this Institution, and may God bless him.*” Received with acclamations, and followed by “*God save the King,*” the whole meeting joining heartily in the chorus.

Now, Brethren, said the Chairman, I have to address you all as Englishmen, and to claim from you a proof of devotion to the fair sex, by drinking to “*the Queen, the Patroness of this Institution.*” All had, no doubt, heard of the recent indisposition of her Majesty, and would sincerely join in the hope that her recovery might be speedy, and that her Majesty might long live to enjoy a better state of health.—(Loud cheers.)

Glee—"Health to the Queen."

Proposing the health of His Royal Highness the Duke of Sussex, M.W.G.M., the Chairman said that he could not but lament that it had not fallen to the lot of one more capable than himself, to do justice to the great Masonic virtues and high talent of their universally revered head, the great and distinguished leader of the Craft.—(Cheers.) Of him it was not enough to say, that charity was conspicuous in every action of his life.—(Hear, hear.) Of its public application every member of the Fraternity—indeed, every member of society—had ample means of judging; but it was unknown, save to a very few, the great amount of benevolence dispensed by His Royal Highness in the exercise of private charity.—(Hear, hear.) The interest taken by the M.W.G. Master in the prosperity of the two Masonic charities, those of the Boys' and of the Girls' School, was of the most intense and unceasing nature. That feeling had been highly gratified by the successful appeal so lately made in behalf of the Boys' School; and it would be with infinite pleasure, if, as their Chairman, he should be enabled to report to his Royal Highness that a handsome subscription had followed the proceedings of this day.—(Cheers.) When his Royal Highness had last presided over them in that Hall, he got invalidated; and at that moment he was not sufficiently recovered to appear among them, but all would join in a prayer that his health might soon progress to a full and entire restoration.—(Cheers.) For thirty years had their illustrious Grand Master presided over the Craft, with a complete devotion of time, mind, talent, and generosity, and to the utmost advantage of the Fraternity.—(Hear, hear.) He called, then, upon every loyal Mason, to drink a bumper to the health and happiness, the prosperity, and every worldly blessing, of H. R. H. the Duke of Sussex, M.W.G.M. and President of the Institution.—(Loud and long continued cheers followed the pledge.)

Glee—"Here's to Sussex our Master."

Having given you the King, the Queen, and the Royal Duke, I will now, said the Chairman, give "The Members of the Royal Family who are not of the Masonic Craft."

Song by Brother Broadhurst—"Farewell, but whenever you welcome the hour."

Brethren, said the Chairman, I will never call on you to fill a bumper without giving you a good reason why. I do it now that you may drink to the health of two highly distinguished ladies, the Vice Patronesses of the Girls' School, the Duchess of Marlborough and the Marchioness of Hastings.—(Cheers.) I am well satisfied that this toast is most acceptable to you; and if any thing can make it more so, it is, that one of those distinguished ladies gave birth to our excellent Deputy Grand Master.—(Cheers.)

Glee—"My lady sweet, arise."

Introduced as the health of a noble individual who had endeared himself to every member of the Craft, the Chairman gave, "Lord Dundas, the Pro-Grand Master.—(Cheers.)"

Song by Brother Robinson.

In proposing the health of Lord John Churchill, the D. G. Master, the Chairman paid a just tribute to the Masonic excellence of that much loved nobleman. Without entering largely into the merits, virtues, and the moral and charitable character of the D. G. Master, since all were cognizant of them, he would merely appeal to the Brethren to join him in thanks and good wishes to one who felt it to be a pleasure

to do every thing that could tend to do good to mankind.—(Loud cheers.)

Lord John Churchill, on rising, very good humouredly stated that all present knew what had been said with regard to himself was not correct.—(Laughter, and cries of "All true.")—He, nevertheless, ought to be gratified at having a character bestowed upon him so far beyond his deserts; and in thanking the Brethren for the honour thus personally conferred upon him, he would also add his very grateful thanks for the tribute of respect paid to his Lady-mother, the Duchess of Marlborough.—(Cheers.)—And I have now, (continued the Noble Lord,) much pleasure in proposing to you the health of the Worshipful Chairman, who has filled the chair so well this day, that it is unnecessary for me to say more to induce you to drink his health with the greatest enthusiasm.—(Loud cheers.)

Mr. Alston returned thanks, in the first place for the honour conferred upon him by his being placed in the Chair, and in the second place, for the manner in which the proposition of his health had been received. He had that day increased satisfaction in contemplating the object for which they were assembled, and most sincerely did he believe that its conclusion would bring satisfaction to all. It was his happiness to do all the good in his power towards mankind, and that enjoyment could not be experienced in pursuit of a better object than that in which they were now engaged.—(Cheers.)—No duty could be more acceptable than one that contemplated in its performance the education, protection, guidance, and care of female children, the otherwise unprotected offspring of Freemasons.—(Cheers.)

Song—"The wonders of a balloon," by Brother Fitzwilliam.

More than the customary period had by this time elapsed, and the children, to the number of sixty-four, were then introduced, exhibiting one of the most gratifying spectacles that the moralist and man of feeling, or the Mason combining both, could desire to behold. Health and contentment beamed in every countenance, and the dress, perfect neatness, and manner of each child, reflected the utmost credit as far as the management, supervision, and operation, on the Committee, not less than on the matron and her assistants.

Calling attention to the interesting exhibition which the presence of the children afforded, the Chairman observed, that he should pay a very poor compliment to the hearts of Englishmen if he were to suppose the meeting incapable of a serious appreciation of the scene. He would call upon them in that moment of excitement to open their hearts and their hands in behalf of the charity. He would not confine his appeal to the Brethren, but he would also address the fair Sisterhood, (turning to the galleries, which were literally crowded with the fair promoters and dispensers of charity.)—(Cheers.)—He would ask the fair visitors above to unite in feelings of admiration and support, at the heart-stirring spectacle before them. It was a picture which must have given the utmost delight and satisfaction to every beholder. It was a proof of what good intentions and efforts might produce.

The worthy Chairman continued his address to a length which we are unable to follow, and concluded by expressing a hope that the charity would perpetually prosper.—(Cheers.)—Before he sat down, the Chairman proposed the healths of the ladies in the gallery, with thanks to them for the honour of their company, and the zeal shown by them in aid of the children,

After this toast had been drunk, the Chairman begged that it might not be taken by the ladies as a hint to retire.

The children in the organ gallery then sang an appropriate hymn, at the conclusion of which the Chairman rose to propose the prosperity of the Institution; which he commenced by saying, he would quote one line, and one only, of the hymn just then sung by the children, which was so applicable to the feelings of those who supported them—

“Who shield us for their love to Thee.”

This was the secret of their success, the children were thus cared for by the friends of the Institution, in consequence of love for the Creator of them all.—(Cheers.)—In order, then, that the children might continue to deserve such parental care, it would be necessary for them to do only that which would be acceptable to their God. He then gave, “Prosperity to this Institution, and health to the Vice-Presidents, the Treasurer and the House Committee.”—(Cheers.)

Brother Ramsbottom, *M.P.*, returned thanks. He appeared there, he said, in the double capacity of Vice-President and Treasurer. Gratifying as had been the appearance of the children, it was but fair for him to say, that the sixty-four present that day had left but one companion at home, and she was detained by an accidental hurt—so universal was their good health.—(Cheers.)—To the House Committee the friends of the Institution were most deeply indebted, but not to those alone; for to Mrs. Cook, the matron, and her assistants, the utmost praise was due.—(Hear, hear.)—Mrs. Cook had now been connected with the establishment nearly thirty years, and had always been the careful guardian of the health, the education, and morals of the children.—(Cheers.)—No stimulus was needed to carry on the great object of the Institution; but some impetus was required to the extension of charitable feeling, in aid of the building fund. The Brethren were well aware that an accidental call had been made for an outlay of £2000 for rebuilding. Of this expenditure, a considerable amount remained yet to be provided; and to this end he entreated the co-operation of every friend.—(Cheers.)—Most substantially had the repairs been made, and it would have been possible to have liquidated the cost by decreasing the number of children; but what member of the fraternity would consent to such a course?—(Hear, hear.)—Thanking them for the honour done to himself and Brother Officers, but, more than all, for their presence there as supporters of the charity, the worthy Treasurer sat down amidst warm gratulations.

We have already hinted that the preliminary business of the evening occupied a more extended period than is usually consumed for that purpose; and we regret to add that it did not appear that a proper or sufficient understanding had existed among those upon whom the management of the festival devolved, as to the details of procedure. The worthy Chairman seemed frequently at a loss respecting the toasts, as if the lists had not been placed in his hands previously to the dinner; and as the evening drew on, much confusion took place in the hall, which a better understanding might have prevented. We are satisfied that where such large numbers assemble together, order and regularity can only be preserved by the stewards dining and remaining at table with their respective friends, unless at such short intervals as those in which they may be required to assemble in a body to introduce the children, or conduct them from the hall. Our Brethren who officiated on this

occasion appear to have directed their whole energy and attention to the subscriptions, in which they were indeed eminently successful, but a proportionate inattention to the maintenance of order among the guests, added to the impatience manifested by many at the prolongation of the business of the table, occasioned confusion and disorder, which were heightened instead of repressed by the intemperate expressions of some gentlemen who vainly attempted to enforce attention to the Chair. Let us hope that our mention of this unpleasant ebullition may be preventive of aught similar at future festivals. We know not whether to condemn or to applaud the extreme liberality of the stewards with respect to the hospitality they evinced; but it is gratifying to add that nothing could repress the liberal determination of the stewards and their friends to make the subscription worthy of the cause. Their efforts were crowned with success; the amount exceeded every preceding collection, nearly reaching the glorious sum of ONE THOUSAND POUNDS!

The following is an abstract from the accounts for 1836, as distributed in the Hall.

<i>Receipt.</i>	£	s.	d.
The King's Most Excellent Majesty	<i>a</i>	21	0 0
The Queen's Most Excellent Majesty	<i>a</i>	10	10 0
H. R. H. the Duke of Sussex, M.W.G.M.	<i>a</i>	10	10 0
Lord H. J. Spencer Churchill, D. G. M., 6th donation		10	10 0
Lord Suffield, J.G.W.		10	10 0
L. H. Petit, Esq. V.P., 24th donation		10	10 0
John Ramsbottom, Esq., M.P., Treasurer and V.P., 14th donation		10	10 0
W. W. Prescott, Esq., Gr. Treasurer, 10th donation		10	10 0
Rev. J. Vane, Grand Chaplain		10	10 0
The Members of the House Committee of the School		10	10 0
B. B. Cabbell, Esq., V.P., 9th donation		10	10 0
Moolvee Mahomed Ismael Khan		5	5 0
The Dep. Master of the Lodge of Antiquity (Bro. Birnie)		52	10 0
Freemasons' Quarterly Review	<i>a</i>	2	2 0
Masters and Past Masters' Club	<i>a</i>	3	3 0
L. H. Petit, Esq., V.P.		52	10 0
Amount received of the Grand Lodge, being a moiety of Fees for registering the Initiation of Masons, during the year		117	8 9
Amount of Needle-work done by the Children		128	5 7
Amount of Dividends		466	0 8
Sundry subscriptions and donations		933	1 9
Found in Donation Box		3	4 6
Balance due to the Treasurer		1216	8 2
		<hr/>	
		£3105	19 5

Disbursements.

By Balance due to Treasurer as per last account	1081	9	8
Provisions for Children, Matron, and Assistants	655	8	8
Medicine	3	9	11
Amount paid for Rent, Taxes, Insurance, and Furniture	121	4	11

Carried forward £1861 13 2

	Brought forward	£1861	13	2
Paid on account of Works lately completed*		611	12	0
Household Linen and Clothing for the Children, and Haberdashery		211	15	2
Coals, Candles, and Soap		61	17	4
Salaries and Wages to Officers and Servants		142	10	0
Gratuities to Matron and Assistants		24	3	0
Books, Printing, and Stationery		34	1	9
Incidental Expenses by the Matron		25	3	4
Collector		29	6	0
Interest of Money lent by Bankers		50	2	8
		3052 4 5		
Donations announced but not yet received		53	15	0
		£3105 19 5		

Examined W. H. White, Joseph Taylor, }
 C. Baumer. S. C. Norris, } *Auditors.*
 J. D. Kincaid, }
 W. Fletcher Hope, *Secretary.*

BIRTH-DAY OF HER ROYAL HIGHNESS THE PRINCESS VICTORIA,
 MAY 24TH.

Royal Freemasons' School for Female Children.

Westminster Road, May 20, 1837.

“Dear Sir and Brother—Many friends of the charity having expressed a wish to be present at a little entertainment which will be provided for the children next Wednesday, on account of Her Royal Highness the Princess Victoria attaining the 18th year of her age, I beg to say that it will take place at two o'clock precisely.

I am, dear Sir and Brother, your's truly,
 WM. FLETCHER HOPE.”

In consequence of the above circular, a considerable number of ladies and governors attended, among whom we noticed the Rev. J Vane, Dr. Crucefix, Messrs. Bossy, Buckingham, Baumer, Bolus, Betts, Bentham, Fox, Fenton, Franks, Henekey, Hope, Kincaid, Matthews, Perry, Stewart, &c. &c.

The children were assembled in their school-room, every thing bearing the cheerful aspect of a joyous holiday. The company walked about the grounds, and expressed themselves gratified by the arrangements evidently made for the recreation as well as for the instruction of their proteges.

The children were then summoned to their dinner, and each class took their stations in the most disciplined manner; and grace being said by three children, of fifteen, ten, and seven years of age, at their respective tables, they commenced their task with exemplary determination and healthful appetite. It was, indeed, a happy sight.

After dinner, the children entered the school-room, and were marshalled to their stations without any confusion. The tables were spread

* There is altogether owing by the Charity above 1800*l.*, including, however, the balance due to the Treasurer.

with fruit and cakes, and "wine sparkled on the board." Some recitations were then delivered, in a manner that would rival any establishment. Such, indeed, was the effect produced, as to cause the Rev. Mr. Vane to address the children in a most emphatic manner. The kindness with which he adverted to their attention to school duty, and his acknowledgment that in their examination by him as to their moral duties, they had acquitted themselves in the most satisfactory manner, was felt equally to be a reward to the children, as to their friends and patrons. Although among those who felt deeply the impressive manner of the reverend Brother, our memory does not serve us sufficiently to give a faithful report of his excellent address. At the request of the company, Dr. Crucefix, on the children's glasses being filled, requested they would pause while he directed their attention to the happy circumstances that had called them and their protectors together. He reminded them that a Princess of England, little above the age of the eldest scholar then present, had that day attained her legal majority, and it might be she would in due time be called upon to fill the throne. They should be careful in after life never to sully the bright character they had gained, but endeavour to prove worthy objects of the future patronage of the illustrious Princess whose natal day they were then commemorating. It should be observed also, that their Majesties the King and Queen, and H. R. H. the Duke of Sussex, were foremost in the benevolent throng of their supporters.

The health of the King and Queen, Duke of Sussex, and the Princess, were then drunk in a fervent, grateful, and affectionate manner, by the children and company; after which the children spent the remainder of the day in innocent mirth, and will long remember the 24th of May, 1837.

Jubilees and festivities may be held, and convivial hilarity may be indulged to its fullest extent, but commend us to the peaceful joy and cheerful exultation which attend such a meeting as this.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, MAY 3, 1837.

PRESENT.

E. Comp. Lord John Churchill	as Z.
J. Ramsbottom	H.
S. McGillivray	I.

E. Comps. W. H. White.—E. Harper, E. and N.—T. F. Savory, P.S.—F. W. Bossy, S.B.; also, E. Comps. Henderson.—Shadbolt.—Cuthbert.—Hope.—Lawrence.—Burckhardt.—T. Moore, and many Principals of Subordinate Chapters.

After the confirmation of previous Minutes, the list of new appointments for the year was announced as follows:—

H.R.H. the Duke of Sussex, <i>K. G.</i>	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.
Hon. Fox Maule	} A.S.
H. J. Prescott	

Richard Percival Jun.	Treasurer.
John Henderson	Registrar.
Rev. John Vane	Sword Bearer.
Rev. Gilbert Gilbert	Standard Bearer.
George Peter Philipe	Director of Cer.
— Lowndes	Organist.
Robert Miller	Janitor.

The Report from the Committee of General Purposes was then read, and the prayer for the four Charters granted.

The consideration of the Pedestal for the Grand Chapter, was then finally referred to the following Committee, with directions to report thereon.

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

E. Comp. Aarons, Baumer, Lazarus, Bulmer, G. Gilbert, <i>A.M.</i>		E. Comp. Philipe, Burckhardt, Henderson, Shadbolt.
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The following E. Companions were elected as a Committee of General Purposes for the year.

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

E. Comp. Percival, Henderson, Burckhardt, Lawrence, Savory,		E. Comp. Philipe, L. Thompson, Fortune, Staples.
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Comp. Philipe then brought forward his motion for the revision of the Laws; and, after having entered into the subject, the following Committee was appointed to consider thereon and report,—viz.:

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

E. Comps. Henderson, Burckhardt, Shadbolt, G. Gilbert, <i>A.M.</i>		E. Comps. Crucefix, Thomas Moore, Philipe.
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and that three be a Quorum.

Comp. Philipe, then, on the part of Comp. Crucefix, who was absent, gave the following notice of motion.

“That no Companion holding office as Principal, should be eligible for election to the Chair of another Chapter, as such practice is incompatible with the spirit of the Law, which provides that all Chapters should be represented in Grand Chapter by their respective Principals.”

After a very wearisome discussion upon several subjects the Grand Chapter was at length closed,

GRAND OFFICERS' CLUB. (R.A.),

May 3.—Present :

E. Comp. Ramsbottom,	E. Comp. Fallowfield,*
“ Willett,*	“ Harper,
“ Petit,*	“ Shadbolt,
“ M ^c Gillivray,	“ Cuthbert,
“ Henderson,	“ T. Moore,
“ Lawrence,	“ Spencer,*
“ Hope,	“ Pollock.*
“ Sir W. Rawlins,*	

It was suggested, that for the future no observations whatever should be made in the Club relative to the contemplated proceedings of the Grand Chapter; that the Scribes should be given to understand that they were to furnish no information or particulars, as the Club was but a meeting of private individuals, and without any authority to control Masonic subjects.

[This suggestion is highly important, and, had it commenced at an earlier period, would have saved much misunderstanding. There is a wide distinction between a meeting of private individuals without power to control proceedings, and who do not desire to meet otherwise than as a private party, and a meeting of Grand Officers, who assume a dictation to the Grand Chapter.

The next step to be enforced is, that no member of this Club shall be permitted to sign the entry-book, unless he intends to be present in the Grand Chapter. There is something not over delicate in recording a *non est*.

Good has come of evil, and although many present and future Grand Officers may be desirous to join the Club as a private party, they will now understand that its importance is confined to the simple observance of social courtesy. It is in this sense we state our hopes that nothing “untoward” will again occur; and we declare, on the part of those who have been deceived by the “former state of things,” that although anxious to participate in the supposed duties as Grand Officer, they were desirous of joining a Masonic party *merely* for the purpose of conviviality, however *innocent*.]

BOARD OF BENEVOLENCE.

April.—Willett, Esq. as Master.

May.—Dr. Crucefix, as Master.

June.—H. R. Lewis, Esq. as Master.

The cases have been interesting in their character; and there has been shown a marked anxiety to enforce the power of the Constitution in compelling Masters of Lodges to attend in support of petitions. We cast a veil over one instance, which we would have enlarged upon, but the awful circumstance that attended it, will, we trust, not be lost upon the parties concerned.

* The six thus marked were not in Grand Chapter.

In May there was the case of a deserving Brother, whose age exceeded seventy years, that called for the unanimous expression of liberality; and it was recommended to Grand Lodge to grant the sum of fifty Pounds for his relief.

In the Committee of Masters, the following notices were given,

NOTICES OF MOTION.

A message from the GRAND MASTER, that he should in Grand Lodge propose some regulations in aid of the Girls' School.

That it is expedient to form a library for the Grand Lodge, and that the subject be referred to the Board of General Purposes.—J. Henderson, Grand Registrar.

1.—To relieve the financial difficulty incurred by the recent restoration of the Girls' School-House.

2.—To take into consideration the Book of Constitutions, which is now out of print, as to what amendments and explanations are necessary.

3.—By direction of the General Committee of subscribers to the contemplated Asylum for the Aged and Decayed Freemasons, to bring that Institution under the sanction and protection of the Grand Lodge.—These three latter notices by R. T. Crucefix, P.G.D.

31st May, 1837.

QUARTERLY COMMUNICATION.

PRESENT.

June 7.—H.R.H. the Duke of Sussex, M.W.G.M. on the Throne.

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

„ Hon. Fox Maule, S.G.W.

„ Henry J. Prescott, J.G.W.

„ Simon M'Gillivray, Prov.G.M. Upper Canada.

„ H. R. Lewis, Prov.G.M. Sumatra.

„ Richard Perceval, P.G.W. and G. Treasurer.

V.W. Revs. John Vane, } Grand Chaplains.
W. Fallowfield, }

John Henderson, Grand Registrar.

W. H. White, } Grand Secretaries.
E. Harper, }

W. Rev. G. Gilbert, Grand Deacon.

G. P. Philipe, Grand Sword-Bearer.

J. Jennings, Assistant Grand Director of Ceremonies.

Sir George Smart, Grand Organist.

PAST GRAND WARDENS.—W. Stuart, D. Pollock, Esqrs.

PART GRAND DEACONS.—Brothers Shadbolt, Gascoigne, Deacon, Heath, Silvester, Cuthbert, Keightley, Granville, M.D., Crucefix, M.D., Burckhardt, Lawrence, Bossy, Savory, T. Moore, Esqrs.

PAST GRAND SWORD BEARERS.—Simpson, Masson, Esqrs.

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

After the minutes of the March Communication, and those of the Especial Grand Lodge in April, had been read and confirmed,

The Most Worshipful Grand Master addressed the Brethren for a considerable time on his proposition for the relief of the Female School, and concluded a most luminous exposition of his views, by proposing that the sum of £1500 should be advanced from the Grand Lodge Funds, to be repaid from the surplus proceeds of subscriptions and donations that may be annually shown to be in the hands of the treasurer of that charity. The proposition was seconded by Brother Coe, and was about to be put, when an amendment by Brother Lythgoe, "that some guarantee should be given for the repayment," was suggested, which, after a very critical and lengthy discussion, was withdrawn, and the proposition of the Grand Master was carried by acclamation.*

The several minutes of the Lodge of Benevolence for April, May, and June were then read and approved.

After which Dr. Crucefix moved that the sum of £50 be voted to Brother Wm. Hughes, whose case was fully detailed at the June Lodge of Benevolence. The vote was carried unanimously. The reports from the Boards of General Purposes and Finance were then read and approved.

Lord John S. Churchill and Richard Percival, Jun., Esq., were then, at the suggestion of the Grand Master, unanimously elected Trustees, *vice* W.W. Prescott, Esq., and Sir John Soane, deceased.

Dr. Crucefix then rose relative to his notices of motion, and stated his gratification that His Royal Highness had, by his gracious message and present observations, rendered that relating to the Girls' School unnecessary; and in regard to the second, in reference to the Constitutions, he had the pleasure to announce to the Grand Lodge, that at a conference, to which the Grand Master had condescended to admit him, such portions as admitted of immediate consideration would be declared to them by the Grand Master himself, to whom he begged most respectfully to entrust his motion.

His Royal Highness then entered very minutely into the subject, and drew the attention of the Brethren to the several emendations which circumstances had rendered needful, and concluded by stating that he should appoint a Committee forthwith, so as to be enabled to present a report at the next Grand Lodge, if not earlier.

The Boards of General Purposes and Finance were then proceeded with, and the following were declared.

* Our duty points at the propriety of giving at length the message of His Royal Highness to the Committee of Masters, which was a most masterly document, but we could not obtain a copy in time. We shall hardly be acquitted of neglect in failing to report the addresses of His Royal Highness during the evening; but circumstances, which are known to many, precluded us from taking accurate notes, and we therefore are compelled to give merely an outline of the general proceedings.

THE NEW JEWEL FOR THE GRAND STEWARDS.

THE Jewels for the Grand Stewards of the year, are now furnished by the Grand Lodge, and are therefore the property of the Craft. They are worn on all public meetings of the Order, by the Grand Stewards, who are *ex officio* Grand Officers of the year, and take rank accordingly.

The Past Grand Stewards are entitled to wear a similar jewel, but of a reduced size, with the words "Past Grand Steward" engraved on the circle; and on the reverse must be engraven the name of the Brother, with the name and number of the Lodge from whence he derives his title of distinction.

These regulations came into operation at the Grand Festival of 1836.

Past Grand Stewards of 1835 and previously, must confine themselves to the former medal.

The Brethren who were members of the Grand Stewards' Lodge at its centenary, 1835, have been allowed additions to their medals, commemorative of that event, granted to them by H. R. H. the Grand Master.

It should be observed that the present medal *must* not be worn by Past Grand Stewards of an earlier date than 1836; nor must the old medal be worn by Grand Stewards appointed since that date. We have been requested to make these regulations as public as possible.

GRAND STEWARDS' LODGE.—Alive to the interests of Masonry, we are gratified to state that the Master, Past-Masters, and Wardens of the Lodge have had a meeting with Brother George Aarons, on the subject of a letter he lately addressed to the Lodge; and we look with equal interest and anxiety for some report of their conference.

April.—The resignation of a most esteemed member of the Lodge, Brother W. P. Norris, the respected father of the present Master, having been tendered and accepted after a service of nearly forty years; it was determined that the sentiments of regard and affection, in which the veteran Brother is held, should be commemorated by the presentation of a piece of plate; and that Brother Crucefix should undertake to inform himself of the wishes of their friend and Brother, as to what would be most acceptable. In consequence of this suggestion, at the meeting in May, a very handsome cup and cover was exhibited in Lodge and presented to the Worshipful Master as the proxy of his father, whose age and infirmities prevented him from appearing in person to receive it.

We have much pleasure in recording a very pleasing act of courtesy on the part of the late Board of Stewards, who invited the Master and Senior Warden of this Lodge to their meetings; we hope the compliment may be auspicious of an access of members from the Board to join the Grand Stewards' Lodge.

PRINCE OF WALES'S CHAPTER.—April.—Companions Pollock, Willet, and Hon. Thomas Dundas, as Z. H. and I.

P. S. Comp. Lord Monson.

The principal business was the exaltation of Brother the Hon. Frederick Saville, and another Brother; and we have unqualified pleasure in recording the very able manner in which the noble Sojourner

performed the duties of his official appointment. The principals also vied with each other in the accuracy of their several addresses.

Companion Pollock, although unexpectedly officiating in the absence of the first Principal, through illness, was perfectly ready, and it was generally hoped he would have given the explanation of the pedestal. Companion Willet gave the Symbolical lecture with excellent effect; and it was reserved for Companion the Hon. Thomas Dundas to deliver the Historical, as a conclusive proof that in the Prince of Wales's Chapter there are Companions equal to first-rate duty. "*Cui honor, reddite honorem.*"

BROTHER PETER THOMSON.

April 28th.—The Lodge of Instruction, held under the warrant of the Lodge of Stability, No. 264, was held this evening, being the last time of meeting for the season. The principal business was to present the above much respected Brother with a token of the respect in which he is held by the Craft; and to render this expression as marked as possible, the object of the meeting was characterised by a more than usual attention to Masonic duties. We subjoin a sketch of the proceedings which were as gratifying as they were correct.

There were above ninety Brethren assembled at the George and Vulture, Cornhill, at the early hour of seven, when Brother Thomson took the Chair,—opened the Lodge; and the lectures were ably worked by the following Brethren:—

Brother Morris, Sec., worked the first section,—Brother Barnes, Jun., J.W., the second—Brother Fox, S.W., the third—Brother Hurder, the fourth.—Brother Rule, the fifth.—Brother Satterley the sixth.—Brother P. Matthews the seventh.

It should be observed that the lectures, although differing in language from what are usually delivered in the Grand Stewards, and at the Master Mason's Lodge of Instruction, in Charlotte Street, are excellently arranged, and are, we believe, chiefly compilations from those formerly delivered by the late Dr. Hemmings, one of the most accomplished Masons of his day. This variation is, in our opinion, their best recommendation; and we could wish that while the land-marks should be strictly observed, there were more frequent explorations into the sound principles of our beautiful Mystery.

The Committee then retired, and in a few minutes returned, preceded by Brother Coe, bearing a very splendid watch, &c., in a handsome case, on a crimson cushion, which was handed to Brother M'Mullen, the President, who, in a very complimentary manner, presented it to Brother Peter Thomson, informing him that the numerous members of the Lodge of Instruction, in consideration of his ardent zeal for their improvement, had met that evening for the pleasing opportunity of evincing to him their warmest feelings of gratitude and respect, for his Masonic services; and that he did not hesitate to say the success of the Lodge of Instruction was mainly attributable to his unceasing assiduity.

Brother Thomson then rose, and stated, that it was with mingled emotions of surprise and gratitude, of which no expression of his could give an adequate idea, that he accepted this tribute of their favour and esteem, which they had been pleased to bestow on him; that any exertions which he had made to serve the Lodge of Instruction, or Masonry

in general, was only what he considered to be the duty of every member of the Craft. For him to endeavour to declare his grateful sentiments on the occasion, was utterly impossible; that he was quite at a loss for words to give utterance to his feelings, but that he had no doubt the overflowings of a grateful heart would be more acceptable than a long and eloquent speech. In conclusion, he begged to observe, that he had been scrupulously attentive to instruct the Brethren in accordance to the plan laid down by the Lodge of Reconciliation, after the Union: and he added, that their gift would be carefully preserved, out of respect to the givers, and descend as a heir-loom to his posterity.

Previous to the Lodge being closed, upwards of twenty Brethren, then present, joined the Lodge of Instruction; which affords a pleasing hope that it will continue to rank among the most respectable and numerous Lodges of Instruction in the Craft.

At nine o'clock about seventy Brethren sat down to supper, provided by Brother Simon, the worthy host, whose well known *attention and assiduity* were conspicuously displayed.—Brother M'Mullen in the Chair.

After the supper the President gave "The King, Patron of the Craft."
"The Queen, Patroness of the Royal Masonic Charity for Female Children."

"The Grand Master the Duke of Sussex." All of which were drunk with due Masonic respect.

Dr. Crucefix, at the request of the President, addressed the Brethren, and paid a very marked compliment to Brother Peter Thomson, whose health he proposed, which was enthusiastically received with every demonstration of Masonic respect; and was cordially felt, and gratefully and appropriately acknowledged by the worthy Brother.

The following observations struck us as very appropriate. "Our Brother, whose services we are now presuming to record by a grateful sense of their value, is no common Mason; for upwards of thirty years he has been labouring in our vineyard, and garnering up stores for the good of the Fraternity. These, the stores of his experience he distributes to all who need, and who are desirous of partaking of them. Of simple habits, but of sterling worth, he stands a bright exemplar in the Craft; and we shall all do well to attest our regard by imitating him. Attached, by a fond remembrance, to the system promulgated by his Masonic tutors, he, with a propriety which did him honour, cheerfully adopted the working promulgated by the Lodge of Reconciliation; and by his ready accordant promoted the leading features of the "Union." And if any regard the mode of working the lectures with any doubt, let them examine the language and their doubt will vanish."

The next toast given was "The President, Brother M'Mullen," who, in acknowledging his thanks, said, that it was one of the proudest moments of his life,—that he had performed a pleasing duty,—that the present was the largest Masonic meeting he had ever been called upon to preside over; and concluded by thanking the Brethren for the polite manner in which his health had been drunk.

The President then proposed the health of Dr. Crucefix, regretting he was incompetent to do justice to his distinguished friend and Brother. (Drunk with enthusiasm.)

The worthy Brother congratulated the company upon the state of this Lodge of Instruction; which maintained equally its own reputation, and the interest of the Craft. His personal feelings prevented him

from giving utterance to his thoughts; they were, however, bounded only by his grateful sense of the kindness which dictated the present mark of their respect. His position in Masonry enabled him to make a bold but a true declaration, that the present era was the most flourishing that was ever known; our system was well understood, regulated by sentiment, and secured by justice; and nothing could endanger the permanence of the moral fabric, but their own indifference—this he trusted so far from being the case, he would venture on their part to assert, that all who were present would feel it to be their duty to hand down to their successors such record of their conduct as would not be an unworthy example. (Hear, hear).

Brother Lawrence Thompson proposed the health of the members of the Committee, which was warmly welcomed, and Brother Coe returned thanks.

The President and several friends then retired; and Brother Coe having been requested to take the Chair, drunk success to the Aged Masons' Asylum, which was received with rapturous applause.

Brother R. Barnes, Sen., having obtained permission of the Chairman to give a toast, said, there was a distinguished Mason, a member of that Lodge of Instruction, who, though absent, deserved to live in their remembrance; he alluded to Brother Philip Broadfoot, who had originated that Lodge of Instruction, and whose zeal for its success was exceeded by none. He therefore proposed his health and prosperity to him.

Other compliments were afterwards paid, and the company, after a delightful evening, separated.

On the inner case of the watch was engraved the following inscription.
“Presented to Brother Peter Thomson, P.M., of the Lion and Lamb Lodge, No. 227, by the Masonic Brethren of the Lodge of Instruction, held under the sanction of the Lodge of Stability, No. 264. in grateful estimation of his constant, zealous, and ardent attention to their improvement.”

April 28, A.D., 1837, A.L., 5837.”

MASONIC LIFE ASSOCIATION.*

It is the honest boast of Freemasons, that their Order is based upon the two kindest principles of human nature, viz. Social Friendship and Charity to the Poor.

Of the former it is unnecessary to speak, the latter only is the object of the present address.

The Masonic Charities are well known to consist in providing relief for the poorer Brethren, and support and education for their offspring, objects which comprehend the principal duty of a Mason, and if fully carried out, would demonstrate to the world, that the word “Brother” is something more than a name.

These Charities have long met with the warmest support, not only from our M.W.G.M. and the Officers of the Grand Lodge, but have

* We are requested to give publicity to this Circular.

been taken up by many other sincere and generous Masons, whose liberality and exertions in the cause deserve the highest praise.

Yet while we boast the generosity and perseverance of some, it cannot be denied, that there has long existed an apathy amongst others, arising partly from ignorance of the beneficial effects of the Charities, which all the exertions of our Illustrious M.W.G.M. and the Stewards of past years have been unable to overcome, and which has hitherto prevented our Charities from assuming that high and therefore truly useful position in society, which the noble principles and vast latent resources of the Institution ought to have procured for them.

It is pleasing, nevertheless, to observe that within the last few years this apathy is fast passing away, and that a spirit is now aroused for making the Society more worthy the title it bears, that of being the most Charitable of all Institutions.

It should not, however, be forgotten that Voluntary Subscriptions are not the only means applicable to this purpose; the example of many other societies teaches us that much good may be done by men associating themselves together in undertakings which, in a pecuniary point of view, may be both profitable to themselves and productive of the greatest benefit to the Order.

Let this splendid example of the benefit of co-operation be our guide, and while we spare no pains to continue and increase the Funds of our Charities by the methods at present adopted, let us avail ourselves of those legitimate resources which have, hitherto, been unproductive only because they have been untried.

It is unnecessary at the present day to expatiate upon the importance of Life Assurance, the benefits arising to the Assurers and Assured, are well known, for while a prudent and economical management, and a careful selection of risks, affords the former a certain return for their Capital, the very fact of such result furnishes the Assured the best pledge of the fulfilment of the conditions required of them on the commencement of their Assurance.

With this view and a similar prospect of success, a few zealous Masons have originated the idea of establishing in the Fraternity, an Association for the Insurance of Lives, granting Annuities, and Purchase of Reversions, in the same manner as other establishments of a like nature.

The Capital is proposed to be raised by Shares, and to be totally unconnected with the Masonic Funds, except in the important feature, "*that a proportionate part of the profits shall be devoted to the Masonic Charities,*" thus giving to Freemasonry the benefit of its success, and securing it from all loss in case of failure, which may be readily effected by the appointment of Trustees for the Charities to be allowed seats at the Board, and votes as Honorary Directors, without incurring any responsibility as members of the Association.

The distribution of the proportionate part of the Charity Funds to be under the control of the Grand Lodge.

In arranging the detail of the plan, the promoters are anxious to consult the feelings and experience of the older and more influential members of the Craft, but they trust they have given sufficient proof that an Institution of the nature proposed, combining profit to the proprietors, with a great annual increase to the Masonic Funds, cannot fail of meeting with approbation from all Masons, and the success which every well-directed effort in the cause of charity deserves.

In our last number we dropped a hint that a most important subject might shortly be submitted to the consideration of the *Craft*; so important indeed is the question, that its promoters have hesitated to take any step beyond that of sounding the opinion of several friends as to the ultimate practicability of the object, and have contented themselves with placing the preceding "Circular" before his Royal Highness the Duke of Sussex, the M.W.G.M., and for the present the matter thus rests until the recommencement of the Masonic session, when we hope to lay before our readers some further advances in a matter which we consider not merely practicable, but which embraces the most satisfactory promise of enduring success.

While expressing these sentiments, however, let us not be misunderstood. We do not, we will not, advocate any measures which have for their object individual profit, beyond the FAIR remuneration for actual services, or for the EQUITABLE return for capital invested. There must be no sinecures, no extravagant salaries. All must be determined upon truly Masonic principles; so that when the reserved fund for the ultimate security of the assured shall be invested, the residue shall be carried to the General Account of Masonic Benevolence, in the aid of ALL the Charities of our Order.

We have since heard that a second project of a similar nature is in embryo, and merely observe that we trust there will be neither rivalry nor jealousy, but that a union may take place; so that instead of failure in both attempts, there may be such a co-operation in the majestic work, as will ensure the most certain success.

MASONIC CHIT CHAT.

June 1.—The Board of Stewards, for 1836-7, met at Brother Breach's, Blackwall, to wind up their accounts. They presented their President, Treasurer, and Secretary, Brothers Cartwright, Walmisley, and M'Mullen, with Past Grand Stewards' Jewels, according to the new regulations. To each Jewel was appended an insignia of office; to that for the President, "a laurel wreath,"—to the Treasurer's "the keys," and to the Secretary's, "the cross pens." They further presented the Secretary with a very elegant coffee-pot, as a pleasing method of conveying to Mrs. M'Mullen their estimation of their Brother's active services.

ENCAMPMENT, No. 20,—June 16.—The Hon. F. Saville was installed this day.

THE LATE BROTHER PRESTON.—A bust of this distinguished Mason, which was for many years in the possession of his friend, the late Brother Meyrick, has been lately presented by Colonel Meyrick, his nephew, and executor, to the Lodge of Antiquity, through the medium of Brother Simpson, P.G.S.B., a member of the Lodge, as a memorial of one, who when living, contributed so much to its reputation and prosperity.

BROTHER THOMAS BRUTTON.—We mentioned some time since that a piece of plate was about to be presented to the excellent and highly esteemed governor of Stafford gaol. This very elegant present being a large waiter, weighing 150 ounces, has been manufactured by Brother

Acklam, in the Strand. In a richly chased centre is the following inscription :—

“ To Thomas Brutton, Esq., Governor of the County Prison, Stafford, this piece of plate (together with a Tea-Service), is presented by a number of his friends, in testimony of his private worth, and in admiration of his humanity, zeal, and integrity, in discharge of his arduous public duties.—1837.”

CAVEAC LODGE.—*June 13.*—Brother George Warriner was this day initiated as Master, at the Bell and Anchor, Hammersmith. In his address he made many effective observations; among them, the interesting fact, that such had been the former reputation of the Lodge, as to have been found worthy of a visit from the illustrious Grand Master. He trusted that the future discipline and character of the Lodge would be such as to deserve, even though it might not again obtain, a similar mark of favour.

A motion of an annual subscription in aid of the *Age of Masons' Asylum*, was passed unanimously.

THE EARL OF DURHAM.—It is understood that the Grand Cross of the Bath was conferred on the Earl of Durham, at the express desire of his late Majesty, as a mark of approbation of the talents and diplomatic skill displayed by his lordship during his mission, and more particularly in effecting certain arrangements in a matter which at one time threatened serious differences between this country and Russia.

MARRIED.—On Thursday, *May 11*, at Barrow-upon-Trent, in the county of Derby, J. M. B. Pigot, *M. D.*, D.P.G.M., of Nottingham, to Miss Mary Anne Emma Dodsley Flamstead, daughter of the late Rev. Richard Dodsley Flamstead, rector and patron of Lambley, in this county.

BIRTH.—*May 12*, at Stoke-upon-Trent, the Lady of Sir W. Dunbar, Bart., (G. M. L.), of a son.

THE CRUSADES.—Letters from Constantinople state as a fact now beyond doubt, that the Sultan had given the Holy Sepulchre at Jerusalem to the Greek priests, with full permission for building a Christian temple upon the spot, at their own expense. In the beginning of March there was a numerous meeting of the Greek patriarchs, at which a hattischeriff of the Sultan was read to that effect. It is stated that this document was heard with the greater pleasure, as the endeavours to obtain this concession had so long been fruitless. It is said that a very large sum is already proposed for the erection of the church. And thus the Greek church has at last quietly obtained that from the Turks, for which the princes and prelates of the west, in their crusades, centuries ago, expended so much treasure and blood, against the Saracens.

PRINCE OF WALES'S LODGE.—His Royal Highness the Duke of Sussex, M.W.G.M., and W.M. The Hon. THOMAS DUNDAS, *M. P.*, W.D.M. In consequence of the very serious illness of his Majesty, who is Patron of the Craft, and Past Master of the Lodge, the meeting intended to take place this day is postponed. By command, E. HARPER, *Sec.*—*Freemasons' Hall, June 15th.*

The President of the late Board of Grand Stewards gave an elegant entertainment to the members, at his private residence, on the 8th of April. We shall not invade the sanctity of private hospitality, otherwise than by stating, that in thus associating, the Board had the best

possible opportunity of proving their discrimination in electing as a president a gentleman of amiable manners, and endowed with the best principles of union and friendship.

REGISTRATION OF DEATHS.—We, the undersigned, President of the Royal College of Physicians, President of the Royal College of Surgeons, and Master of the Worshipful Society of Apothecaries, having authority from the several bodies whom we represent, pledge ourselves to give, in every instance which may fall under our care, an authentic name of the fatal disease. And we entreat all authorised practitioners throughout the country to follow our example, and adopt the same practice, and so assist in establishing a better Registration, in future, throughout England.

(Signed) HENRY HALFORD,
President of the Royal College of Physicians.

(Signed) ASTLEY COOPER,
President of the Royal College of Surgeons.

(Signed) J. HINGESTON,
Master of the Society of Apothecaries.

May 1st, 1837.

EXPLANATORY STATEMENT.

The Register Books in which all deaths are to be registered after the last day of June, 1837, contain columns wherein may be inserted the *cause of death*, in juxta-position with those other important illustrative circumstances, the *sex*, the *age*, and the *profession* or calling of the deceased person. Each Register-Book will also be assigned to a particular District of small extent, and will thus show in what part of the kingdom each death has occurred. The persons who according to the Act must give information to the Registrar on being requested so to do, are "some person *present at the death*, or *in attendance* during the last illness," or "in case of the death, illness, inability, or default of all such persons, the *occupier of the house or tenement*, or if the occupier be the person who shall have died, some inmate of the house or tenement in which such death shall have happened." It is, therefore, earnestly recommended that every practising member of any branch of the medical profession who may have been present at the death, or in attendance during the last illness of any person, shall immediately after such death, place in the hands of such other persons as were in attendance, of the occupier of the house in which the death occurred, and of some inmate who may probably be required to give information, *written statements of the cause of death*, which such persons may show to the Registrar, and give as their information on that subject. It is desirable that such statement should exhibit the popular or common name of the disease.

LIBERAL PRESENT TO BISHOPSGATE WARD SCHOOL.—On Monday, June 24, the subscribers to the Bishopsgate Ward School dined together, the Lord Mayor in the Chair. Deputy Sir William Rawlins,* in the course of the evening got up and addressed the Lord Mayor on the subject of the institution. He said he was now in the eighty-seventh year of his age, and that he could not in better terms express his admiration of the institution they had assembled to celebrate, than by stating that if the treasurer would call upon him next day he would put into his hands a check for 1000*l.* in the three per cent consols for its benefit. The announcement was met, as might be expected, with immense cheering. Alderman Copeland presented the institution with 50*l.*

* Sir W. Rawlins is a P.G.W., and a Member of the Grand Stewards' Lodge.

Obituary.

DEATH OF GRIMALDI.—The patriarch of Clowns, JOSEPH GRIMALDI, is dead!

“ So fades, so vanishes, grows dim and dies,
All that this world is proud of.”

To those who recollect Grimaldi in his prime, it must cost an effort to consider him in grim association with “dusty death!” His antics seemed “not for an age, but for all time.” How gloriously did he despoil butchers of their legs of mutton, apple-women of their pippins, making, by his “so potent art,” petty larceny the most humorous of all conceits. But he who has robbed with fame for nearly half a century, is carried off by the general thief—the gaunt, stark highwayman, who stops even monarchs on their own road, rifling them with no more ceremony than the beggar at the ditch side! Grimaldi is dead. Remembering his tricks, we doubt, as we read, his *Hic jacet!*

The following lines have been sent to us by one of his early and passionate admirers.

Adieu! great Clown! for great indeed thou wert,
Who lent to mummery and wildest farce
True humour's power, and even moral's force;
Proving how truly *genius* can inspire
All things, from poesy to pantomime—
The lowest branch of histrionic art.
Thou hadst not then one jump, trick, or device,
Longer to 'scape from the all-magic wand
Of the dark-visaged Harlequin, old Death.
Well, till he strike *us*, doubt not but thy name
Shall be remembered with the prouder ones
Who trod in tragic pomp or polished grace,
With steps contemporaneous, the stage.

“ Poor ‘Joe,’ tumbled into existence on the 18th of December, 1779, and made his first appearance on any stage at Drury Lane Theatre, in the pantomime of ‘Robinson Crusoe,’ the 26th of December, 1781. He remained as the Fairy, Imp, Goblin, Cupid, Zephyr, &c., of this establishment, for some years; and when only seven years of age had a regular engagement, which contributed not only to his support, but also to elevate him in no little degree, above his minor playmates. His first appearance as a man, was in the melo-drama of ‘Valentine and Orson,’ in which he sustained the arduous character of Orson, his astonishing agility and fine conception amply compensating for his want of figure. After passing upwards of a quarter of a century at Drury Lane, he went over to Covent Garden, where he made his first appearance in that most successful of comic pantomimes, Mother Goose. From that period his progress in his profession may be traced as gradually rising every year in public esteem and favour. His difficult and original delineation of the character of Clown, fully deserved the encomiums that were at that time lavished on him; and an after performance of Acres, in Sheridan's comedy of *The Rivals*, gave promise of great talent in the regular drama, had his inclinations tended that way. Mr. Grimaldi had been part proprietor of Sadler's Wells for many years, and having survived two

wives and his son, J. S. Grimaldi, he finally departed this stage of his existence, aged 58."

"It was his custom," says a correspondent of a morning paper, "during his hey-day, to raise the wind by pledging himself, and for this purpose he would proceed, at about six in the evening, with his creditor or a bailiff, to the shop of Mr. Crouch, a pawnbroker, in Ray Street, Clerkenwell, state the sum required, which was immediately paid, wait with the greatest patience till a messenger from Sadler's Wells, who always knew where to find him, made his appearance to redeem him, and then proceeded to delight an audience, who had threatened to pull the house down if he did not appear. That he never forgot this friend on interest, the following will certify. About six or seven years ago, the daughter of Mr. Crouch recognised the veteran pantomimist trudging, nearly double, on the other side of the street. She saluted him; he returned it, crossed over, and begged her name, as he had but a faint recollection of her. She made herself known to him, on which he cordially shook her by the hand, exclaiming, 'Well, well, I care not who knows it, your father was the best friend I had in the world.'"

We ourselves knew Brother JOE GRIMALDI, and, in our youth were, like our correspondent, a passionate admirer of his talent; we had also reason to esteem him as a man. Our intimacy was of the closest—in the bed-chamber, and at the table. Well we remember the mime when sick—really so—yet obliged to play the Clown, as a first piece, at Sadlers' Wells, (such was the fashion then, reader, when early hours were the winning way to fame), after this we have known him to jump into a hackney coach, hasten to Covent Garden, and salute the audience, who, with roars of laughter (not merely the boisterous, but the irrepressible, joyous laughter), little dreamt that he who thus acted the "merry fool," was sick at heart, and ill at ease.

At a party once with Sheridan, Dr. Parr, Drs. Lettsom and Hawes, with one or two others—all now in their graves but the writer of this hasty article, Grimaldi was invited as a guest, at the request of Dr. Parr. The host, the most singular of the party, had for a servant, a lad from the charity-school, whose badge, cap, and accoutrements, were greatly admired by all the wits; but Grimaldi's humour was most cruelly but effectually played off upon the hapless member of the "Muffin Cap breed." Grimaldi had eyes, so had Geoffrey, but they used them differently. At one time, the open mouth of this Ganymede, his wild staring eyes and breathless horror, was observed with silence by all, and without knowing the cause; for Grim. took his advantage, watching, with stealthy and cat-like vigilance, the very moment to prey upon his victim, who, having no power to escape, moved not from his position, while his torment or appeared to dine at his ease, and left the party without any idea of the share he had in the affair. Anon, the poor witless lad was giggling with a delight he could neither conceal nor control, handing the guests their plates with the most confused irregularity, until his master demanding the reason, the boy, pointing to the cause, declared it was all Mr. Grimaldi's fault, who was rolling his eyes at him.

Grimaldi was, in childhood, apprenticed to Dubois, the Clown of Covent Garden, who lived in Vineyard Gardens, Clerkenwell. Dubois profited well by his pupil, receiving a share of his engagement at Drury Lane after Grimaldi became the regular Clown. His first essay as Clown was in *Harlequin Amulet*, or the Magic of Mona, which did not run the usual time, owing to the want of scenic effect, and perhaps from

the pointed satire in the rival pantomime. Dubois was low in his frolic, and was sometimes reprimanded. Upon one occasion, being indisposed, Grimaldi took the part, and worked the scene,—“a baby in the cradle,” with so much point and delicacy, that from that moment the proprietors determined to engage him; and the next season he shone forth in T. Dibdin’s inimitable pantomime of Mother Goose.

While the latter pantomime was running, a gentleman came behind the scenes, and asking for a private interview, was told that it was impossible to grant it. He left his card, and requested Mr. G. to call upon him next day. On his introduction, the gentleman apologised for the liberty, but stated that he had heard that Mr. G. was in difficulties, and that if he would allow his solicitor to investigate them, he should be happy to aid him. It is needless to say, that the kindness was gratefully acknowledged; and in declining the offer, as not being in the situation alluded to, he intimated that the gentleman was probably mistaken in the party, as a brother Clown, then at the Circus, was in a very unfortunate dilemma. No notice was taken at the time, but, in a few months afterwards, Grimaldi received a letter of thanks from the party, who traced the bounty of a stranger to Grimaldi’s intimation. The delicacy upon the part of the stranger is a moral lesson.

The Sir Hugh Middleton’s Head is still known as a place of resort for those who frequent the “Wells;” but in Grimaldi’s zenith it was the temple of fun and frolic; and our Clown left the graver duties of Masonry as incompatible with his disposition to jovial mirth; he became an “Odd Fellow,” or rather he added an odd fellow to the society bearing the name. Those were the days.

Grimaldi was even superior as an actor, in serious spectacle, than as clown: his Kaloc, Old Man of the Mountain, Orson, and the like, have passed away. Nor did he lack comic powers, which he displayed to considerable advantage at Sadlers’ Wells. Farewell Grimaldi—*fi*rst and last of thy class—farewell!

April 16.—After a few weeks illness, COMPTON SHACKLETON, Esq. of Poland Street, and Chiselhurst, Kent, aged 38. By his death the poor have lost a kind and liberal benefactor, and his numerous acquaintance a sincere and devoted friend. He was a member of the Globe Lodge, and by his uniform practice of moral and social virtues, was endeared to all who knew him.

May 7.—At his house in Grafton Street, Bond Street, Wm. STAVELY, Esq., in the 53d year of his age. Brother Stavely was initiated last year in the G.M.L. No. 1, and on that occasion made a very pointed allusion to the circumstances attending the exercise of the Masonic virtue of secrecy. Brother Stavely proved himself, during his Masonic career, “a good man and true.” When raised to the degree of a Master-Mason, he offered for the use of the Lodge a large sum of money, as a proof of the high gratification he felt upon the occasion. This was declined as unnecessary, but the sum of twenty guineas was ultimately accepted, in compliance with the Brother’s earnest solicitation. Brother Stavely served as President of the Boys’ School Festival, and became a Life Governor. He avowed his intention of serving on the Board of Stewards for the Girls’ School, and was desirous of supporting the Asylum for the Aged. Death has, alas! stopped his useful career.

Lately, Mr. JOHN CANN, who was for many years the respected Tyler of the Palladian Lodge of Freemasons in Hereford; the Brethren,

anxious to pay every honour and respect to his memory, formed a procession, and attended his body to the grave, where it was deposited with the usual ceremonies of the Order. Soon after three, the Brethren moved in procession from their new Lodge room, at the Green Dragon hotel, preceded by a military band.

At Montrose, on the 12th ult., at the advanced age of 89, Mr. JAMES BURNES. This venerable individual was the cousin-german and correspondent of Robert Burns, and the grandfather of Captain Burnes, the Bokhara traveller, and of Dr. Burnes, K.H.

May 24, of typhus fever, caught in the discharge of his professional duties, Doctor JOSEPH GASON, in the 35th year of his age. A distinguished professional career was about to open for this much-lamented gentleman, thus cut off in the prime of life, after a short illness, by the inscrutable will of Divine Providence. His numerous attached friends and acquaintances will long lament the loss of one who was endeared to them by every quality which could adorn human nature. The poor sufferers who had to seek for aid at the public hospital to which he has been for several years attached (Stevens's), have reason to mourn their loss of one of the most humane and attentive benefactors. Doctor Gason was Senior Warden of the Victoria Lodge, No. 4, Dublin; and, had it pleased the Great Architect of the Universe to spare him, was to have been installed Master after St. John's day. We understand his Lodge are about to erect a tablet to his memory in St. Paul's church, Dublin.

PROVINCIAL.

NEW APPOINTMENTS.

Lord Suffield, as Deputy Prov. Grand Master for Norfolk;				
Sir Lucius Curtis, Bart.	-	Ditto	-	Hants;
Charles Lee, Esq.	-	Ditto	-	W. R. Yorkshire;
John Auldjo, Esq.	-	Ditto	-	Upper Canada.

HERTFORD LODGE.—The members of this Fraternity held their last meeting for the season on Thursday last, May 4, 1837, at the Town Hall, and after the Masonic business of the day had been gone through, the Brethren sat down to a Banquet at six o'clock. Brother Y. Crawley, jun., the Worshipful Master, took the Chair, supported by about forty-six distinguished Brethren.

CHATHAM, June 24.—The Masonic Lodge, No. 216, lately held at the Sun tavern, Chatham, now held at the City Coffee House, Rochester, celebrated the anniversary of St. John the Baptist, by dining together at Brother Munday's.

SURREY.—Opening of the Provincial Grand Lodge, and installation of the Rt. W. and Rt. Hon. Lord Monson, as Prov. G.M.

REIGATE, June 10.—The Surrey Lodge was held this day under the care of Brother Martin, W.M.; and, after the business was concluded,

and the Lodge closed, the Provincial Grand Lodge was opened in form by Brother Thomas Moore, P.G.D., who installed Lord Monson as Provincial Grand Master for the province of Surrey, under patent from his Royal Highness the Duke of Sussex, the M.W. Grand Master.*

His Lordship appointed

Br. Martin, W.M. of the Surrey Lodge, Reigate, as Prov.	S.G.W.
“ Jas. Andrew, P.M. of the Grove Lodge, Ewell,	“ J.G.W.
“ Wynter, A.M. Surrey Lodge	“ Gr. Chapl.
“ Budgeon, P.M. Ditto	“ Gr. Treas.
“ Hart Ditto	“ Gr. Sec.
“ _____ Guildford Lodge	“ S.G.D.
“ Pollen, A.M. Surrey Lodge	“ J.G.D.
“ J. D. Kincaid Grove Lodge	“ G.S.B.
“ — Mudie Surrey Lodge	“ G. Orgt.

The Grand Lodge was then closed in ample form, with solemn prayer.

THE BANQUET.—Lord Monson presided with the Earl of Mexborough on his right hand; about thirty Brethren sat down, including Brothers Atkins, Fitzwilliam, and Jolly. The usual Masonic toasts and sentiments were given.

His Lordship adverted to the serious illness of the King, in a most feeling address, praying the Great Dispenser of All Good might accept their heartfelt wishes for his better health. Afterwards, in alluding to H. R. H. the Duke of Sussex, he expressed his sincere gratitude for the appointment as Prov. G.M., whereby he should be enabled to prove that his profession as a Mason would be put to the test by his future practice; this, at least, was expected, and it became both him and the Brethren of the Province to do all in their power to promote the wishes of their illustrious Grand Master.

“The Pro-Grand-Master” was received with warm regard.

In proposing the health of the Deputy Grand-Master of England, his lordship stated that he should accompany it with a very short speech, as the best compliment to the noble Brother, who did not like a long one.

Lord Mexborough, the Prov. G. M. for the West Riding of Yorkshire, was next offered to the company, most warmly cheered, and suitably acknowledged.

The health of Lord Monson, the Prov. G. M. was received with acclamations, after which “the Visitors, the Lodges of the Province, and musical Brethren,” were severally given. The evening passed away most socially. The cheerfulness of the party was mainly supported by Lord Mexborough, who delighted them as much by his convivial manners as by some excellent comic songs. About ten, the noble Brethren retired, and Brother Martin was called to the Chair, which he filled till midnight, to the perfect satisfaction of those who remained.

[Our Reporter will excuse the omission of some parts of his report. We, however, agree with him, that, where it is possible, the installation of Provincial Grand Masters should be performed by Brethren of equal Masonic rank; but this etiquette may be dispensed with when necessity compels the assistance of a substitute.]

NORTHAMPTON.—We have much pleasure in stating the great prosperity and increase the Pomfret Lodge, 463, has met with lately. We

* There were several visitors, among whom were the Earl of Mexborough, Prov. G.M. for the West Riding of Yorkshire; Rev. Bro. G. Gilbert, J.G.D.; Brother Acklam, of the Grand Stewards' Lodge; Brother Henry Rowe; Brother Blakiston; and other London Brethren.

understand it is the intention of the Brethren residing at Towcester, who have been initiated in this Lodge, to immediately apply for a Warrant of Constitution to form a Lodge at Towcester.

CAMBRIDGE.—His Royal Highness the Duke of Sussex, Grand Master of England, has granted a warrant of constitution for the establishment of a new Lodge in this town, under the title of "The Lodge of the Three Grand Principles."

HULL.—MASONIC DINNER IN HONOUR OF THE PRINCESS VICTORIA.—The Worshipful Master, Officers, and Brethren of the Humber Lodge, No. 65, of Free and Accepted Masons, assembled in the Freemasons' Hall, in Osbourne Street, to celebrate the arrival at mature age of the Princess Victoria, by dining together. The dinner and wines were provided by Brother Lewis, and gave great satisfaction to a very numerous assemblage of the Brethren, who, while they enjoyed the good things of this life, did not forget their Brethren in distress. A very liberal subscription was entered into in behalf of the distressed Highlanders.

The following address of congratulation to her Royal Highness was unanimously adopted by the Brethren, and ordered to be sent to Brother Hutt, M.P., (who is a member of this Lodge,) for presentation.

"TO HER ROYAL HIGHNESS THE PRINCESS ALEXANDRINA VICTORIA OF ENGLAND.

"The dutiful and humble Address of the Worshipful Master, Officers, and Brethren of the Humber Lodge, No. 65, of Free and Accepted Masons, assembled in open Lodge, in Freemasons' Hall, in Osbourne Street, in the Borough of Kingston-upon-Hull.

"May it please your Royal Highness,

"With the most lively feelings of gratitude for the fostering protection which the Masonic Order has received from various branches of the illustrious House of Brunswick, under whose paternal care the Fraternity has attained a prosperity unknown to past ages, we, the Worshipful Master, Officers, and Brethren of the Humber Lodge, No. 65, humbly and respectfully beg to offer to your Royal Highness our most sincere and loyal congratulations on the auspicious occasion of your Royal Highness obtaining your majority as the Presumptive Heiress to the Throne of these Realms; and to assure your Royal Highness that, as Freemasons, we yield to none in our love to our country, and our ardent attachment to that illustrious house of which your Royal Highness is a member.

"These are not the words of unmeaning adulation, but the genuine tribute of a faithful and loyal Brotherhood, from whose breasts the recollection of past favours can never be effaced.

"We feel emboldened and encouraged to approach your Royal Highness with these our sentiments, by the proud fact that a beloved Prince of your royal house now sways the Masonic Sceptre, and also by the gratifying recollection, that, amongst the many noble and illustrious persons who have ranked under the Banner of Freemasonry, your Royal Highness's late revered and exalted father, for the long period of thirty-three years, stood pre-eminent, taking, at various times, an active part in the more immediate concerns of the Fraternity.

"In all humility we fervently pray the Great Architect of the Uni-

verse to take your Royal Highness under His most especial care and protection, and to bless your Royal Highness with health, peace, and happiness; and when your Royal Highness shall be called to ascend the Throne of this great and happy nation, may we, as Masons, enjoy that countenance and protection which your exalted predecessors have been graciously pleased to bestow upon us.

“Given in open Lodge this 24th day of May, 1837.

“ELIAS HART, W.M.

“JEREMIAH STARK, Secretary.”

BOLTON, June 15th, 1837.—The Companions of the Chapter of Concord attached to Anchor and Hope Lodge, No. 44, Bolton le-moors, opened their renewed Royal Arch Charter under the sanction of the Grand Chapter of England, on Wednesday, the 31st of May last, Companion Matthew Blunt, Z, Companion Stephen Blair, H, and Companion Joseph Lomax Heap, J.

The hour fixed for attendance was two o'clock p.m., and such was the anxiety of the Companions in Bolton and neighbourhood to hear the ceremony, &c., that they assembled *numerously and punctually* at the time stated. The regalia for the occasion was perfectly correct; the principal Z appointed Companion Henry Knight principal S, Companion Benjamin Crampton, N, and Companion Thomas Platt, as E. At half-past two o'clock the Chapter was opened in form, and eight of the Brethren of the Lodge, to which the said chapter is attached, were exalted to this sublime degree. The manner in which the principals performed the ceremony gave very great satisfaction to every Companion present, and added much to the reputation of the Chapter, proving that their labour and expense have not been spent in vain; for their work is before the Lord, and their recompence is with their God.

Such were the pleasing sensations throughout the whole of the proceedings, the remembrance of that day will be cherished with feelings of peculiar delight. On the conclusion of business, the Chapter was closed in form, and the Companions partook of their repast. After the removal of the cloth, and the benediction had been pronounced by the principal Z, toasts, sentiments, and songs followed, which were given in peculiar order, and the days' proceedings terminated at “high twelve,” with unfeigned satisfaction to every one present.

WAKEFIELD, May 24.—**CELEBRATION OF THE PRINCESS VICTORIA'S BIRTH-DAY.**—The coming of age of the heiress to the Throne of these realms was celebrated at Wakefield, on Wednesday, with becoming spirit. The delightfully sunny morning was ushered in with merry peals from the bells of the Parish Church; at an early hour strangers began to arrive from the neighbouring towns and villages; the shops were closed and business was suspended, in order that the day might be kept as a general holiday.

As the hour approached for commencing the ceremony of laying the Foundation Stone of the New Corn Exchange Buildings, the Earl of Mexborough, the popular Provincial Grand Master of the Freemasons, arrived in town about two o'clock, and was warmly greeted by the assembled populace. Between one and two o'clock, the scenes in Wood-street, Silver-street, and the Corn Market, were cheering in a great degree; every window was occupied by ladies, and the streets were almost impassably thronged. A little after the latter hour, the Masonic Procession moved from the Court-House in due order.

The immediate scene of the ceremony was densely crowded. A commodious gallery had been erected on the western side of the scite, to which persons were admitted by ticket.

On arriving at the ground the Brethren opened to the right and left, and the Rt. W. the Earl of Mexborough advanced through the interval, supported by the two P.G. Stewards and the D.P.G.M. and the other P.G. Officers who were appointed to take a part in the ceremony, then followed his Lordship, and arranged themselves in proper order.

The stone which weighs about 25 cwt. was then raised by the workmen about three feet from the ground, and a sealed bottle, containing coins of the realm, &c. &c., was deposited in a square hole in the rock. The Noble Earl then spread some lime underneath the stone with a silver trowel, and the stone was then gradually lowered.

When the foundation stone had reached its bed, the R.W.P.G. Master struck it three times with the gavel, saying,—May the Great Architect of the Universe grant a blessing on this Foundation Stone, which we have now laid, and by his Providence enable us to finish this and every other work, which may be undertaken for the good and advantage of this town.

The ceremony having been gone through, the Band played the National Anthem: after which the Rev. Dr. Naylor, as Chaplain of the Masonic Lodge, offered up a prayer.

Dr. Naylor afterwards ascended an elevated platform, and spoke an elegant address to the Brethren of the ancient and honourable fraternity of Freemasons, congratulating them and every individual of the vast multitude present, on the auspicious result of the business of the day: the eloquent speaker then entered into the general commercial state of the town of Wakefield, and drew a lively picture of its means and position.

The Earl of Mexborough proposed “Three cheers for the Princess Victoria,” and the call was responded to with much earnestness. The procession was then re-formed, and proceeded to the Court-House.

The ceremony being finished, the order of procession was reversed. The Rt. W. the P.G.M. supported by two P.G. Stewards, advanced in front of the procession: the Brethren then proceeded to the Lodge, which was closed in due form, and with solemn prayer.

THE PUBLIC DINNER.—At four o'clock, a party of upwards of sixty, consisting of the Trustees, Directors, and Shareholders of the building, who were joined by several of the gentlemen residing in the town and neighbourhood, took place at the Great Bull Inn. The chair was ably filled by John Barff, Esq., supported on the right by the Earl of Mexborough and the Rev. William Sharp, and on the left by the High Constable, George Green, Esq., Thomas Barff, Esq., the Rev. Dr. Naylor, and Joseph Holdsworth, Esq. The vice-chair was occupied by Joshua Swallow, Esq., who was supported right and left by several of the merchants and professional gentlemen of the town. On the removal of the cloth,

The Chairman gave “The King.” The band played the National Anthem. The Earl of Mexborough then sang *God save the King* in excellent style.

“The Queen” was next given from the Chair.

The Chairman said that the next toast followed in the usual order, but he could not propose it, on that day especially, without a remark or two, it being the anniversary of the birth of the Princess Victoria, the

heirress presumptive to the Throne, and the day on which she attained her legal majority.—(Applause.)—Her ascension to the Throne could not be a very distant event, in the course of the ordinary circumstances of life; it was, therefore, not surprising that the nation should on this day take occasion to show their loyalty and attachment to one who would on the demise of the King, an event he trusted yet far distant, be their future Queen. The sex of the Princess had kept her from mixing so much in public as would have been the case with one of the other sex; we had not, therefore, much in the past to judge of what her future conduct might prove; yet there was one well-known trait in her character truly British—that of benevolence.—(Hear, hear.)—When a case of distress was represented, the Princess and her royal mother were ever ready to relieve it.—(Applause.)—He proposed the Princess Victoria, and after the manner adopted by themselves at their own happy homes in the domestic circle, wish her “many happy returns of the day.” (The toast was drunk with enthusiasm.)

“The Army and Navy” was the next toast.

The Chairman said that he now proposed, with very great pleasure, the health of his noble guest who sat at his right hand—(Cheers)—to whom their best thanks were due for so kindly and so willingly consenting to lay the first stone of the institution. (Cheers.) It might not be known to all, although it was to some, that the original intention was to lay the stone on the 15th, but that the rules of the Lodge would not permit strangers to dine with them on that day. He could bear testimony to the great kindness shown by his lordship in arranging the change of day; and they ought not to forget, in their estimation of the noble earl’s condescension, that his attendance put him to considerable personal inconvenience, the consequence of prior arrangements. He (the Chairman) felt anxious that the noble lord should lay the first stone of the Buildings, as he had previously performed a similar ceremony at the Proprietary School, an establishment that had conferred greater benefits on the town than any other public institution, for very many previous years; and he hoped to see the new Exchange as prosperous as the School, and, if possible, conferring even greater advantages. At the same time he begged of the noble lord to allow him to present to him the silver trowel used in the Masonic ceremony.* (Great applause.)

The Earl of Mexborough then rose, and the cheering was resumed. When it had ceased, he said that he had a due sense of the high compliment just paid to him. He was not much in the habit of public speaking, but this he could safely assert, that what he did say came from the heart. He felt greatly honoured by being requested to lay the first stone of the new buildings. He hoped that the institution would be a source of prosperity to the town; not that he thought that it would be so because of his performing the ceremony, but, as the Proprietary School scheme had been highly successful, he might, without subjecting himself to a charge of vanity, be permitted to hope that circumstance might be ominous of good for their present undertaking. (Hear, hear.) He trusted that he should live long enough to see all the wishes of the directors and shareholders fully met, and their intentions carried out to the utmost extent. Although living so near to them, he was seldom

* The Trowel bore the following inscription, neatly engraved by Mr. George Lascelles :—
 “ Presented to the Right Hon. John Earl of Mexborough, P. G. M. of Free and Accepted Masons, of West Yorkshire, by the Wakefield Exchange Buildings Company, on laying the Foundation Stone, May 24, 1857.”

amongst them, excepting on occasions of Masonry; and although he was only known to many of those present as their Grand Master, yet he could venture to say to those who were not of the Order, that if they associated with them they would find them the best of all good fellows. (Cheers.) Those who knew him best, were aware that he was anxious for the prosperity of the town of Wakefield: he could not be otherwise, not only because his residence was near to the place, but because of the uniform kindness of the inhabitants towards him on all occasions. And he could assure them, that in future he should do all that lay in his power to promote their happiness, comfort, and prosperity. (Cheers.) He might now be allowed to propose "the health of the Directors of the Exchange Buildings, and prosperity to their undertaking." They could not do better, he thought, than permit him to give the honours. The noble earl accordingly led the cheering, which was heartily prolonged.

Mr. R. Binny acknowledged the toast, and returned thanks on behalf of himself and fellow-members of the Committee, who entertained grateful feelings for the compliment paid to them.

The Chairman gave "the Vicar and clergy of Wakefield," observing that they were at all times willing and anxious to discharge their important duties. (Applause.)

The Rev. Dr. Naylor returned thanks. He might allude to the business of the day as some little testimony to the fact that he did not shrink back when his fellow-townsmen required his services. The clergy would fully appreciate the honour now conferred upon them. They might, like other people, sometimes err in judgment, when they did so they felt sorry; they were not infallible, and when they did that which by some might be deemed wrong, they looked to their fellow men with a hope that they would forget and forgive. (Hear, hear.)

The Chairman gave "Joseph Holdsworth, Esq., and the acting Magistrates of the West Riding."

Joseph Holdsworth, Esq., was greeted, on rising, with several rounds of applause. He assured them that he had not expected this distinguished honour; he did not mean that a high compliment to the West Riding Magistracy was at all likely to take him by surprise, but he had not anticipated that his own name would have been coupled with theirs by so flattering a notice from their worthy Chairman, and responded to so kindly, so cordially, and, as it appeared to him, so unanimously by the present respectable company. This testimony of their respect, he was quite sure would be as gratifying to his brother Magistrates as to himself. (Cheers.)

Mr. Holdsworth again rose to propose the health of a gentleman whose name he was sure they would receive with enthusiastic feeling; it was the name of an individual who deserved the thanks of every one for his kindness of disposition and untiring public spirit; it was no other than that of their worthy Chairman. (Great cheering.) They were aware that he had filled the office of constable, and for the able manner in which he had discharged the difficult and somewhat onerous duties of the office, he had earned the respect and thanks of his fellow townsmen. Whatever could be done by him to promote social comfort, and advance commercial prosperity, had been done by Mr. Barff; he had, therefore, the greatest pleasure in proposing his health. (Cheers.) and the toast was drunk with every demonstration of high respect and admiration.

The Chairman rose to return thanks amidst the renewed plaudits of

the company. He must, he was sure, attribute to their kindness their estimate of the humble abilities he possessed. He could undertake to assure them, however, that such abilities as he had should at all times be devoted to forward the best interests of the town.

Mr. G. H. France then sang a song, "Ye Brethren of the Ancient Craft," the company joining in the enlivening chorus.

The Chairman gave the Deputy Provincial Grand Master and other Visitors, and thanks to them for their attendance.

Mr. Lee, of Leeds, returned thanks on behalf of himself and brother Masons, who had pride in being called upon to assist at the ceremony of laying the first stone of such a splendid building as it undoubtedly would be in the course of time. Their Tools taught great national lessons. The *Plumb* was the fair emblem of upright dealing. The *Level* taught them that, as Masons, they were all on a level one with another; and that they could meet on a level for the grandest and worthiest of purposes; he need only call their attention to the fact of the attendance to-day amongst them of the Noble Grand Master, who met with them, and acted with them for the best of purposes. Were they not then on a level? Some might say they were not, but he, as a Mason, said they were. Then as to the *Square*, it taught men to regulate their actions in life, to love justice, and to walk humbly. (Cheers.)

At the request of Mr. France, backed by the earnest call of the company, the Earl of Mexborough sang "Willie brew'd a peck o' Maut." The rich vein of humour introduced by his lordship into the drunken scene, described by Burns, called forth repeated bursts of hearty laughter.

The Vice Chairman proposed "the Countess of Mexborough."

Lord Mexborough returned thanks on behalf of his Countess.

The Chairman said that he had now to propose the health of a gentleman who filled the highest office in the town, George Green, Esq., their worthy constable, than whom no man had more the interests of the town at heart. (Cheers.)

George Green, Esq. replied amidst great cheering.

Lord Mexborough sang a comic song, to the great amusement of the company.

Lord Mexborough proposed "the Ladies." Drunk with three times three, and one cheer more. The ladies of the Chairman and constable were the subjects of separate toasts. The names of Mrs. J. Barff and Mrs. Green, were received with enthusiastic applause. Mr. Barff and Mr. Green returned thanks on their behalf.

Lord Mexborough, in a brief speech, took leave of the company. Three cheers and one cheer more were given on the noble Earl's departure.

After a few observations from the Chairman, in reference to the advantages likely to be derived by Wakefield from the Establishment of the Manchester and Leeds Railway, the chair was vacated, and the meeting broke up. We are sorry that a want of space has compelled us to abridge a few of the speeches delivered at this interesting festival.

WEST RIDING OF YORKSHIRE.—The annual meeting of the P.G.L. was held on Whit-Monday, in the Music Saloon, Wakefield, where a great number of the Brethren from the different Lodges in the Province assembled. The P.G. Master, the Earl of Mexborough in the Chair, who opened the Lodge with the usual ceremonies, in the most impressive manner. The Lodge examined several claims of distress on the Bene-

volent Fund, and such sums of money were granted as the exigencies of the cases required. Brother Heselton, P.M. of the Lodge of Fidelity, 364, Leeds, and P.G.S., Warden of the Province, brought forward the subject of the new Institution for the relief of Aged Masons. He observed that he had not mentioned the subject to any Brother, and was not even prepared with a seconder, for he felt quite sure in a body of the nature of that he was addressing, its own merits would find the way to their hearts, and he anticipated a liberal grant for that excellent Institution. He was immediately seconded by the noble Chairman, in the true spirit of Masonry, and the sum of twenty guineas was voted on behalf of that desirable object.

Brother Carr, of Wakefield, having resigned the office D.P.G.M., his Lordship appointed Brother Lee, of 364, Leeds, to that office, which was announced amid the unanimous plaudits of the Brethren, who had long known Brother Lee as an accomplished Mason. Brother C. J. Branling, Esq., of Middleton Lodge, received the appointment of P.S.G. Warden, which gave great satisfaction to the Brethren. Indeed, in the choice of officers his Lordship evinced his usual judgment and discrimination, and gave universal satisfaction in the selection. At the conclusion of the business, the P.G.L. was closed in due form, and with solemn prayer. The Brethren afterwards sat down to an excellent dinner at the Bull Inn, when the Brethren finished this delightful meeting in that temperate enjoyment becoming Masons, and with that hilarity which the social talents and condescending manners of the noble Chairman always promotes amongst the Brethren. Several excellent songs were sung by the Brethren, and the whole was enlivened by a party of glee singers, engaged for the occasion from Leeds.

NOTTINGHAM.—The Commercial Lodge, No. 594, gave a grand banquet to the Provincial Grand Master, Col. Wildman, on the 10th of May. The Provincial Grand Officers, the Worshipful Master and Wardens of the Royal Sussex and the Newstead Lodges were also invited.

The Worshipful Master Brother D. B. Finn opened the Lodge in due form at three o'clock, p. m. The R. W. Prov. G. M. entered the Lodge in procession, attended by his Grand Officers and Visiting Brothers from several distant Lodges, and was received with Masonic honours.

The P.G.M. having taken the Chair, a report of the progress of the Lodge since his last visit was read by the Secretary, Brother W. H. Baker.

The P.G. Master having complimented the Brethren upon their efficiency and prosperity, initiated a candidate into the mysteries of Freemasonry, and performed the ceremony in a most impressive and erudite manner. The Brethren then adjointed to the banquetting-room, where a most sumptuous repast awaited them. The healths of the "King, the patron of the Craft," "The Queen, the patroness of the Girls' School," "His Royal Highness the Duke of Sussex, Grand Master of England," were respectively given.

In proposing the next toast, the W. M. said, Brethren, we have done ourselves the honour of drinking the health of the Grand Master of England, but we of this province owe him a deep debt of gratitude, independent of his unwearied exertions for the good and well-being of the fraternity, that is, in appointing to preside over the interests of the Craft in this Province the individual we have the honour this day to entertain.

The W.M. then passed a high and well merited eulogium upon the P.G.M., and drew a comparison between the state of Masonry at the time the P. G.M. received his appointment and the present. We need not say that it was most gratifying. The W.M. concluded by proposing the health of the G.P.M., Col. Wildman, which was drunk most warmly, and with all the honours.

The P.G.M. returned thanks in an eloquent speech, replete with true Masonic feeling, and concluded by proposing the health of the W.M.

The Worshipful Master acknowledged the compliment. Numerous toasts and speeches followed, illustrative of the antiquity of Freemasonry, its importance and general utility.

Br. J. M. B. Pigott, the D.P.G.M. for Nottingham, Br. Elvstone, the D.P.G.M. for Leicestershire, Br. E. Mammatt, the W.M. of the Tranhoe Lodge, Ashby-de-la-Zouch, Br. J. C. Williams, Br. Oldknow, Royal Sussex, and Br. Keys, Newstead Lodges, severally addressed the Lodge. The pleasure of the evening was much enhanced by several excellent songs. Br. Farmer, of the Newstead Lodge, particularly distinguished himself.

SIDMOUTH, *May 25th.*—FOUNDATION OF THE PIER AT THE NEW HARBOUR.—Lodge No. 109 was opened here on the evening of the 23rd, for the purpose of raising Bro. Price, the civil engineer to whose able superintendance the construction of the piers is entrusted; we were much pleased with the general accuracy of the working by the respected W. M. Bro. Thos. Hodge, and the singular propriety and solemnity with which it was administered; we rejoice in the abundance of materials for forming an admirable Lodge, and we doubt not that when a little more discipline is infused among the members generally, and a stern word or two to the outer and inner guard, but the Lodge will be of that character which all good Masons in conjunction with their excellent Master are desirous of seeing. At 4 o'clock on the morning of the memorable 24th, our slumbers were interrupted by *artists* of every description most *industriously* following their vocation from the important "big drummer" of the village band down to the triple bob major of the belfry. Although nature has been most prodigal in decorating the beautiful little retreat of Sidmouth, yet hundreds of willing and cheerful hands were at this hour busily displaying their taste with their loyalty, in forming glorious arches of laurel in many parts of the town, and wherever a flower could hold place, there did it lend its powerful aid to the manufacturer of mimic crowns, wreaths, and devices of every description; we were amazed as well as gratified at the number and most tasteful distribution of pretty flags, and we gave a shout on beholding the proud old British Union flaunting in careless majesty and might on the Tower. By 9 o'clock Sidmouth was "*full-dressed*"—carriage, boat, steamer, and yacht, successively added to the vast concourse of awaiting spectators of the coming procession and ceremonials. Among the yachts, we recognized "*The Transit*," belonging to Brother Kemp, first from witnessing the singular alacrity and discipline which marked all her movements, and next by a hearty "*grip*" from her hospitable owner. All the vessels were gaily dressed with numerous flags. The romantic and stately cliffs were thickly studded with a brilliant host of elegantly dressed ladies, and it is impossible to describe with any effect, the novel and imposing appearance of the whole on this most interesting occasion.

The weather joined in the general smile, and all seemed combined to render the day as auspicious as the most sanguine could anticipate. At

high twelve the procession moved from the grounds of the Rev. W. Jenkyns.

Constables—A British Standard—The workmen employed on the Piers, Two and Two—The Engineer and Superintendent—A British Standard—The Band—The MASONIC BODY in regular Order:—Band—A British Standard—Shareholders of the Sidmouth Harbour, Two and Two, with ribbons on the left breast—The Harbour Committee, Juniors preceding with wands—A Sergeant of the S. D. Y. C.—A Russian Standard—A Sergeant of the S. D. Y. C.—Ladies attending the Embassy, in a carriage drawn by four superb grey horses—A Sergeant of the S. D. Y. C.—The Russian Embassy—A Sergeant of the S. D. Y. C.—Five Workmen, bearing the Trowel, Square, Level, Plumb-rule, and Gavel—A Standard—Constables. On arriving at the Piers, the Procession halted, and formed Two Lines facing inwards; the Five Workmen with the Tools led through the Lines, followed by the Embassy and the rest of the Procession in inverted order and arranged round the stones, on the Brethren being properly stationed, the choristers sung a Masonic hymn. The stone of the Eastern Pier was then laid with the usual Masonic solemnities by the R. W. D. P. G. M. in the name of Her Royal Highness the Princess Victoria, by proclamation of the Pro. Grand Director of Ceremonies. The stone of the Western Pier was laid at the same time by the Russian Embassy in the name of Her Imperial Highness the Grand Duchess Helena of Russia—The Bands playing God save the King. The guns on the cliffs, and Yachts in the offing firing Royal salutes, and “hurras” from thousands of English hearts hailing this first step toward the commercial prosperity of that part of Devonshire.

The procession returned in the same order in which it proceeded, along the beautiful and commodious Esplanade to the London Hotel. The Brethren appeared in full Masonic clothing, and we remarked by the jewels many of exalted rank. The absence of R. A. clothing was as usual much lamented by all parties; we confess we are at a perfect loss to justify its rigid exclusion, and it is generally hoped that before another order for its exclusion shall be promulgated, the ceremony of closing the 3rd degree may be recollected; as R. A. Masons we confess our jealousy of its non-appearance, fearing the circumstance may be misconstrued. Clerical Brethren wore their gowns with the hoods appertaining to their several degrees; and the military and naval Brethren appeared in regimentals and uniforms.

At 5 o'clock the company (about 170) sat down to dinner, under the Presidency of their highly respected neighbour and our valued Brother, Bro. Col. Tulford; Mr. Cornish ably assisting as Vice President. The Brethren in Masonic clothing sat at a table by themselves, headed by Bro. Carwithen and Bro. Huyshe acting in the West. We are not quite sure that this *semi-mixture* of Masonic observances in a large mixed company is altogether advisable, we overheard many expressing their desire since the usual Masonic rites must be dispensed with, that they could mix unrestrained with the gentlemen at the other tables, and when the D. P. G. M. at eight o'clock gave the signal toast for departure, we were quite sure that our impressions were right. Notwithstanding the awkwardness of this division, we smiled at Bro. White's indefatigable efforts for the “Old Mason's Asylum,” and detected his celebrated snuff box insinuating itself among the Brethren, and we fervently hope that each Brother did honour to himself by paying for his “pinch.”

After the removal of the cloth,
The Chairman proposed, "The King and the Craft." He united them in compliment to the Brethren present who had assisted them on that day—(Cheers.)

"God save the King," sung by the whole company.

The Chairman proposed the health of the first lady in the land, and may she long live to set so good an example to our wives and daughters.
"The Queen"—(Cheers.)

The Chairman said the next toast he should propose to them would be that peculiarly adapted to the occasion. This day was remarkable as being the birth-day of the heiress apparent to the throne of these realms. In all parts of the country there would be numerous meetings to celebrate it. In none were hearts beating with more love and affection for the amiable princess than in that town—(Cheers.) It is acknowledged by all that she is both amiable and highly accomplished, and it may be permitted to us to hope that she will meet with a husband worthy of her virtues, and who will be received with kindness and affection by the people of this country—(Cheers.) Whenever called to fill the throne of these realms, let us hope that she may choose such counsellors as will support the principles that placed her family upon the throne,—(drunk with three times three and one cheer more.)

Air—From the Victoria Quadrilles.

The Chairman next proposed the health of an illustrious lady who had endeared herself to all of them, "Her imperial Highness the Grand Duchess Helena of Russia"—(Cheers.)

Sir W. Tonkin returned thanks for the compliment paid to his honored mistress. She had shown her preference for their town by making it the place of her residence, and this he hoped would set an example to royalty—(Cheers.) They had shown their sense of her virtues, her beauty, her amiability, by selecting her for the honor of receiving the dedication of one pier of their future harbour. He was happy that there was by his side an officer in the Russian Embassy who could bear testimony to her of the enthusiasm with which her health had been received by them—(Cheers.) He could say that no one was more beloved by his people than the Emperor of Russia, and in that love the Grand Duchess shared. He congratulated them on the commencement of their harbour and he hoped it would be brought to a happy conclusion. He felt proud that the Russian Government had deputed him, or rather his wife, to perform the honourable duty of laying the pier, and he trusted that the time would come when it would be crowded with vessels, distributing their wealth to every part of the surrounding country. Such a building must be beneficial to them and all their neighbourhood—(Cheers.)

The Chairman proposed "the Army and Navy."

Captain Hodges returned thanks on the part of both services in which he had served. They had ever been the defenders of their country against foreign foes, and he trusted they would never be required to act but against the common enemy.

Air—"Hearts of Oak," sung by the company.

The chairman proposed a toast nearly connected with their interests. He had always thought that a harbour was much wanted. Sidmouth was at present difficult of approach both by sea and land. But by their proposed harbour one difficulty would be overcome, and the other would soon follow—(hear.) With the toast of "Success to that great undertaking,"

he would couple the name of the skilful engineer Mr. Price, who would no doubt relate to them some interesting circumstances connected with it—(cheers.)

Air—"Health and long life to our King."

Mr. Price, returned thanks. Having acknowledged their kindness, he said it would be expected for him to say something with respect to the harbour. The formation of a harbour on an exposed coast like that of Sidmouth must be viewed by every philanthropist as a subject of peculiar interest. He was happy to state his firm conviction that the harbour would be constructed at an expense not greater than is commensurate with its object and within the revenue which may be reasonably expected even from the town and neighbourhood of Sidmouth alone—(Cheers.) It was fortunate for Sidmouth that it possessed a scite where nature had already done more than half our work, the half-tide rocks to the Westward of the town have given us the solid base for our pier, we require only to excavate the central space, and the materials will be employed in forming the pier and breakwater, being cased with the large and more solid masses of stone which are found in abundance beneath the cliffs to the Eastward of the town. For this purpose a tunnel has been driven through the base of the cliff and a railway is in a course of construction, by means of which, these loose rocks which lie ready for our use, quarried by the hand of nature, will be brought down to the work at a comparatively trifling expense. He was convinced that a railway must and would be formed from this harbour to Honiton, he had examined the country and found it perfectly practicable to carry a line on almost a dead level—(Cheers.) If this were once accomplished Sidmouth would confer on all that district the blessing of cheap fuel. Coals cost at present, 35s. per ton, delivered at Honiton: if the harbour and railway were completed they would seldom exceed 25s. per ton; for these reasons he considered the harbour of Sidmouth would become also the harbour of Honiton—(Loud cheers.)

The Chairman proposed the healths of the Brethren present—(cheers.)

Dr. Carwithen D.P.G.M. said that the Brethren seldom appeared before the public, but whenever they were asked to do so, to forward the work of benevolence and public good, they did not hesitate. He trusted he should not be trespassing by proposing a toast which included the best portion of society, he meant the ladies—(Loud applause.) They had seemed well pleased with the Masonic tune just then played to them by the band, it is called "the Entered Apprentice," the last verse runs:—

No man can more the ladies adore,
Than a Free and Accepted Mason.

The ladies were the greatest ornaments and supporters of the principles of Freemasonry. Where was charity so abounding as with them? Who that has laid his head upon the pillow of sickness has not found the hand of a wife, or a daughter, the kindest and most unwearied attendant—(cheers.) Their natures are not so rapt and selfish as ours, they walk through a less stormy path of life, and who, whether Mason or man, would not lift his hand in their defence and his voice in their praise?—(cheers.) He called on them to drink a bumper to the "Ladies of Sidmouth."

Air—"Here's a health to all good lasses," sung by the company.

The Chairman said that they were much indebted to the unpaid

magistracy of this country. Some people doubted whether much good was done by them, but when it was remembered how cheaply the law was administered by them he thought they must be beneficial—(Hear, hear.) He said this to introduce as a toast the healths of the gentlemen who act in Petty Sessions at Sidmouth—(cheers.)

— *Lee Esq.* returned thanks. He had the honour of having been for twenty years a magistrate of that Town. As far as Sidmouth was concerned, his office was almost a sinecure, but when incendiarism prevailed and he found it necessary to ask the aid of the inhabitants, they rallied round him in a manner which checked it in its bud—(cheers.) His friend the Chairman was an old inhabitant of the county and a descendant from one of its most ancient families. Whenever he (*Mr. L.*) entered the Castle at Exeter he found Colonel Fulford actively engaged in his duties and devoting himself to the interests of the county. He proposed the health of Colonel Fulford—(cheers.)

Dr. Carwithen added a few words as a Mason. The gallant Colonel had recently joined their ranks and he must say that he would rather see one old Mason join than ten new ones, for they could have no object of curiosity. The company of the great and good was always desirable. The deserved compliments that had been paid to him must be the more gratifying because coming from one with whom he differed in politics. In him the principles of Masonry are carried into practice, and if honesty and integrity exalted the character of any man, that man was Colonel Fulford—(cheers.)

Colonel Fulford briefly returned thanks. He felt a deep interest in the welfare of the neighbourhood. He proposed the health of “the Lord of the Manor.”

Mr. Leicester, as his Steward, returned thanks.

The Chairman proposed, “The Russian Embassy, and thanks to them for the part they had taken in the proceedings of the day.” As Russian Consul in this and other places on that coast, he could assure them that he should always endeavour to protect and advance the interests of commerce. The Engineer, with his usual modesty, did not state all the advantages which would be derived from the harbour. There were other commodities besides coal. He hoped that the undertaking begun under such auspices would prosper. He begged to propose “the health of the Committee of Management, with thanks to them for their exertions.”

— *Cornish, Esq.* said that though Sir W. Tonkin had spoken in high terms of the Duchess Helena it was not more than she deserved. When she departed she sent for him (*Mr. C.*) and gave him fifty pounds to distribute among the poor, which he had done with the assistance of their respected vicar, and it was divided among the poor and distressed of the place, relieving much misery.

Mr. Gutteris returned thanks on the part of the Committee.

The Chairman, with a high eulogium, proposed the health of their vicar, the Rev. W. Jenkyns, which was received with shouts of applause that lasted several minutes.

The Rev. Gentleman, who seemed much affected by the warm reception, said that his feelings would not suffer him to say more than that from his heart he thanked them, and resumed his seat amidst immense applause.

Dr. Carwithen D.P.G.M. said that the time for parting having arrived he could not quit without proposing a toast usual on such occasions. They

have seen assembled there, under the banners of Masonry, many persons enjoying the comforts and luxuries of life. But there were persons also connected with them, as well as the great, the wealthy, and the powerful,—some, who among the multitudes of Masons in all parts of the popular world, were reduced to the extreme of misery and want. While Masons were grateful to the Grand Architect of the Universe for the blessings they enjoyed, they did not forget the poor, and therefore it was customary to give as their concluding toast, to be drunk in solemn silence, “All our Brethren, however distressed or suffering, in any spot upon the face of the habitable globe.”

The company then separated. Mr. Gyngell exhibited a grand display of fireworks in the evening, and so closed the day, which will long be remembered in Sidmouth.

EXETER.—The Aged Masons' Asylum engrossed much of our attention, but at present we have only good wishes to offer, which must pass as current coin until we can in some degree approach the noble example of the Taunton Lodge. Next season it is hoped that at least an annual subscription will be sent as an earnest of our sincerity. We must not be the last in the race of charity. One cause of our present inability may be pleaded in the arrangements making to meet in a hall of our own, instead of assembling at a public hotel, for reasons that may be well understood. This once effected, Masonry in the Province of Devon will assume its proper position; we shall be enabled to work out its principles far beyond our own present sphere of action. As it is, we are improving very materially, in discipline, in practice, as also in numbers and respectability.

The Brethren of St. George's Lodge, in this city, celebrated their annual festival on April 24, by dining together at Street's Royal Clarence Hotel. Among the visitors were several Brethren from Tiverton, Sidmouth, and other Lodges.

TAUNTON.—R. A. MASONRY.—A strong muster of Companions assembled at the Chapter of Sincerity in this town on Thursday, for the purpose of installing the Principals Elect, (Companions Warre, Leigh, and Crotch) and such *Past* Chiefs as were qualified. We wish that every Mason, nay every man, could have witnessed the impressive ceremonies of the day; the conclave was opened after the ancient manner, by the M.E. Companions, Elton, Huyshe, and Cave; although we had heard much commendation of the peculiar proficiency of those distinguished Masons in the “mystic science,” we confess we were not prepared to admire the singular combination of profound research, extraordinary memory, and absorbing solemnity with which the protracted and trying work appointed for them was completed; many *Past* Chiefs were duly and ceremoniously inducted into the suitable secrets of their stations—an exaltation of a candidate, and the unanimous election of Companion Crucefix, as an honorary member, concluded the labours of the Chapter.

We regret that our space will not permit us to do faint justice to the continuous eloquence which followed the banquet, particularly a heart-stirring appeal in behalf of that illustrious effort of Masonry, “The Asylum for the Aged Mason,” by Brother Huyshe, a name immortalised in this town, by the lasting monument which the truly Masonic ancestor of *this distinguished Brother* has raised in ample proof of the charity which alike animated the Huyshe of 1615, as it now does his worthy

descendant. We rejoiced to find Brother White's well-known *snuff-box* (*Remember the old Mason at a pinch*) in great requisition; the gratifying product of its tour round the table was suitably acknowledged by that Brother, who took the opportunity of making known the benevolent intention of Brother Davis to give up the profits of one night's performance at the theatre at any early period, to "The Asylum."

Many other circumstances were developed by Brother Elton, doing considerable honour to the heart and feelings of Brother Davis, and fully attesting his Masonic principles. Brother White also announced that he had undertaken with considerable pleasure *another collectorship*, that of contributions to a *Masonic Testimonial* of esteem, which it is intended to present to the most worthy R.W.D.P.G.M. Brother Charles Maddison, whose health he proposed with some gratifying prefatory remarks that were ably corroborated by Brother Grafton.—*April 6.*

TO THE EDITOR OF THE TAUNTON COURIER.

Dear Sir,—Despite any ungallant suspicion of undue female curiosity, I must tell you that I overheard a conversation between two mystic Brethren at the theatre on Friday, from which I could gather that another Mason's night was to take place before the month was out, and that "Brother" Davis would give up the proceeds to the support of some "Masonic Asylum;" this is very kind, and ought to be very generally responded to. I recollect being present at the theatre of a considerable town eastward of this, when the profits were also to be awarded to some charity; it was announced that the Masons would appear in their Masonic dress, &c.; the consequence was, that the box-list or plan rose from "*much rain*," to "*set fair*,"—every seat was occupied, and the proceeds were augmented by this announcement at least three fold. I shall not readily forget the novel and elegant appearance of the House on that occasion, and do confess a desire to witness so gratifying a sight once again. Thus then were the "Brethren" gratified; first, in *trebling* the funds, and next by the satisfaction of having pleased the "Sisterhood," who are *barbarously* forbidden from witnessing a "full-dress assemblage of Masons on any regular occasion.

I cannot know any reason that may prevent this indulgence to their brethren and sisters who are unenlightened; indeed, I am afraid it must be ill-natured not to do so. I merely entrust these hints to you, and do certainly venture to hope that I may be enabled to double mine and my friends' exertions to "make a house," in this, I hope, innocent expectation; and am, dear Editor,

Your's gratefully,
A MASON'S SISTER.

[Sculptors, poets, and painters, have always assigned to Charity a female personification; no doubt, to show that in virtuous hearts its loveliness is irresistible. The full force of our kind Sister's appeal will, accordingly, it is hoped, be acknowledged on the forthcoming occasion, and then the ladies may fairly dispute, if not insist on, the pre-eminence of the attraction in filling the theatre, between their own "bright eyes," and the mystic decorations of a Mason's clothing.—*Ed. T.C.*]

Bristol.—On the 24th of April, was held, at the superb hall in Bridge-street, an *Encampment of Baldwin, time immemorial*, under the

commandery of Companion George Wallis. The Conclave, which was numerous and most respectably attended, being opened in due form, agreeably to the ancient ceremonies, the Baton was placed in the hands of Companion Husenbeth. The worthy Superintendent then commenced a dissertation upon the meaning, intent, and use of the several Orders, showing how and in what manner they were connected with Craft Masonry, and their value even in the present day, when of course they are shadows only of that which was in its zenith a most splendid and highly useful reality. The approbation of the assembled Brethren was exemplified by the clashing of swords upon their shields, after the usage of the Crusaders. The following Companions were then chosen unanimously to the several commanderies:—Richard Smith, George Wallis, F. C. Husenbeth, Robert Mercer, and Henry Goldwyer. Companion Richard Smith was also nominated Assistant Grand Superintendent. Votes of thanks were next awarded to the past officers generally, and arrangements made for the regular holding encampments in future. In point of costume and appointments, the one in Bristol is, by general consent, considered to be the most splendid Encampment in the kingdom.

The history of these orders is most interesting. There are only four original Encampments in England: these are at Bristol, London, Bath, and York. In Scotland there is only one, that is the Sir Knights of Kilwinning. They are termed "Encampments of Baldwin, time immemorial," or, "time out of mind." The meaning is, that they were coeval with the return of our Richard the First from the Holy Land, 1195. Of all these Orders, the Templars were the most numerous and the richest. In this Brotherhood of Jerusalem is merged the Sir Knights of Palestine, Rhodes, and Malta. They domiciled in great abundance on the east side of old Bristol Bridge, where they possessed all the lands which we now call Temple and Saint Thomas-street, the Great Gardens, and so forth. Their munificence and piety bequeathed to us Temple Church. The citizens of Bristol once trembled at their power, and several frightful encounters took place in High-street between the burghers and these fierce men, who

"Carved at the meal
With gloves of steel,
And drank the red wine through the helmet barr'd,"

As may be seen in Seyer's History of Bristol; but the feudal times are at an end.

BATH.—HER ROYAL HIGHNESS THE PRINCESS VICTORIA.—The Freemasons of Bath, although not permitted to assist in laying the Foundation Stone of the Column to be erected to celebrate the day on which H. R. H. the Princess Victoria attained her legal majority, the Brethren of the Royal Cumberland Lodge were determined that the day of rejoicing should not pass without some demonstration of respect to the daughter of their late illustrious and distinguished Brother, the Duke of Kent. At five o'clock, about thirty of the Brethren, including visitors from the Lodge of Honour, met at the Castle Hotel, and sat down to banquet. The W.M. in the Chair. The cloth having been removed, the W.M. gave the usual Masonic Toasts,—“The King and the Craft,”—“The Queen,”—“The Princess Victoria, and may she follow the example of her illustrious ancestors, by extending her patronage to the benevolent

institutions of the Fraternity,"—"The Grand Masters of England and Ireland,"—"The P. G. Masters of Somerset, Wilts, Gloucester, and Devonshire." After many other toasts had been drunk, the Brethren separated at an early hour, much gratified. The harmony and pleasure of the evening was greatly enhanced by the introduction of some beautiful glees and songs, which were sung with great taste by Brothers Manners, Wodderspoon, Temple, and Keeling, members of the R.C. Lodge.

READING.—GRAND PROVINCIAL MASONIC MEETING.—On Friday, the 12th of May, John Ramsbottom, Esq., *M.P.*, Provincial Grand Master of the County of Berks, opened his first Provincial Meeting of the Craft in the Masonic Hall in the Forbury, when he proceeded to invest his Grand Officers for the year ensuing, as follows:—Rev. J. Benwell, G.C.; W. Montagu, Esq., D.P.G.M.; Capt. J. Ramsbottom, S.G.W.; Capt. S. Ramsbottom, J.G.W.; Dr. Woodhouse, G.S.D.; Thos. Heathcock, Esq., G.J.D.; W. Baker, G.S.; C. F. Palmer, G.S.B.; H. L. Taylor, G. Pursuivant; and W. Readlett, Esq., Master of the Ceremonies. A large number of the Craft were present, being ever anxious to testify their respect to their Provincial Grand Master, who, after an excellent address to each of the Brethren on their being invested to office, closed the Grand Lodge according to ancient custom. The Brethren then adjourned to the George Inn, where an excellent dinner was provided by Mrs. Mason, which consisted of every delicacy of the season.

The following toasts were drunk with Masonic honours:—"The King, G.P. of the Order,"—"H. R. H. the Duke of Sussex, G.M."—"Lord John Churchill, P.G.M.,"—"Lord Dundas, D.G.M.,"—"W. Montagu, Esq., D.P.G.M.,"—"The W.M. and Brethren of Lodge 597."

Brother Burckhardt, on proposing the health of the P.G.M., in a most eloquent speech, enlarged on his private and public character, as well as great energy in the cause of Masonry; and, in conclusion, said, he should take the liberty of changing a few words of those impressive lines of our favourite poet, Goldsmith, and be allowed to say, that the worthy individual, our P.G.M., belongs to that class which he begged to describe as—

"A bold commoner—a nation's pride,
Which once destroy'd, ne'er can be supplied!"

The Provincial Grand Master returned thanks, and highly complimented the Brethren of the Reading Lodge, whose speech we regret our space will not allow us to give at length, as well as those of Brother Barnett, and many other of the Brethren, who enlarged on the beauties and excellencies of the Order. The Brethren separated at ten o'clock, highly gratified with the proceedings of the day.

SCOTLAND.

EDINBURGH,—*March 22nd.*—The Royal Arch Chapter, No. 1, celebrated the festival of the Vernal Equinox in the Royal Exchange Coffee Room. The M.E.Z. in the chair, supported by Grand Principal Sir Patrick Walker, Past Principal Archibald Marshall, Major Deuchar, and a number of other excellent Companions.

The Most Worshipful the Grand Master-Mason of Scotland visited

in form the Lodge Canongate Kilwinning, Edinburgh. An elegant entertainment was prepared for the occasion, and the lower end of St. John's Chapel was decorated with devices in coloured lamps. The Hall, indeed had a most gay and gorgeous aspect. These, of course, were but the external features of the occasion; of its internal and Masonic characteristics we shall shortly say, that the proceedings of the night justified ail that was to be expected from the visitation of so distinguished a Mason to so distinguished a Lodge.

There can be no doubt that the exertions of the noble Master in visiting personally the Lodges under his eye, must prove of the most essential service, and that, were his excellent example followed by the Provincial Grand Masters, as it ought to be, infinitely greater spirit would be infused throughout the country, and more enlarged and enlightened views instilled into the minds of the members.

The Celtic Lodge of Edinburgh and Leith held a festive meeting, at which above sixty of the Brotherhood were present; deputations from the Canongate Kilwinning, and other Lodges attending.

March 31.—The members of the Lodge Edinburgh St. David dined together in Waterloo-place, the R.W.M., Sir Patrick Walker, in the chair, supported by a respectable assemblage of the Fraternity. The evening was spent with harmony and hilarity. The late "Great Unknown" was initiated in this Lodge.

April 26.—The Lodge Canongate Kilwinning closed its campaign for the season, the Substitute Master in the chair, supported by Brother's Captain Macan, Dr. Burnes, Captain MacKenzie, Lieutenant Deans, W. Pringle, A. Marshall, and other present and past office bearers; Brothers H. Haggart and Blair officiating in the absence of the regular Wardens of the Lodge. A very numerous deputation from the Lodge Roman Eagle attended; and the Brethren having adjourned from labour to refreshment, the evening passed in the greatest social and Masonic enjoyment.

The Lodge of St Andrew, which, we understood, has lately revived considerably, after struggling with some intestine divisions, also held a festival in finishing the winter session. From about this period till summer, St. John's Day, there is a general cessation of work in the Lodges.

DINNER AND PRESENTATION OF PLATE TO DR. BURNES, K.H.,
PROVINCIAL GRAND MASTER FOR WESTERN INDIA.

April 27.—Originating in the warm and welcome proposals of the Most Worshipful Lord Ramsay, and Admiral Sir David Milne, a splendid entertainment was given at Edinburgh to Dr. James Burnes, on the occasion of his approaching departure for India, at which the *elite* of the Masonic Fraternity attended. The chair was taken by Lord Ramsay, Br. Deans acting as Croupier. After the cloth was removed, and the health of the King and the Royal Family had been given, the noble President rose and addressed Dr. Burnes, in the name of his friends, in a complimentary manner, informing him that the object for which they were that evening met, was to present him with a memorial of their regard and esteem for him as a gentleman and a Mason. The token to which his lordship alluded, was a splendid silver vase, after the model of the celebrated Warwick vase, exquisitely chased and adorned with Masonic and chivalric insignia; with the following inscription on the pedestal.

"Presented to the Chevalier James Burnes, D.C.L. F.R.S., Knight

of the Royal Order of the Guelphs of Hanover, and Right Worshipful Provincial Grand Master for the Western Provinces of British India, by his Masonic friends in Scotland, to mark their regard and esteem for him as a gentleman, and the high sense they entertain of his zeal and successful exertions in the cause of Freemasonry.—Edinburgh, 27th April, 1837.”

The cup was the work of Messrs. Widdowson and Veale, Strand, London, and does them infinite credit.

Dr. Burnes appeared deeply affected by this mark of Fraternal friendship and regard. He expressed himself as being unworthy of so great a reward, but he accepted it in the affectionate spirit in which it had been proffered, and would hand it down as a proud memorial to his children, on whom he would impress its history, and his Brethren's kindness. (Two interesting boys of Dr. Burnes, Masters George, and Fitz James, Holmes, so named after their late Grand Father, General Sir George Holmes, K.C.B., were present at the moment, having been pleasingly introduced after dinner.) I am sure, said the warm-hearted Brother and distinguished guest, that even my kind and too partial friends present, can scarcely wish or conceive me placed in a more proud or enviable state of feeling than that to which they themselves have now elevated me; and I must possess a heart dead to every generous emotion, if it is not overpowered by the occurrences of this day. What feelings, indeed, must be mine if they are not deeply affected by the events of the last three years, brought this evening to such a termination? Scarcely has that period elapsed since I appeared amongst you a nameless wanderer. So loose had become the ties to my native country that I had quitted India with deep regret, aggravated by a separation from my friends and Brother Officers there, and heightened by all the doubt and dread which naturally beset a stranger in entering upon a new and untried sphere. What is my situation now? Enjoying an ample share of public consideration—secure in the regard and esteem (to use the words of that inscription) of many of the most distinguished individuals in my own station of life—in terms of close intimacy with some of the most illustrious of the land, whether for their high birth and splendid talents, mighty services to the state, pre-eminent professional attainments, or an elevated tone of gentlemanly character—favoured by the branch of the government under which I serve, and honoured even by Majesty itself. I stand amidst you, to close my career, with but one feeling to cloud my exultation,—scrow, that I may not remain longer with you, and that, in all probability for a term of years, this will be the last occasion on which we shall all meet together. Even this painful reflection, however, is soothed by the confident hope that I may yet return amongst you; and although I shall then be an older man, yet my heart will be cold indeed, if it does not warm at the sight of you, and the remembrance of this board.

But what has been the magic spell which has secured this success? what the presiding star over my destiny to which I am to attribute so much unexpected preferment? My friends! I owe all to the feelings which actuate you this night. It is the kindness of you, and such as you, that has carried me on in the path of honour, and which has given an impulse to my fortunes that may yet lead me to an eminence which you will not regret having aided me to attain. It is you also who have stimulated my exertions, now so splendidly requited, in the cause of Masonry; that bond between us which shall knit us firmly together, though seas between us roll. Confident in the excellence of that glorious

institution, and experienced in its advantages, I have, with your aid endeavoured to give a popularity and charm to its character and observances among the higher classes of society, where, perhaps, they had not retained the credit they deserve; but in this, as in every other noble pursuit, I may exclaim with the latin poet, "labor ipsè voluptas," the delight has fully repaid the exertion; and besides feeling highly obligated to Masonry on other grounds, I owe it a deep debt of gratitude for having brought me into near and intimate connexion with many excellent individuals, whose friendship will, I trust, only end with my life.

I can with truth assure you, my Brethren, that your magnificent memento shall ever be the brightest ornament of my board, the highest pride of my heart. My children, young as they are, are present to witness the gratitude I express, and the pledge I make at the proudest moment of my life, that it shall ever be esteemed in my family as the choicest and most valued gift. They are here also, that should their father never return to them, he may at least remain impressed upon their memory, in association with this splendid token of your affection; bearing with it the important lesson that, to those who earn the favour of good and honourable men, the passage through life is little short of happiness, the road to distinction almost without difficulty. My friends! I can never express my gratitude for your present, which, valuable as it is in every point of view, will be especially so to me from the moral influence which it must produce in my favour whenever it is seen; nor may it be imagined that the overflowing heart need have recourse to poetry on an occasion like the present, yet I entreat you to take my concluding, but lasting and fervent sentiment in the words of my kinsman, and one and all of you believe, that though

"The bridegroom may forget the bride
Was made his wedded wife yestreen,
The monarch may forget the crown
That on his head an hour hath been;
The mother may forget the babe
That smiled so sweetly on her knee,—
Yet I'll remember you my friends,
And all that ye have done for me."

The effect of this eloquent and impressive speech will not soon be effaced from the remembrance of those who heard it. It was alike creditable to the head and to the heart of him who delivered it.

Many interesting toasts and speeches were given during the course of the evening, and various compliments paid to Dr. Burnes in his official Masonic capacity.

Lord Ramsay, although one of the Committee, deemed it his duty, as President at the Banquet, to propose the healths of the Committee of Management for the plate and festival, and many thanks to them for their exertions.

The Committee consisted of the noble lord himself, Sir D. Milne, *K.C.B.*, and G.M. of the Templars in Scotland, Sir Patrick Walker, Grand Warden, Sir George Ballingall, Grand Deacon of G.L., Alexander McNeill, Advocate, Master of Lodge Canongate Kilwinning, Captain Macan, Prov. G.W., for Linlithgowshire, W. A. Lawrie, *W.S.* Grand Secretary, James Jardine, *W.S.* Substitute Master of Lodge Canongate Kilwinning,—W. Stewart, of Glenormiston, Grand Standard Bearer of the Temple,—John Wilson, Advocate, Grand Chancellor of ditto,—

Edward M'Millan, S.S.C., Grand Treasurer ditto, and Lieutenant Deans, Grand Secretary to the Conclave.

John Leslie, Esq., Honorary Secretary and Treasurer to the Committee, returned thanks, and said, that, as the subscriptions were quite of a private nature, and perfectly unsolicited, his duties had been very pleasant.

Seldom, or never indeed, have so many social ingredients, gastronomic and intellectual, been conjoined to form a perfect fête. It was almost too good to last long; and yet it did last long, for upon Lord Ramsay vacating the chair, it was so excellently filled by Mr. Stewart, of Glenormiston, that the party did not separate till a somewhat late, or, perhaps, rather early, hour, personally trusting that they might one day all meet again to hail the return from the East of their esteemed guest.

Among the military and civilians present were Major Deuchar, Grand Turcopolier of the Templars,—Captain D. Campbell,—Lieutenant Wentworth, *R.N.*,—Mr. John Miller, advocate, Mr. W. Pringle,—Mr. Maitland, Grand Clerk, &c. &c. Apologies for absence were sent by the following Gentlemen, who had all cordially joined in the tribute to Dr. Burnes. Mr. M'Kenzie, of Portnore, Senior Grand Warden of Scotland,—Sir R. M'Donald Seton, Bart., Prov. Grand Master for Stirlingshire,—Mr. Ivory, Sheriff of Fife,—Mr. G. Douglass, of Tillywhillie, Sheriff of Kincardine,—Mr. Robert Blackwood, Senior Warden of Canongate Kilwinning Lodge,—Mr. Hunter, of Blackness, Master of Dundee Operative Lodge,—Mr. Graham, of Leitchtown, Master of Edinburgh Mary's Chapel,—Mr. Hamilton of Bangour Prov. Grand Warden for Haddingtonshire,—Captain Livingston,—Mr. Douglas Sandford, Advocate, &c. &c. Altogether a more gratifying scene was probably never witnessed, and it is difficult to say which were most delighted (*mingled as the occasion was with the thought of parting*) they who had met to do honor to their common friend and Brother, or he who was the object of their unfeigned feelings of regard.

The conduct and bearing of Dr. Burnes, on this interesting occasion, enhanced, if possible, their respect and good-will towards him as a gentleman and a Mason; and his warm and grateful acknowledgments to the Earl of Dalhousie in particular, to whom he had been under the special obligation of having been personally brought to the notice of the King, were such as to evince the excellence of his disposition, and the justness of his judgment and views.

In conclusion, whatever be the difficulties and obstacles to be encountered, none certainly is more capable, by his due appreciation of their utility, to effect in the East the perception and practice of Masonic principles, than the enlightened Provincial Grand Master for Western India, who is about to proceed on his noble mission.

May 12.—It gives us the greatest pleasure to state, that there is every prospect of a Masonic Charity School being immediately established in the capital of Scotland. Brother Laurie, the Grand Secretary, with whom this has always been a favourite object, is using every effort to effect its accomplishment.

ST. CLAIR OF ROSSLYN.—In the "Chronicles" of the Canongate Kilwinning Lodge the following entry occurs, of date 18th May, 1736:—"The Lodge having occasionally met, admitted William St. Clair of Rosline, Esq., a Brother of the ancient and honourable fraternity of Freemasons; he paying into the box as usual." (Signed by George

Frazer, Master). St. Clair appears to have visited his mother-Lodge no less than eight times within the year after his formal election and induction as Grand Master. Although there was no official poet laureate at the period of his death in 1778, yet there was not wanting some piously-inspired pen to celebrate his worth in verse, as the following lines do testify, composed and chaunted at the funeral Grand Lodge which met upon the mournful occasion.

Frail man! how like the meteor's blaze,
How evanescent are thy rays:
Protracted to its longest date
How short the time indulged by fate!
No force death's potent arm can brave;
Nor wisdom's self elude the grave.
Where'er our various journies tend,
To this we soon or late descend.
Thither from mortal eyes retired,
Though oft beheld and still admired,
Sinclair to dust its claims resigns,
And in sublimer regions reigns.
Let us whom ties fraternal bind
Beyond the rest of human kind,
Like Sinclair live, like Sinclair die—
Then join the Eternal Lodge on high.

It is flattering to know, that the laureate wreath which the Grand Lodge has lately so appropriately bestowed, is not unappreciated by its wearer. No one, certainly, among the sons of Scottish song, is better entitled to "bear the bell away." Brother Gilfillan's fame has long been spread abroad throughout the triple kingdoms; and the publication recently of a volume of his choicest songs and poems has fully confirmed his claim to be considered as one of Scotland's favourite bards. Hath not the plaid of the Etrick Shepherd fallen upon him?

Among the living names of note on the roll of the Canongate Kilwinning, is that of the Right Hon. Charles Hope, Lord President of the Supreme Court of Session, who was initiated many years ago in that ancient Lodge.

LEGAL DECISION AFFECTING LODGES.—In July, 1810, the Court of Session of Scotland pronounced judgment in certain actions, respecting properties, which had been raised between the Masters and other Office-bearers of the Lodge Canongate Kilwinning, and several other Lodges in Edinburgh, and some persons who had formerly been themselves members of these Lodges, but had been expelled by a sentence of the Grand Lodge. As the applications had been made by the Office-bearers for themselves and the other legal members, the court considered that Mason Lodges, not being corporate bodies, could not sue by their Office-bearers; and deserned accordingly.

Public monuments are about to be erected in different parts of the "north countrie," to the memory of the late Duke of Gordon. That excellent nobleman, distinguished alike in the tented field and at the festive board, presided as Grand Master Mason in the years 1792-3. He was better known under the title of Marquis of Huntly—a name dear to every Highland heart.

May 23.—At a meeting of the Supreme R. A. Chapter of Scotland, held at the Hopetoun Rooms, present Comps. Capt. Beswell, R.V., Sir

D. Milne, Dr. Burnes, *K.H.*, Gen. Wright, Capt. Sinclair, *R.N.*, Stewart of Glenormiston, &c. &c. Dr. Burnes, *K.H.* was unanimously appointed M.E.Z. for Western India.

The first Provincial Grand Master over the Indies was Colonel J. Young, appointed by the Grand Lodge of Scotland in 1757.

The Provincial Grand Master for Canada and Nova Scotia, under the Scottish Constitution, visited this country lately, but we have not heard that he brought over any favourable reports regarding the state of Masonry in that colony.

The suburb denominated the Canongate, where the Lodge Canongate Kilwinning was by its last Kilwinning charter constituted to be held, derives its name from an establishment of religious *Canons* anciently existing there, and not from the military term *Cannon*, as some have supposed.

Wardens appear in former times to have fulfilled the functions, and, in fact, constituted the office and dignity of Provincial Grand Masters. Thus, in the appointment of a Warden for Aberdeenshire, by James the Sixth, that officer was commissioned to exercise rule over all the subordinate Lodges in his province.

JEDBURG, *March 21.*—PRESENTATION TO PROVOST RUTHERFURD, P.M. OF THE ST. ANDREW'S LODGE.—The workmen in the employ of this gentleman met in the Spread Eagle Assembly Room, and presented him with a handsome silver tankard, in token of their respect and esteem for his private character, on the occasion of his marriage. The piece of plate bore the following inscription, neatly engraved:—“Presented to John Rutherford, Esq., Provost of Jedburg, on his marriage eve, by his workers, as a mark of their esteem. March 21, 1837.”—On the following evening Mr. Rutherford gave all the persons employed by him a handsome entertainment in the Spread Eagle Inn, which went off with great glee.

DUNSE.—The Dunse Lodge of Freemasons met on Thursday, the 16th March, to celebrate the hundred and eleventh anniversary of the Lodge. Before entering on the festivities of the evening, the Brethren were arranged in order of procession, and perambulated the principal streets of the town. The procession was brilliantly lighted with torches, and a great assembly turned out to see the pageant. Mr. A. Grinlaw's brass band played on the occasion.

ELGIN.—The Kilmolymock Lodge of Operative Masons have held several special meetings for the purpose of effecting their final dissolution as a benefit society.

WICK.—The Masonic Lodge of Wick has dissolved the benefit society connected with it, the Brethren continuing their usual operations as Masons.

IRVINE.—On Monday week, 8th. May, the foundation stone of Fullarton Church, at half-way of Irvine, was laid with Masonic honours, by George Johnston, Esq. of Redburn, Most Worshipful Grand Master of the ancient Mother Lodge of Kilwinning, and as such Provincial Grand Master of Ayrshire, in presence of the Brethren of Mother Kilwinning and of several other Lodges of the county, the Magistrates and Council of Irvine, and a number of gentlemen of the town and neighbourhood.

CARNOUSTIE, *May 24th.*—OPENING OF ROYAL VICTORIA RAILWAY.—The opening of this Railway took place under most auspicious circum-

stances, the weather being uncommonly fine, and the concourse of people not being under eight to nine thousand, scattered at intervals along the line; but the principal focus of attraction was the spot where the foundation stone of the Royal Victoria Depot and Town was to be laid, situated on the beautiful plains, or downs, which run along the coast for many miles, equalling a bowling green for their smoothness and verdure, with the majestic Tay and rich coast side of Angus bounding the horizon. About one o'clock the different Lodges and members of Trades were seen in the distance moving along from various directions, with their music and flags, to the rendezvous, east end of Carnoustie. Never was there such a gay scene as when, at the word "march," the procession moved off in nearly the following order to the ground.

Band of Bugles, headed by Sergeant Ross—Officer and Men of Preventive Service in uniform—Colours of His Majesty's late 104th Regiment, borne by two Veterans with laurel—Office-bearers of Carnoustie Gardeners' Society, and Members, Flags, &c.—Mr. Hunter's Piper—The Scholars attending the Carnoustie Schools, and Teacher, Mr. Spankie—Royal Victoria Railway Flags, with portrait of the Princess—Star and Garter Mottos, borne by Mr. Hunter's Forrester and Ground Officer, Tenantry in the rear—Full Brass Band of the Caledonian Lodge of Dundee—Grand Tyler of the Ancient Operative Lodge of Dundee with drawn sword—Grand Stewards, with Rods, Compasses, Tools, Cups, Cornucopia, &c.—Mr. Sheriff Henderson, Acting Grand Master—Master of Operative Lodge—Mr. Hunter, Past Master of Operative Lodge—Warden of Operative Lodge—Major Hunter, late 104th Regiment—Stewards with Rods.—Office-bearers of the Ancient Lodge of St. Thomas of Arbroath, with Banners and Insignia—Gentlemen attending, &c.

The ceremony of laying the stone was performed in an impressive manner by Mr. Sheriff Henderson. The coins of his present Majesty, newspapers, and the letter from the equery of the Princess, Sir John Conroy, having been previously read, was therein deposited. The ceremony being concluded, three cheers rent the air with success to the Royal Victoria Railroad.

The Grand Master and Masonic Brethren then entered the Railroad coaches, and proceeded up the line for the first time, to open it by descending with a cargo of blocks for the Dundee and Arbroath Railroad.

THE DINNER.—At four o'clock, a party of about 100 sat down in the Crown Inn. Mr. Hunter in the Chair, supported by Mr. Sheriff Henderson, Captain Medley, R. N., Major Hunter, Mr. Henderson of Grange of Barry, Mr. Nicholson of the Newtyle Railway, the Members of the Lodges, Deputations, &c. and a numerous muster of the elite of the neighbourhood. The following toasts were given.

"The King"—three times three—*God save the King.*

"The Queer"—three times three—*Star of Brunswick.*

"The Princess Victoria—the Royal Patroness of the Railway which had that day been opened,"—nine times nine, and tremendous cheering. Tune—*Here's a health to all good lasses.*

"The Army and Navy"—*Hearts of Oak.*

"The Earl of Airlie—Lord Lieutenant of the County." Tune—*Bonnie House of Airlie.*

"The Sheriff of the County—Mr. L'Amey.

Mr. Hunter of Blackness said, it was an auspicious circumstance connected with that day's proceedings that the ceremony of laying the

foundation stone of the Victoria Railway Depot had been laid by one of the judges of the land—Mr. Sheriff Henderson. It was very kind of this respected law officer to perform the duties of Grand Master. He begged to return him his best thanks, and drink his good health with all the honours. (Great applause.)

Mr. Sheriff Henderson returned thanks for the kind manner in which his health had been drunk. He had come amongst them a stranger, but was becoming better acquainted, and the longer he lived in Forfarshire, he liked it the better. (Cheers.) He then asked for a toast, and said he was quite sure they would all join in drinking the health of the generous and spirited individual, Mr. Hunter, who had erected one of the best private Railroads in Scotland. He would propose the health of Mr. Hunter, as the projector and executor of the Victoria Railway, and who had done much for it. Mr. Hunter's health was then drunk with immense applause.

Mr. Hunter said, that it was with feelings of the highest gratification that he had witnessed the result of the days proceedings; it was a doubly auspicious moment that they had been assembled—on the birth-day of a Princess, as exalted by her virtues, as being the heiress of the throne of the British Empire. (Cheers.) His Majesty's mail, he had no doubt, would, ere long, be whizzing past the windows there, direct from London, and thus, Carnoustie and Victoria would become commercial cities, forming the centre of two railroads. He begged to drink all their healths, with many thanks. (Tremendous cheering.)

Major Hunter requested a special bumper to the health of Lord Panmure whom he warmly eulogised as a kind and generous landlord, and as a nobleman who is universally esteemed. I chanced, continued the Major, to spend some years of my life on the other side of the Atlantic; and I can assure this meeting that the name of Maule of Panmure* was as well known there, and as highly respected, as it is at home. It is with the greatest pleasure, therefore, that I call upon you to drink the health of Lord Panmure with all the honours. (Enthusiastic cheering, and one cheer more.)

Due honour was then paid to the Masonic bodies from Dundee—to agriculture, commerce, and the general interests of the country and district. Many amusing incidents occurred to which we cannot do justice. Indeed the whole business passed off remarkably well; and was appropriately concluded by a ball. Dancing was kept up with great glee till an early hour next morning.

DUMFRIES.—MASONIC PROCESSION.—LAYING FOUNDATION STONE OF ST. MARY'S CHURCH.—This interesting ceremony took place on the 24th of May, the birth-day of England's future Queen, and was performed by the "Brethren of the Mystic Tye" with all the "pomp and circumstance" usual on such occasions. The site upon which the Third, or as it is now christened, St. Mary's Church—in remembrance of its olden name—will rear its head, is one of the most prominent and appropriate in the neighbourhood of Dumfries. The "Old, or Chrystal Chapel," as our home readers well know, is the name of a large mound or rising ground, situated immediately upon the Eastern boundary line of the town of Dumfries; and, as St. Mary's Church will face the highway at the

* Lord Panmure is the P. G. M. for Forfarshire.

junction of the Annan and Lochmaben roads, the elevation will serve as a prominent and pleasing object with the numerous class of travellers and strangers who visit us from that direction. Although it is well known that a small oratory or chapel crowned the beautiful knoll on which St. Mary's Church is now to be built, all traces of it have long since departed; and, previous to the period of enlightenment on which we now pride ourselves, the ground was used as the last unconsecrated resting place of the suicide. In an age which is not more than a generation removed, the prejudice against those unfortunates who lifted their hands against their own lives, extended to the length of denying their bodies Christian burial in the common churchyard, and there are still persons alive—speaking links as it were between the present generation, and one which has passed to its final account—who recollect of the bodies of suicides being hoisted out of the back windows of their dwellings, and interred by torch-light on the Old Chapel grounds. During the recent process of levelling the ground previous to sinking the foundation, a considerable quantity of human bones were dug up, with about seventy or eighty skulls; the paucity of number, therefore, sufficiently indicates that the place has never been used as a general burying ground; and such phrenological amateurs as had an opportunity of examining the caputs of the nameless departed, which the spade brought to light, declare, after inspecting the bumps, that the majority of the individuals, when alive, must have desiderated something in the shape of a balancing or reasoning faculty in the “upper story.” Traces of the rough foundation of a building were also lighted upon by the workmen; but from what was seen, it only proves that the chapel or oratory must have been a very small one indeed, and totally unlike the handsome and ample edifice, which is now destined to obliterate the name and recollection of the Chrystal Chapel. Of the manner in which this site acquired a topographical interest connected with our burgh, and is given in the “History of the House of Seyton, by Sir Richard Maitland of Lethington,” a copy of which is now in the Advocate's Library, Edinburgh.

No traces of this building, as we have stated, have been visible in the time of the present generation; but, in a work entitled “Picture of Dumfries,” published in 1832, and familiar to many of our home readers, a date for its disappearance is given.

The laying of this foundation stone excited considerable interest, both in the honourable Craftsmen of Freemasons, and in the public at large. It is now twenty-two years since a similar ceremony was enacted here, viz., at the laying of the foundation stone of Burns Mausoleum, in June, 1815. Previously, there had been only three occasions of the like within remembrance; and we believe the old gentleman who bore the silver keys of the Kilwinning Lodge, on Wednesday last, was the only person present, or perhaps surviving, who has officiated at all of them; these were the laying the foundation stone of the Bridge, by Mr. Fergusson of Craigdarroch, in 1791; of the Jail, by Lord Dalkeith, about 1806, and of the Academy, at a later date. But as the New Church was built in 1724, and St. Michael's re-built in 1746 none of these occasions of Masonic ceremonial, in the recollection of the race that now lives, has had for its object—as was well remarked by Mr. Babington—the rearing of a temple for the worship of the Great Architect of the Universe. At an early hour the several Lodges from the country, whose attendance had been solicited by the Depute Grand Master, arrived, and about two o'clock, the several Lodges process'd, with music playing

and banners flying, to the Court-House, where the Grand Lodge had assembled. After preliminaries had been arranged, the Masons proceeded to the New Church, of which the front gallery had been reserved for them; but it was found to be insufficient, and no small inconvenience resulted from certain of the Brethren being forced to stow themselves, as they best could. A numerous auditory had previously assembled, comprising many ladies, the civil authorities, the sheriff and sheriff-substitute, the provost and members of council and police, with ministers of the Synod and Presbytery of Dumfries. The latter were generally attired in gown and bands, and among them we observed the Rev. Mr. Dunbar of Applegarth, Grand Chaplain; the Rev. Dr. Wightman; the Rev. Messrs. Bennet of Closeburn; Kirkwood of Holywood; Fyfe of Dumfries; Crawford of Irongray; Brydon of Dunscore; Thorburn of Troqueer; Yorstoun of Torthorwald; Gillies of Carlaverock; Grierson of Kirkbean; George John Duncan of Kirkpatrick-Durham; with Mr. Babington of the Episcopal connexion, &c. Dr. Duncan then gave out a part of the 122nd Psalm, which was joined in by the assembly, after which he delivered up an eloquent prayer, suited to the occasion, and concluded with a portion of the 127th Psalm—

“ Except the Lord do build the house,
The builders lose their pain, &c.”

On the conclusion of the service, and about half-past three o'clock, the procession formed in the High-street, nearly in front of the Church, and set out for the hill. The day was cold, however, the dust swirrelling at a disagreeable rate; but it was dry overhead, and to this extent suited those who had on their Sunday's best. The procession embraced the magistrates of Dumfries and council, preceded by the town officers; the sheriff and substitute, preceded by their officers; the presbytery and other ministers; committee of St. Mary's Church; Kirk-Session of Dumfries; magistrates and council of Maxwelltown; commissioners of police; incorporated trades; subscribers and friends of the church.—After the Civic came the Masonic order, preceded by the brass band of Dumfries. The Provincial Grand Lodge had the usual array of Grand Tilers, with drawn swords, Grand Stewards and Operatives, with Implements, Records, Corn, and Wine,—the procession closed with the Grand Master—Br. J. Babington.

We have appended the numbers which the respective Lodges hold in the Books of the G.L. of Scotland—41, 53, 62, 63, 100, 140, 162, 191, 234, 238, 252, 258. The persons of the Masons were decorated with sashes, aprons, and the gold and silver insignia of their offices, while the Depute Grand Master was adorned with golden emblems and jewels of costly price, which would have sparkled gloriously in the sun, had the luminary been pleased to shine on them. More than twenty banners “fluttered in the breeze,” and the windows along the whole line of march looked loveliness itself, from the fair forms that gazed from them. The streets were, of course, densely crowded, and we have heard it estimated that, first and last, upwards of 12,000 persons gazed on the procession.

The Grand Lodge made its way to the platform, with infinite difficulty, and many who had perhaps come a distance of from ten to twenty miles to take a part in, and witness, the ceremony, could not approach the stone without walking over the heads of some thousand people. Around the stone the densest crowding, and closest squeezing took place;

there were civilians and Masons jostling to be forward, and Grand Tilers and Grand Stewards, contesting the point of precedency with all and sundry. It is easy to find fault after cause is given; but it strikes us that by a little foresight on the part of those upon whom the charge lay, a path might have been kept clear, and the unseemly confusion which we have noticed, prevented.

After order had been somewhat restored, the Provincial Grand Treasurer deposited a glass bottle, containing the coins of the Realm, in the cavity of the foundation stone; and the Provincial Grand Secretary deposited another bottle, containing *Dumfries Courier*, *Dumfries Times*, and *Dumfries Herald*, last printed; a list of subscribers to the church; the names of the committee, an historical account, &c.; an extract from the history of the house of Seyton, by Sir Richard Maitland of Lethington, a MS. in the Advocates' Library; and a scroll, bearing a Latin inscription, and the English translation relative to St. Mary's Church.

All the preparation having been made, the Grand Master, assisted by his substitute and the senior and junior wardens, proceeded to lay the stone in the usual form, and having done so delivered the usual invocation. The Rev. Brother Dunbar, Grand Chaplain, then dedicated the temple to Almighty God in a most eloquent and impressive prayer, in which he invoked the Divine Blessing on the work in which they had been engaged. While the Rev. Gentleman was thus engaged, we regret to say that the platform on which he stood, with the Grand Lodge, and a multitude who had there obtruded themselves, gave way with a fearful crash; and for a minute or two the utmost confusion and alarm was excited, till it was understood that no one had sustained injury. Mr. Dunbar then resumed and finished the prayer with the most admirable calmness and self-possession, and his appearance thus engaged was the first thing to assure those at a distance, who had heard the screams and commotion without being aware of the cause, that nothing serious had taken place. [That no one was killed or cruelly maimed, is a matter of great thankfulness, for the chances were ten to one against the accident resulting so innocuously. A very few minutes before it gave way, we observed above a score of little fellows seated right beneath the platforms, whom the sergeant of police and others were whipping out rather severely; but in this case timely severity proved their ultimate deliverance, otherwise they must have been crushed to death by the mass which bore down the platform. The insecure manner in which these were erected is reprehensible to the last degree. The one might be perfectly sufficient to carry the ladies, and the other the members of the Provincial Lodge; but the parties should have considered that there is a mighty difference between a crowd out of doors, and an orderly assemblage anywhere else, and it is our opinion that it was extremely culpable to leave the platforms with the most distant suspicion of insecurity attaching to them, however severely they might have been tried.]

The work being completed as we have said, and three hearty cheers having been given by the Brethren,

The Grand Master ascended the platform, and spoke thus—Major Adair, and Gentlemen of the Committee of the New Church—Having performed the pleasing duty of laying the foundation stone of the Church about to be built under your directions, it only remains for me to congratulate you on the happy, and, but for the slight accident which has now occurred, the auspicious commencement of this truly laudable and pious undertaking. The occasions on which the Masonic Body

have been solicited to perform a duty, similar to that we have now accomplished, have, of late years, been few and far between. Within the memory of the oldest inhabitants there have, I believe, been only four Masonic Processions at Dumfries, all of them connected with buildings of a purely secular nature. The present is the only occasion, for nearly a century, of the erection of a Temple to the Most High God, the Great Architect of the Universe, on which the ancient and honourable Fraternity of Freemasons have been called upon for their assistance. It has been as much our anxious desire as our duty as a Christian body, to give all the effect in our power to this procession, and to lend a helping hand in the rearing this sacred edifice. We trust that we have performed this duty to your satisfaction. To you, Gentlemen of the Committee, the Christian community of this town and neighbourhood stand deeply indebted. You saw the want of Church accommodation for your Christian brethren, and you adopted the best means to supply that want by a timely and judicious appeal to the liberality of the community. Well, Gentlemen, have your active and zealous exertions been seconded,—well have they been rewarded. If the feelings of satisfaction which you must now enjoy, will admit of any increase, it must be by being assured that those exertions are fully appreciated, by the great majority of the inhabitants; by none are these more highly estimated than by the ancient and honourable Body over which I have, on this occasion, the honour to preside. In the name of that Body I offer you the tribute of our thanks. As this edifice has been happily begun, so by the blessing of the Most High may it be speedily brought to a successful termination; and may future generations, as well as the present, gratefully acknowledge that to you they are mainly indebted, under Providence, for the inestimable privilege of worshipping our Lord and Saviour in this House of God—St. Mary's Church, Dumfries.

Major Adair replied to this address as follows:—I feel highly honoured by being permitted, on this occasion, to represent the subscribers to this church, and to offer to you, Sir, their acknowledgements for the compliments you have been pleased to pay them. I am convinced that all who have witnessed the ceremony must be satisfied of the great importance of the presence of the ancient and honourable Body over which you preside, and must have been highly gratified by the solemnity and propriety with which your duties have been performed. The subscribers feel that they are not only performing a duty to God, but promoting the best interests of the community, and that in providing additional means of religious instruction, they are advancing the cause of virtue, of order, and of obedience to the laws. To you, Sir, and to your Brother Masons, to our respectful Sheriffs, Sir Thomas Kirkpatrick and Mr. Baillie, to the Rev. Members of Presbytery, to the Magistrates and Council of Maxwelltown, to the Commissioners of Police, to the Members of Incorporated Trades, and to all other Gentlemen who have given their attendance to-day, whether in a public or private capacity, I have much pleasure in offering the respectful thanks of the Subscribers. To the Magistrates, the Councillors, and the Kirk Session of Dumfries, I do not think we are entitled to return thanks, as I hope they consider themselves at home here, and that in giving their presence and countenance on this occasion they are performing a very important and very gratifying part of their official duty. To all those of the spectators who can hear me, I would offer thanks for their orderly

and peaceable conduct hitherto, and would most earnestly entreat them to pass the remainder of this day in a manner suitable to the occasion which has brought us together, and that they would prove their reverence for their Heavenly Father, and their loyalty to their Prince, by avoiding every place and every occasion of excess or of disturbance.

After three rounds of applause for the Princess Victoria, on whose birth-day the stone was laid, and the performance of "God save the King" by the Brass Band, the procession returned to Dumfries. The Masons proceeded to the Court-house where they were dismissed by the Grand Master. The different Lodges returned to their various "howfs," dined and spent the evening. As day-light departed, bonfires blazed in different parts of the town, squibs and crackers whizzed through the air, and all passed off right merrily.

STOTFIELD AND LOSSIEMOUTH HARBOUR.—GRAND PROCESSION AND DINNER.—The ceremony of laying the foundation stone of the inner basin of the new harbour at Stotfield Point took place yesterday, in presence of a much greater concourse of people than was ever before assembled in the neighbourhood of the village of Lossiemouth. This was to be expected, from the great degree of interest taken in the matter by the inhabitants of Elgin.

The Incorporated Trades, with devices and mimic representations made the scene very gay—next followed

The TRINITY LODGE and its members with the official parties concerned in the ceremonial—and then

The Kilmolymock Lodge with the Brethren.

The members of both Lodges were dressed in suites of black, with white gloves, aprons, and sashes.

The Rev. Alexander Walker, Chaplain of Trinity Lodge, offered up an impressive and appropriate prayer on the occasion—and a Masonic hymn was sung accompanied by instrumental music.

The ceremonial proceeded, and very eloquent addresses were respectively made by Col. Brander and Mr. Lawson, jun., which we regret our limits will not permit us to give, nor indeed only a hasty sketch of the very interesting proceedings.

The Dinner was attended by 150 friends to the undertaking, and was conducted in a spirit of convivial friendship not likely to be forgotten.

Col. Brander presided, and by his estimable qualifications ensured the good will of all. We must plead our limited space and the lateness of our report as the excuse for thus briefly noticing a meeting, we should have felt happy to have given at length.

IRELAND.

DUBLIN, *March 6.*—At eight o'clock this evening, Lodge No. 50 was opened by Brother Thomas Benson, P.M., preparatory to the formation of an ARCH CHAPTER, pursuant to the powers contained in a decretal authority, granted A. L. 5830, to certain Companions of No. 50, by the Duke of Leinster, William White, Esq., and the Marquis of Sligo, but which has remained in abeyance, until the interposition of some of the more zealous of the Brethren, who, with a vigour and promptitude com-

mensurate with the importance of the object to be attained, collected, enrolled, and convoked the present *consistory*.

The several candidates having undergone the usual severe scrutiny, and being critically catechised by Companion Thomas Wright, they retired to the robing room, and remained there until "The Chapter" was instituted with all "the pomp and circumstances" customary on similar occasions, and each of the three acting Grand Principals, Companions Benson, Tenison, and Greene had been invested with the *toga*, and assumed the sceptre of superior authority. The candidates were then introduced from the corridor, when the Deputy Grand Secretary of Ireland went through the mystic workings of this beautiful system *seriatim*, all the ranks, rights, and immunities of Companionship being finally conferred by the Principals. The Brethren, after expressing their thanks to Companion T. Wright for his presentation to them of a portion of the requisite costumes, made arrangements to bring the future operations of the conclave forward, with a regularity and splendour suited to that dignity and earnestness seldom claimed, but universally conceded to the members of a body which has attained so brilliant a zenith.

The following Companions were by the unanimous voice elected officers for the ensuing twelve months:—

PRINCIPALS.

George James Baldwin, Anne, St. Mount-Joy Square.
George Fitton, Abbey Street.
Thomas Joseph Tenison, Gloucester Street.

HIGH PRIEST.

Rev. Thomas Carmichael, *A.B.*, Baggot Street.

SOJOURNERS.

John Hazlett, Lower Dominick Street.
Hercules Ellis, Hardwicke Street.
Richard Caulfield Martin, Merrion Square.

TREASURER.

William Murray, Eccles Street.

SCRIBES.

John M'Nally, Upper Dominick Street.
Terence Hughes, Gardiner Street.

INNER GUARD.

Hon. Theobald F. W. Butler, Rathmines.

June 1.—The Grand Lodge of Ireland met on this evening for the dispatch of business.

Wm. White, Esq., on the Throne.

A return of the Brethren elected to serve the offices of Master and Wardens in the Metropolitan Lodges was handed in, and applications accordingly made from more bodies, praying the concurrence and sanction of the members of the Grand Lodge of Ireland to such relation. There was then a close investigation entered upon, and which resulted in the approval and appointment of all those Brethren who had complied with the regulation, which requires "that no officer shall be approved of, who having served a former office, shall be found not to have attended, either by person or proxy, four times in his half year of office."

This is a truly judicious and salutary law, and was passed for the purpose of ensuring an attendance in the Grand Lodge, sufficiently numerous for the competent discharge of its multifarious concerns; it is, therefore, the duty of every Brother who has a *scintilla* of regard for the continuance of an institution, whose frame and constitution have

“ Borne the brunt of centuries,”

to reject each candidate for official promotion who has not adhered to the strict letter of this enactment. It is required by the Grand Lodge of Ireland “ that in future the Masters-Elect of Dublin Lodges, shall be summoned to the Grand Lodge on every St. John’s Day, in order to be then rendered competent to attend in the Committee of Charity and Inspection, whether they be formally installed or not; and all Masters Elect not attending at the Grand Lodge on such occasions, shall be fined for such default.—By order, J. William Hort, Grand Secretary.”

The Members afterwards proceeded to consider the propriety of electing a Provincial Grand Master for Monaghan. A discussion on the Masonic merits of the respective candidates occupied the Brethren for a considerable time, those named being the Right Hon. Brother Baron Rossmore, Lord-Lieut. and Custos Rotulorum of the County; and Hercules Ellis, Esq., of Hardwicke Place, Dublin, and Lisnaroe, Clones, P.M. of Lodges 50 and 681, and W. Master of No. 790 and 881, Clones and 794, Newbliss. A division having taken place, the Deputy Grand Master declared Counsellor Ellis duly elected, subject at the same time to the approval and ratification of His Grace the Duke of Leinster.

D.G.S. John Fowler, Esq., has presented to the Grand Lodge a richly framed print of *William Duke of Leinster*, Grand Master of Ireland. We believe this nobleman was the grandfather of the present Chief of the Irish Masons.

At the Easter Quarter Assembly of the Dublin Corporation, Brother Alderman Warren, P.M., of No. 2, was elected Lord Mayor, and Brother Thomas James Quinton, P.M., of No. 4, and John Jones, P.M. of Lodge 2, High Sheriffs for the ensuing year, commencing on Michaelmas Day next. Brother Jones has also been invested with the Order of *Prince Rose Croix*.

The Members of Lodge 790 Clones, of which Hercules Ellis, Esq. is W.M., have elected Thomas Tenison, Barrister-at-Law, an honorary member, and conferred on him the rank of Past-Master, in testimony of their appreciation of his sedulous attentions to the interests of the *Craft*. A distinction of this nature, emanating from one of the most influential and respectable of the Provincial branches, is a strong attestation of Br. Tenison’s merits, and an encouragement to him to persevere in that fraternal course which has secured for him the approval of his Brother Masons.

The Members of the Most Ancient and Honourable Society of Free and Accepted Masons in Ireland are requested to take notice that the Celebration of the Festival of St. John will be held at Radley’s Masonic Coffee-House, Commercial Buildings, Dame Street, on Saturday, the 24th day of June, 1837, on which occasion his Grace the Duke of Leinster, Grand Master of the Order, has signified his intention of presiding.

The Grand Lodge will be opened according to ancient form, at the

hour of five o'clock, and the salutation of the Grand Officers and other usual business immediately proceeded on. Dinner to be on the table at six precisely.

VICTORIA LODGE No. 4.—This Lodge, so named by the special permission of Her Royal Highness the Princess Victoria, met to celebrate the anniversary of her natal day and coming of age as regards the crown, on the 24th May, by a grand banquet, to which were invited all the *elite* of the Craft.

The Brethren of the Lodge wore a new badge on the occasion, white kid skin trimmed with silver lace and fringe, and on the fall, "No. 4, Victoria" embroidered in silver; and the better to designate them, they wore a blue ribband on the left side with the words "May 24th, Victoria Lodge, No. 4," in silver letters. The Lodge-room was tastefully laid out, a splendid Royal Arch on the centre table with word "Victoria" surmounted by the coronet of the Princess, and all the other furniture equally in character. Over the throne was placed a splendid blue silk canopy lined with white, beneath it the word "Victoria" in large silver letters.

The visitors were admitted by Lodges and saluted according to custom—it having been previously determined in Lodge to dispense with all Masonic salutes except to the King and Grand Officers at refreshment. At seven, dinner was announced by the stewards, who carried each a small blue banner with "Victoria" on one side, and "No. 4" on the other; each Brother of the Lodge took charge of one or two visitors. The banquetting room was most tastefully decorated with Masonic devices, a very splendid banner immediately over the chair, decorated with laurels, &c.

As there is no pleasure without an alloy, so it happened on the present joyous occasion. The Senior Warden, Brother Joseph Gason, *M. D.*, a gentleman of prepossessing and endearing manner, a real good Mason, who had been ill of fever, was called to the Grand Lodge above a very few hours before the banquet, and having occurred so late in the day, two o'clock, and so unexpectedly, rendered it impossible to postpone the banquet, some of his most intimate friends absented themselves in consequence, among whom was the *W. M.*, Bro. King: in consequence of which, Bro. T. J. Quinton (Sheriff-elect) was called to the chair, to whose gentlemanlike and convivial manner the company were much indebted for the truly happy and delightful evening which they spent. The table was decorated with a profusion of flowers from the garden of Bro. Barry, one of the stewards. On the cloth being removed, "Non Nobis Domine" was sung by a most efficient and enchanting choir, viz. Brother John Smith, Doctor of Music, Ter. Magrath, Hill, Sapio, Rambant, Greene, &c.; then followed the usual toasts.

"The King, Grand Patron of the Order of Freemasons, and better health to him."

The Master on announcing this toast, said that he regretted to inform the company that his Majesty was much indisposed. The toast was rapturously responded to by the Brethren.

Song—"God save the King."

"Duke of Sussex, the Grand Master of England."

Song—"Haste my boy."

"Lord Ramsay, Grand Master of Scotland."

Song—"Robin Ruff."

“Duke of Leinster, Grand Master of Masons in Ireland—who would be with us if he could.*”

Song—“Raise the Song.”

“The Deputy Grand Master, and the rest of the Grand Officers.”

The Rev. Bro. Flynn, Grand Chaplain, in returning thanks, regretted the absence of D. G. M. White, who, the Craft would be sorry to learn had only been kept away by indisposition, which he trusted would be but of short duration; for myself, Worshipful Sir, allow me to say, I always visit this Lodge with pleasure, as I invariably learn somewhat more of our blessed institution than I knew on my entrance to your Lodge, and I retire with regret from your convivial board when I see such incomparable good order, such happiness, and such harmony, and it is really a matter of regret that the world cannot take a peep at the Victoria Lodge, as they might take a lesson and learn how men ought to live and enjoy themselves like true Brothers.

Song—“Hail Smiling Morning.”

Toast—“The Masonic Orphan School, increase to its funds, and decrease to its objects; and may the appeal to be made on Sunday next by our Brother of this Lodge, the Rev. J. A. Birmingham be successful and the collection abundant;” upon which, the Rev. Brother then rose and returned thanks in nearly the following words:—

Worshipful Sir and Brother, I offer to your acceptance the expression of my most sincere and heartfelt gratitude for the distinguished honour you have conferred upon me in associating my name and humble talent with that most interesting and Christian Institution the Masonic Female Orphan School; an Institution which, whether we consider the principles upon which it was founded, or the interesting character of the orphaned objects of its fostering care, cannot but be dear to every Masonic Brother who feels that heaven-born principle of love to the Brotherhood which Scripture enjoins, and which Masonry was instituted to cherish and to advance. As your flattering approval of my advocacy of this interesting charity has called me forth a third time as the advocate of its claims, upon the Brethren *most especially*, and upon the Christian community generally, I trust I shall not be considered as o'erstepping the bounds of that distinguished situation in which your kindness more than my talents have placed me, if I take this opportunity of impressing upon the very numerous portion of the Order by whom I am surrounded (amongst whom I can reckon the very “elite” of the Craft) the importance of supporting on the ensuing Sabbath the claims of the Female Orphan School.

We all should consider how numerous and increasing are the claims upon this Institution, by reason of “the pestilence which walketh in darkness, and the sickness which destroyeth in the noonday.” And I trust, Brethren, I shall not give offence to any present, when I entreat of you to recollect that in so large a body as the Masonic Order, there must be a large portion whose families and whose fortunes depend upon their lives and their professions; so it is incumbent upon all of us to support an Asylum for Masonic Orphan destitution, to which we know not how soon or how suddenly, through the adversity of the capricious and uncertain fortunes of this life, our orphaned offspring might one day

* Being obliged to dine with the Lord Lieutenant, His Grace sent an apology for his absence.

have cause to appeal, although we now luxuriate (as the parents of many of the inmates of this Asylum have done before us) in all the buoyancy and bloom of health, and in all the apparent stability of a permanent and reversionary independence. While, Brethren, on this serious subject of the uncertainty of human fortunes and earthly dependencies, I trust I shall not be deemed censurable as throwing a passing gloom over this festive board, while I offer a passing tribute of posthumous esteem and affectionate regard to the memory of a Brother, Dr. Gason, whose loss we all this day, I am sure, most sincerely deplore; of esteem for the talent, and zeal which characterized his most useful and valued labours in that most important profession of which, in his peculiar sphere, he was the ornament and the pride, and I must add, of affectionate regard for the Christian and amiable qualities of his heart. Who of this portion at least of the Order have not witnessed the gentleness of his deportment, the mildness of his manners, and at the same time a Christian cheerfulness of spirit, at once remote from the gloomy austerity of the ascetic, or the inordinate folly of dissipated mirth. He is gone, Brethren, to his rest in Christ, and while, from the Scriptural conviction of this truth, we are, in the language of the Apostle, "not to sorrow as men without hope for them that sleep in Him," and while, in the exuberance of our natural feelings of affection and friendship for our departed friend and Brother, we bedew his ashes with a tear, it is no small consolation that we are enabled to exclaim, in the midst of an envious and malignant world, that rigid morality could not lacerate his memory with reproof. I will not further harrow up the feelings of the Brethren by following up this mournful theme. On the ensuing Sabbath, with the blessing of God, I shall, in the temple of the Lord, make an appeal to your principles and hearts as Christians and as Masons on behalf of the Female Orphan School. I trust, Brethren, on that occasion the call shall not be made in vain, but that you will evince that the principle of love which has ever been esteemed the Scriptural charter of the Masonic system, is not to be found only on your lips, but operative upon your hearts, and that you will respond to the claims of the orphaned offspring of your deceased Brethren with all the expansiveness of Christian sympathy, and with all the liberality of Christian munificence. Your numbers, your rank, your intelligence, but far dearer still to every Mason, your principle of love and mercy, the distinctive characteristics of your Order, give these orphans an *especial*, yea, an isolated *claim* upon you. For the credit then of your Order, I trust that you will manifest a practical illustration of the vital principles upon which it is founded, and instead of consigning those innocent children to ignorance, to poverty, and to crime, cause them to be made, by your instrumentality, "the polished corners of the temple of the Lord," whose spiritual chasteness, while they add stability to the Christian structure, reflects through its dome an emblematic ray of the purity of the worship of its founders.

The Worshipful Master rose to propose a toast of no ordinary value, the subject was endeared to us all by many ties; first, as being the heiress presumptive of the throne of these realms—(Thunders of applause)—the Princess Victoria; and next as being patron of this Lodge which derives its name from the Princess by her own special permission.—(Renewed applause which lasted some minutes.) I now propose, "Health and long life to the Princess Victoria." Drunk standing, with three times three.

Song—"Queen of the valley."

Brother T. Wright, Secretary of the Lodge, was loudly called on to speak to this toast, and spoke as follows:—

Worshipful Sir and Brethren, I should never conceive myself possessed of one spark of gallantry, if I did not, at once, accept of the call to return thanks in the name and on behalf of one of the fair sex; but how much elated must I feel when an humble citizen such as I am, is called on to return thanks for a Princess, and a future Queen, which though I fervently pray may be distant, yet in the course of nature, unless otherwise ordained, must be: and when that day comes—which Heaven only knows which of us shall see—in the vista of time, I think I behold the future glory of Britain rising into greatness, under her guidance, under the guidance of a woman, nurtured in the bosom of affection, by a mother whose good sense, and truly Masonic principle, have made her the ornament of her sex, and a blessing to the land who protected her in her hour of bereavement, when she herself lost a husband, her child a father, and we of the Mystic tie a Brother. Sir, it is befitting of me to avail myself of this opportunity to acquaint the Craft both why and how we sought and obtained permission to take the name of the “Victoria Lodge;” with that good feeling which ought to actuate Masons, we always sought and occasionally received a visit from our English Brothers, and had always to regret that they invariably expressed their sorrow at the want of a better knowledge of Irish Masons than was then in existence in England; with a hope of removing that impression of us, we so expressed ourselves to Her Royal Highness’s Equerry; he laid our application before that inestimable woman the Duchess of Kent, who at once, felt delight at the prospect of tying even a portion of the nation in the bonds of good feeling and amity; and directed that we should be informed, if our application was forwarded through the Grand Master for Ireland, she would consider it: the usual form in such matters was forwarded to the Duke of Leinster, then in London, and the next post, without even the loss of a day, Her Royal Highness’s permission, or rather direction, was transmitted to us, that this Lodge should be called the “Victoria Lodge.” Sir, if we did not meet to celebrate the anniversary of her birth-day, we should be undeserving the honour conferred on us—and while we toast the future Queen, whose talent, whose education, and sense at her early age we all admire, we should be deservedly styled both heartless and devoid of gallantry, if we forgot to whom we are indebted for all that we admire in her—and with your permission, I shall propose to you, “the health of our Royal Sister the Duchess of Kent,” which was drunk amidst acclamations of applause.

Next toast was “Our absent Brother Lord Henry John S. Churchill, Deputy Grand Master of England.”

Song.—An “Irish Melody,” by Bro. Magrath, No. 50.

Brother Wright, Secretary, said—Worshipful Master, I should do an injustice to my own feelings, if I did not say somewhat for Lord John Churchill, who, on being elected a Member of this Lodge said, “I accept with pleasure the distinguished mark of regard you have shown me, in creating me a Member of the ‘Victoria Lodge,’ and shall be happy to avail myself of every opportunity to prove how truly at I am heart an *Irish Mason*,”—and the very first public opportunity he had of doing so, on the 27th January last, he boasted being a Member of an Irish Lodge; but Sir, it is not simply in this case, but in every one in which we have been obliged to trouble his Lordship, he has evinced

an anxiety to execute any and every commission which we trouble him with. I shall, Sir, avail myself of the first opportunity of acquainting his Lordship, of the manner in which the announcement of his health was received.

Toast—"The Grand Master's Lodge."

Brother John Norman, P.D.G.M., briefly returned thanks.

Toast—"The Master, Wardens, and Members of Lodge No. 2."

Brother John Jones, Master of the Lodge, spoke as follows:—

When I look round and see so many of my distinguished fellow-citizens, known to possess every quality that can adorn and dignify the human character, men whose station and acquirements command the approbation of the discriminating and the good, and when I reflect, that by certain mystic ties, we are all united in one firm, strong, and indissoluble bond of fraternal regard, I feel a pride and a gratification which a Xerxes might envy.

It has sometimes struck me, Sir, that if a philosopher should drop of a sudden into this world and witness the dissensions by which society is torn asunder, he would fancy mankind were all Ishmaelites, that they were all descendants of him, whose "hand was against every man and every man's hand against him"—when he would see avarice exercising an almost universal sway and corrupting the fountains, the very sources of human kindness—when he would see political rancour estranging man from man, and extending its baneful influence through all gradations of society from the court to the cottage—when he would see religion itself, the very essence of which is love, the love of God and of our neighbour—when he would see religion perverted from its original purpose, and made an incentive to contention, an engine of enmity instead of peace—and when he would see all these things, he would be ready to exclaim with Cowper—

"Oh for a Lodge in some vast wilderness,
Some lonely contiguity of shade!"

to screen me from such scenes. But, Sir, I would not take him to a Lodge in a wilderness, but I would bring him to a Lodge in the bosom of that Society of which he so much complained. I would bring him into a Masonic Lodge and let him witness the contrast which it would exhibit. Here he would find peace, love, and harmony in their full force without the slightest mixture of alloy—here he would find real, genuine, disinterested kindness without any agitating or conflicting passion to man—here he would find that the acerbity of political feeling is unknown, and as to religion, he would find that Masons recognize but one—they all worship and adore the one Great Architect of the Universe, and consider each Brother as equally the object of His goodness and His bounty.

Yes, Sir, our philosopher before the close of the first evening among us would appreciate the excellence and sublimity of the Institution, and would cordially join in that beautiful and inimitable anthem to which we have just listened with so much delight—

"Hail mystic light divine,
May'st thou ne'er cease to shine
On this our land."

I could dilate, Sir, on these interesting topics—each of which might serve for a text; but I will not trespass farther on your attention.

To you, Sir, and the Brethren of Lodge, No. 4, for your kindness in inviting us, for the hospitality with which you have entertained us, and the particular and marked manner in which you have honoured us, we

beg individually and collectively to return our warmest and most grateful acknowledgements, and be assured, Sir, that if we live to the age of Methusalem, your kindness and the pleasure of this evening will never be effaced from our memory.

“Lodge, No. 6.” Brother Sir Richard Baker returned thanks.

“Lodge, No. 8, of Cork.” Brother Knight assured the Victoria, that No. 8 was one of the best working Lodges in the kingdom, and he was happy to say, that Freemasonry was absolutely becoming most fashionable in the City of Cork.

The Master then proposed the “Master and Brethren of Lodge No. 50, the St. Patrick’s Lodge of Dublin.”

Brother Thomas Forest O’Connor, spoke as follows:—

Worshipful Master, I regret my inability to give expression to the sensations of gratitude with which I am affected by the compliment which has been just paid me and my Brethren of Lodge 50. I can but assure you, that I set a proper value upon it, and beg of you to accept my most heartfelt thanks.

It has often been before now my pleasing duty to respond to the courtesy of your respectable Lodge; but never upon any occasion did I feel my heart so full, nor your fraternal kindness so gratifying as I do, in having the honour of being your guest at this brilliant and happy scene, and though I cannot embody my feelings in sufficiently expressive words, let me again assure you, that the kindness of to-night shall be long treasured in my memory amid its happiest recollections.

I am quite aware how cruel it would be in me to oppose the flow of harmony which is current through this truly fraternal assemblage by any lengthened observations. Yet, I cannot restrain myself from expressing my concurrence in the sentiments expressed by my excellent Brother Jones; I agree with him, Sir, that there is no system of morals more conducive to all social ends than ours, none that can bind man and man together in such strong and enduring, because rational bonds. In the turbulent world abroad, beyond the precincts of the Masonic Sanctuary, there are many confederacies of our fellow-men, but though they may differ in name or in kind, yet, with few exceptions, all tend to the same narrow and selfish ends; but how gloriously different is ours, upon what approved pre-eminence does Masonry stand? Based on the broad foundation of universal philanthropy, our object to diffuse peace and love and all the social virtues through the whole human family, our only end the happiness of our fellow man, viewing each other as the children of the same Mighty Architect, without regard to distinction, save those produced by the qualities of the head and the heart! This, Sir, is *our* moral code: the sanction of our laws must meet a response in every heart that is human; in every heart that is not callous to all the better dispositions of our nature. It is the Oasis in our unfortunate country’s social desert, for within the Masonic circle alone does the social stream flow along without one angry breath to ruffle its peaceful surface. Our motto is, “Glory to God, peace to man.” Again, let me thank you, and beg to propose prosperity to the “Victoria Lodge.”

“Lodge 100.” Brother Brown returned thanks.

The Lodge closed at half-past eleven, highly delighted with their evening’s entertainment, speaking in praise of the attention of the stewards, and hospitality and politeness of the Lodge upwards of seventy sat down to dinner.—We cannot conclude this article with-

out saying how charmed we were with the musical Brethren, whose only aim seemed to be a vieing with each other, who should contribute most to the evening's entertainment.

Sunday, May 28.—**MASONIC SERMON.**—This morning presented a scene of bustle, at the same time the utmost decorum and propriety was observable amongst the crowd of well-dressed people, assembled in the vicinity of St. Mary's Church, for the purpose of obtaining such positions as might best command a view of the Freemasons in marching order. However, no programme of the order of procession was published, and none took place, the children of the Masonic School merely preceding, headed by the Grand Pursuivant, Brother Guy, who carried a white wand, and blue streamer. On their arrival at the Church door, they were received by the Governors and Stewards, Surgeon Wright, Brothers Benson, Keck, Mara, Joseph White, Brown, Parr, &c. The services of the day were read by the Rev. George Kelly, C. to 50, and the Rev. Thomas Flynn and Rev. S. W. Fox, G.C., and the sermon preached by the Rev. J. A. Birmingham, A.M., Curate of St. Bride's, and Chaplain to his Excellency the Lord Lieutenant and the Victoria Lodge, No. 4. Brother Birmingham took his text from the 4th chapter of the 1st general epistle of St. John, and part of the 16th verse,—“God is love,” on which he offered some appropriate comments. We shall not attempt to give even an outline of the Rev. Gentleman's discourse, which was well calculated to edify and please. After forcibly dwelling on the excellence of practical Masonry, he concluded by an eloquent appeal in behalf of the orphan children, which was productive, we hope, of the usual happy effect. The Duke and Duchess of Leinster, Wm. White, Esq., the Lord Mayor and Lady Mayoress, High Sheriffs Brien and Veevers, the Lord Mayor Elect, Sheriff Elect Quinton, the Hon. Mr. Butler, Alderman Hoyte, the Hon. Major Westenra, Sir R. Baker, Sir N. W. Brady, and almost all the leading members of No. 50, No. 4, and the other Lodges, were in attendance. We regret, however, to be compelled to say that there were some absent who, from their positions in the Order, were expected to be present, and several of the Brethren appeared without any portion of the costume or insignia of Masonry. It is with extreme reluctance that we find fault; but as it is incumbent on each Brother to act in conformity with ancient practice, it would amount to a breach of our public duty were we silent on this subject. A great many liberal-minded persons, however, of various religious persuasions, crowded the church, as much to assist the objects of an Asylum, which has been, during the last fifty years, the means of training up a number of poor girls in habits of industry and in the knowledge and practice of the Christian religion, as well as to express their respect for the universal principles of an Institution which, in the words of Dr. Anster,

“Wakes such deep, such sacred sympathies.”

THEATRE ROYAL.—**MASONIC PLAY.**—The annual performance in aid of the funds for the relief of the distressed widows and brethren of the Masonic Order, took place yesterday evening, June 14, at the Theatre Royal, by desire of his Grace the Duke of Leinster, M.W.G.M. for Ireland. The house, we were delighted to perceive, was crowded in every part, and the appearance of the boxes, thronged as they were with beauty and fashion, and studded with the various insignia of the Brethren of the Craft, presented a most splendid *coup d'œil*. His Grace, the Most

Worshipful Grand Master, the Duchess of Leinster, the Marquis of Kildare, and other members of this illustrious family, occupied the state box, which was tastefully fitted up, the ducal coronet suspended over it, crimson velvet hangings in front. When the curtain arose, the Brethren, who assembled in great numbers, appeared on the stage, clad in full Masonic costume, the Prince Masons, Knights of Malta, Knights Templars, Knights of the Sword, &c., wearing the collars and jewels of their various Orders—his Grace the Grand Master seated on the Throne; at his right hand stood the D.G.M. William White, Esq., on his left the J.G.W. the Hon. R. Westenra; behind the Throne the Standard-Bearers, Brothers O'Connor and Hazlett, took up their position, and the Brethren ranged on either side to the right and left. The D.G.M. having called on the Brethren to salute the M.W.G.M., the ancient salute was given, the Brethren all standing. This was answered by a general round of applause from all parts of the house. The vocal strength of the company then came forward and sung, "God save the King," with the Masonic words composed by Brother John Fowler, D.G.S. The curtain then fell, and the Brethren repaired to their various places in the body of the house. The play selected was very appropriate, the favourite comedy *The Wonder, a Woman keeps a Secret*, and the several actors used their utmost exertions to please. Mrs. Ternan acquitted herself to admiration; Duff's imitation of the Scotch dialect and his well timed humour merited what it obtained, general applause, and Rees was quite himself.

After the play Brother Calcraft, attired in full dress, wearing the Masonic costume, came forward and spoke the following Address, composed expressly for the occasion, by Brother Alfred Howard, of the Victoria Lodge, No. 4:—

Ye generous patrons of the "mystic tie,"
 Who soothe the widow's and the orphan's sigh,
 Behold an actor act a real part,
 And speak the feelings of a grateful heart,
 To-night, deputed by "the Craft" at large,
 (And justly proud I feel of such a charge)
 I stand before you humbly to express
 Their warmest thanks—in this my poor "address,"
 For nobly thus contributing your mite,
 Aiding the aged, helpless "sons of light."
 May all your joys, your bliss on earth increase,
 Your days roll on in "harmony" and "peace,"
 And may th' Omniscient "ARCHITECT" above,
 Reward you *there*, (pointing to Heaven,) with sempiternal "love."

So far the *serious*—now then for the *gay*,
 What think you ladies, of us Masons pray?
 Are you not jealous, we imitate *your* sex?
 Aprons in front, and ribands round our necks?
 Jewels, grand crosses, ornaments—what not,
 Look, look around, and see what STARS we've got,
 Behold how gaily you proud templar's drest,
 With cross refulgent, glittering on his breast.
 But yet, believe me, 'tis the heart within,
 Which should alone your admiration win:

The brightest jewel that a Mason wears,
 And none more bright than noble Leinster bears,
 Sincere and just, benevolent and good,
 All that a Mason's, if a true one, should.

Yet trust me fair ones, though we wear those toys,
 More fit, you'll haply say, for girls than boys,
 But choose your husbands from "the Craft," and then
 You'll find us all that you could wish in men;
 Fair virtue's cause devoted to defend,
 To live unsullied is our aim and end.
 A Mason's "honour" to suspect who dare?
 None—save the man who acts not on the *square* !!!

Our "great-grand SECRET," ever yet concealed,
 Perhaps you think at length should be revealed,
 Because the lady in the play to-night
 Proved so trust-worthy to that hapless wight,
 And, though supremely happy in the end,
 Had nearly lost her lover for her friend—
 Ah, girls, excuse me, but I greatly fear,
 I'd find but few such *VIOLANTES* here:
 Therefore, as *Hotspur** tells his "gentle Kate,"
 When she his secret wanted him to state,
 "I well believe," I think the text runs so,
 "Thou wilt not utter what thou dost not know;"
 Would you not hate the man who'd "kiss and tell?"
 E'en still I'll keep *our* SECRET—so farewell.

Amongst the Provincial Brethren whom we recognised were Brothers James Kearney, W.M.; Charles Howard, J. W.; Francis J. Headley, Secretary; Christopher Bodkin, M.D.; Thomas Whistler, M.D. all of that most ancient and respectable Lodge, No. 9, of Galway.

The Duke of Leinster and family remained until the performances had terminated.

KILKENNY LODGE, 642.—Business of much importance to the interests of Masonry occupied the attention of this Lodge on Friday, the 31st of March last, and the day following. On the invitation of the Master, Wardens, and Brethren, Brother John Fowler, D. G. Secretary of the Grand Lodge of Ireland, &c., &c., attended for the purpose of assisting in the arrangement of several matters intimately connected with the good of Masonry; and of enabling the respectable body in question to assimilate its proceedings to those of the Lodges of the Irish Metropolis. The occasion appears to have been regarded with no ordinary interest by the members, and brought together a very full attendance during the progress of business. We are happy to find, that the visit of the able and intelligent functionary to whom we have alluded, is considered by the most experienced of the body, as likely to be productive of the best results to the Order, in Kilkenny; and that the exertions of Brother Fowler are highly appreciated by the entire Lodge. He was received by the Brethren with the distinction due to the high and influential station which he fills in the Order, and with every attention that hospi-

* First part of Henry IV., Act 2nd, Scene 3d.

tality and Masonic affection could suggest. The unvarying kindness of his manner, and his marked anxiety to consult the wishes of the Lodge in all respects, have made a deep impression on the members: and we are happy to be enabled to add, that he expressed himself in the most favourable terms of the character and general efficiency of the body.

We learn that the services of Brother Fowler, on the occasion to which we have just alluded, have been acknowledged in terms of corresponding gratitude on the part of the Master, Wardens, and Brethren of the Kilkenny Lodge, by whom, at their Monthly Meeting, held on the evening of Thursday, the 6th of April, the following resolution was adopted:—

“Resolved unanimously, That, entertaining a strong sense of the important services rendered to the Lodge by Brother John Fowler, D.G. Secretary of the Grand Lodge of Ireland, &c. &c., on his recent visit to Kilkenny, for the purpose of instructing us, at our special instance and request, on many points essential to the due observance of Masonic ceremonials, and to a correct knowledge of the principles and obligations of our Order, the warmest thanks of this Lodge are due, and are hereby given, to our distinguished Brother, for the valuable assistance he afforded us on that occasion; for his patient, able, and satisfactory exposition of every subject on which his opinion and instructions were required, and for his kind attention to the wishes and convenience of the Brethren in every arrangement connected with the object of his visit.”

(Signed, on behalf of the Lodge,)

“WILLIAM HENRY BRACKEN, W.M.
“Masonic Lodge, 642.”

This highly complimentary attestation of the sentiments with which the visit of Brother Fowler has been regarded, was conveyed to him by the Secretary, whose communication, together with the letters of the respected Brother in reply, we are enabled to subjoin.

“Kilkenny, 15th April, 1837.

“My dear Sir and Brother,—I feel much satisfaction in transmitting to you, by order of the Worshipful Master, Wardens, and Brethren of Masonic Lodge, No. 642, the following copy of a resolution unanimously adopted at the monthly meeting of the Lodge, held on Thursday evening, the 6th instant; and I trust it is unnecessary to assure you that I concur most heartily in the sentiments it expresses.

“I am, &c. &c.,

“Brother John Fowler.

“ROBERT GRUBB, Secretary.

“&c. &c. &c.

“Lodge 642.”

The following are the answers of Brother Fowler:—

“April 19, 1837.

“My dear Sir and Brother,—I was favoured with yours, enclosing the thanks of Lodge 642, and request you will accept my best acknowledgments for your very kind manner of communicating the same to me. By presenting my respects to Brothers Bracken, Cullinan, Prentice and Prim, to whose polite attentions, together with your own, my most affectionate reciprocations are due, you will confer an additional obligation on,

“Dear Sir and Brother,

“Brother R. Grubb,

Yours, &c. &c.,

“&c. &c. &c.

“JOHN FOWLER.”

Accompanying, and enclosed in, the preceding communication, was the annexed letter addressed to the W. Master.

“April 19, 1837.

“My dear Sir and Brother,—Your Secretary, Brother Grubb, has inclosed me the vote of thanks which your respectable and truly Masonic Lodge has honoured me with; and although I am conscious that my humble efforts in the great cause in which we are all mutually interested—namely, the promotion of the unity and uniformity of our invaluable Institution, are over-rated by your kindness, and overpaid by this flattering mark of your attention, yet I accept your compliment with sentiments of pride and satisfaction, as it proves that the Brotherly affection which pervades our whole system, has lost nothing of its genuine fervency in the hearts and sentiments of the members of Lodge 642, whom I shall always esteem, and in whose recollection I shall be proud to be retained.

“I have the honor to be,
 “Brother W. H. Bracken, W.M., &c. &c.,
 “Lodge 642, &c. “JOHN FOWLER.”

From the persuasion that every thing connected with the welfare and advancement of Masonry must interest our readers, we discharge one of the most gratifying of our duties in publishing the foregoing correspondence; and we beg to congratulate the members of Lodge 642 on the zeal they manifest in the promotion of Masonic Science.

June 1.—Election of Officers, 642.—Brother W. H. Bracken, re-elected W.M.—Wardens, Brothers Prentice and Prim.

FOREIGN.

INDIA.—TO CORRESPONDENTS.

MAJOR MACDONALD.—We have to offer our best thanks to him, for his attention to our wishes.

DR. TYTLER.—Remember

BRO. WM. D. BERKLEY (270).—We have attended to his commission, and solicit his future correspondence.

To all of the above, and our friends generally abroad, we commend to their protection the Asylum for the Aged and Decayed Freemason—requesting them to address letters on that subject to the Editor, care of Messrs. Sherwood, Paternoster Row, or to Dr. Crucefix, the Treasurer, Lancaster Place, Strand.

TO CAPTAIN HENRY PRYCE, R. N. Commander of the Ship *Repulse*,
 M. M. St. George's Lodge, No. 35.

Dear Sir and Brother,—We beg leave, on the occasion of our approaching separation, to express, in sentiments of the most fraternal sincerity, our sense of the kind and brotherly manner in which you gave your cheerful acquiescence to our holding a Lodge of Instruction, and the truly Masonic feeling which induced you to accept the office of S. W. thereby aiding our proceedings in the light of moral and intellectual truth.

That the Great Architect of the Universe may take you under His most high protection, is the fervent prayer of your Masonic Brethren; uniting, therefore in our wishes for your welfare, that success may

cement your future prospects, is, with every sentiment of fraternal regard, the heartfelt wish of

Your faithful and united Brethren,

(Signed) Robert Collins Macdonald, No. 1, Grand Master's Lodge, Nos. 129 and 327, R. A.—K. T.—K. M.—R. C. and N. P. U. of Royal Sussex Encampment, W. M.; Richard Prescott, No. 400, L., P. M.; W. Balfour, Old Saint Machars, L., J. W.; Wm. H. Wake, Cape Good Hope, L., S. D.; Henry. Alf. Horneman, No. 18, L., J. D.; Gifford Glascott, No. 7, L., I. G.; Wm. Clarke, No. 125, L., Tyler. Given on board the *Repulse*, this 6th day of Sept., A. D., 1836. A. L. 5836, in emergent Lodge assembled.

(Signed) H. A. Horneman, *Secretary*.

To Robert Collins Macdonald, Esq. 49th B. N. I., W. M. Grand Master's Lodge No. 129 and 327, R. A., &c. &c. &c.—Richard Prescott, Esq., 8th Mad. Cav., Lodge 400, P. M. W. Balfour, Esq., 44th H. M. Regt. Foot, Old H. Macher's Lodge, Aberdeen.—Wm. H. Wake, Esq., Captain, 44th Regt., Bengal N. I.—H. A. Horneman, Esq., Lodge No. 18.—Lieutenant Gifford Glascott, Madras Infantry.—Serjeant W. Clarke.

Dear Brethren,—Never did I wish for a greater command of words, and never was I less confident in my own powers, than I am on this occasion, of acknowledging the very fraternal communication which now lies before me. That in acquiescing to your desire to meet for the purpose of Masonic instruction, while passengers on board my vessel, I have conferred a mere kindness, I beg as a Mason to disclaim; my so doing, was dictated by the Brotherly love we all feel towards each other; but that I have in so doing been the humble means of promoting the interests of Freemasonry, I do reflect on with sentiments of pleasure. It affords me the most gratifying feelings of pride as a Mason, that so unusual a circumstance as that of a Lodge being held on board an East Indiaman, should have existed in the *Repulse* for the period of thirteen weeks, and that it should have been so regularly conducted and well maintained, reflects credit on every individual member; and, truly as I appreciate the compliment paid to me as your S. W., I should have felt that in not joining your assemblies, I should have ill fulfilled those duties I owe to the Craft as a Master Mason.

Brethren! in the fulness of the heart the mouth speaketh, but were I to express all that I feel on this occasion, I should too far trespass on your patience.

About as we are to part, many, perhaps, never to meet again, may the Grand Geometrician of the Universe hold you individually and collectively under the shadow of His protection, and that your pilgrimage through the valley of tribulation of this mortal world may terminate in your admission into the Grand Lodge above, where peace and happiness reigns for ever, is the fervent prayer of

Yours, most fraternally,

HENRY PRYCE, M. M.

Lodge St. Geo. 35.

East India Ship *Repulse*, in lat. 7° S. long. 12° E.

MADRAS.—The Masonic Lodges at Madras walked in procession to the Cathedral yesterday morning, December 27, 1836, when a sermon was preached to the Fraternity by our excellent Bishop. His Lordship

selected his text in the fourth Chapter of the first General Epistle of St. John, the 21st verse. "And this commandment have we from him that he who loveth God love his Brother also." The chief object of his discourse was to show that love towards God must be the groundwork of true love amongst men—in the outset he dwelt at some length on the degree and quality of that love which is due from man toward God, and went on to the love of our Brother which flowed from it. He, in conclusion, observed that the ancient Fraternity he was addressing had always been remarkable for their charity and benevolence towards the Members of their own Order, and he had no doubt the individuals present were still further influenced by Christian feelings, which he hoped would be evinced by all in support of the Institution for which he was then particularly pleading.

A collection was afterwards made in aid of the Friend in Need Society. The Lodges contributed 600 Rupees, and there were further collected 250 Rupees in the Church. It being Council day the attendance was but scanty.

The Members of the different Lodges of the "Free and Accepted Masons" of Madras, gave a ball and supper at the College Hall, on the 27th of December, that being St. John's Day, which was conducted in their accustomed splendid style; nothing was spared on the part of the liberal Brotherhood to render the entertainment as complete as possible.

CALCUTTA.—TO THE EDITOR OF THE ENGLISHMAN.—Dear Mr. Editor,—Permit me, through the medium of your widely circulated journal, to promulgate to the Fraternity of Free and Accepted Masons the proceedings of the Brethren in Calcutta on the anniversary of their patron Saint.

Previous intimation having been given by Lodge 'Humility with Fortitude' No. 279, that a Lodge would be held in the Town Hall on St. John's day, for the purpose of attending service at the Cathedral; the Brethren assembled, the Lodge was opened in form, and the procession, under the direction of the officers of the *First Lodge*, moved off in regular order, preceded and flanked by an escort of Town Guards.

The procession reached the Cathedral, then forming two lines facing inwards, the W. M., preceded by the Bible, entered the Church. Divine service was then performed, and a sermon preached by the Venerable the Archdeacon, taking his text from 2d Peter, chap. 1, v. 5 to 8. The venerable divine ably and beautifully illustrated the virtues therein set forth. After divine service the procession returned in the same order to the Town Hall; previous to closing the Lodge, in a plain and expressive address, Brother Major R. C. Macdonald of the Grand Master's Lodge, No. 1, London, presented to the Fort Lodge an elegant Masonic engraving, representing the emblems of every degree in Freemasonry, beautifully framed in true Masonic taste. The receipt of this valuable gift was suitably acknowledged by the W. Master, and Brother Macdonald, on the proposition of the W.P.M. King, was unanimously elected an honorary member of 'Humility with Fortitude.' The Lodge was then closed, when the Brethren separated till the evening, when they reassembled at Brace Bridge Hall, Garden Reach, to a ball and supper. Dancing was kept up with great spirit till an early hour in the morning, when their fair visitors took leave of the Brethren, highly gratified with the entertainments of the evening, and, I dare say, wishing a St. John's day would occur every month.

It must have been gratifying to the feelings of every zealous Mason to witness so numerous an assembly of the Craft, amounting to upwards of two hundred, among whom were members of Lodges Star in the East, Industry with Perseverance, True Friendship, Marine, Courage with Humanity, Sincere Friendship, St. John's, Grand Master's Lodge, and several members of French and other foreign Lodges. The whole way through which the procession passed was crowded with carriages and other vehicles, and the windows and balconies of the houses presented an assembly of beauty and fashion seldom witnessed on such occasions. The cathedral was also crowded. Excuse this long account, dear Mr. Editor, from

Calcutta, Dec. 23, 1836.

A M. M.

ENTERTAINMENT BY THE LODGE OF PERFECT UNANIMITY, NO. 1, TO
J. C. MORRIS, ESQ.

A large party of the Sons of the Tile sat down at the College Hall on Wednesday, to a sumptuous Entertainment given by the above Lodge to J. C. Morris, Esq., who, during three years, has presided over it; and, by his precept and example, secured its harmony and welfare while he had raised it into a condition of the most flourishing order. The Brethren, anxious to mark in an adequate manner their sense of his high merits, had invited him to this Banquet, on which occasion a splendid gold medal with an appropriate inscription was presented to him.

About sixty Masons sat down to a table, which was extremely well served in every respect, and the repast was enlivened by airs from the delightful band of H. M.'s 63rd regiment, in attendance on the occasion. The Chair was ably filled by the W. Master elect, Colonel Conway.

We regret that our space will not admit of recording the many very good speeches that were delivered in prefacing and acknowledging the numerous toasts; but we cannot avoid making room for what, however, we fear may yet be an imperfect sketch of the eloquent, feeling, and inspired speech which fell from the honoured guest, when his health, amidst the most cordial greeting, had been drunk by the party.

Mr. Morris spoke to the following effect:—

Never did I envy the surpassing eloquence of my distinguished predecessor more than at the present moment, when I am so forcibly reminded of the brilliant speech he made to you this very day twelve-month, upon an occasion precisely similar to that upon which I now rise, to address you. I take courage, however, from remembering that I am addressing none but those with whom I am united by the talismanic tie which binds us Masons together, and who will, I know, when words flow direct from the heart, kindly make allowances for the imperfections of the head—I feel, too, that I have the less occasion to regret my want of eloquence, when I reflect that the distinguished honours I have this evening received have been conferred not in compliment to deep learning and commanding talents, as in the case of my highly gifted predecessor, but for an honest zeal in the cause of Masonry, in which I yield not to him nor to any man, and for a conscientious discharge of the duties of the high office to which the indulgent suffrages of my Lodge have three times called me. It is now just four years since I was appointed to preside over the Lodge of Perfect Unanimity, No. 1, and I cannot but regard with equal pride and pleasure the great and happy change which has since that period taken place in the condition of our Lodge, and in

the state of Masonry in general at this Presidency. At that time, owing to some unaccountable cause, Masonry had fallen into disrepute: No. 1, was so thin in numbers that we could hardly fill the several offices of the Lodge; the ranks of the Grand Lodge were proportionably reduced; our communications with England had become irregular and unsatisfactory; our charitable subscriptions had decreased to such an extent, that it was with difficulty we could answer the most pressing calls of distress;—in short, the pure flame of Masonry languished, and must have expired altogether, had it not been for the unremitting exertions of three of the best Masons that ever lived, W. Brothers Lys and M'Donell, and our departed Brother Gordon, whose merits deserve a more lasting memorial than my humble praise. How truly gratifying a contrast does the picture of the present moment present. Our Lodge is now equal in numbers, respectability, and intelligence, to any in the world; the Grand Lodge has been recruited from our ranks; our charitable funds have improved; and Masonry flourishes as prosperously as its most ardent admirer could desire. I firmly believe that the revival of our Lodge has been attended with the most beneficial results, not only to its own members, but to others unconnected with it. To its members it has not only afforded the means of moral and intellectual improvement in the prosecution of the duties of the Craft, but it has strengthened the social intercourse of society by enabling its members to enjoy conviviality tempered by kindly and brotherly feeling. I will not go the length of saying that our Lodge has put a stop to all quarrels among its members—that would be too much to expect from fallen man—but I have reason to know it has been the happy instrument of making up differences, which without it would have remained unsettled to the present hour. To others, particularly to Masons in distress, it has proved of essential service—I cannot avoid mentioning one case, that of a shipwrecked French captain, who was enabled, through the individual subscriptions of our members, to prosecute his profession, and he is now sailing the seas in command of a ship, thanking God, if he has the heart of a man, for having made him a Mason. Let the enemies of Freemasonry say or think what they will, I cannot but feel a pride in belonging to an institution which, whatever may have been its origin, could produce such truly Christian results as these. I cannot help here adverting to the calumnies which have been fulminated against us in the public prints by some writers, in which our Order has been stigmatised as unchristian, in the worst sense of the word. I am aware that these attacks are hardly deserving of notice, as coming from persons who only expose their ignorance by censuring what they cannot understand; but I think they might have the charity to judge of the tree by its fruits. Following this test, I might ask, is it the principle of pure morality inculcated in our ceremonies—is it the brotherly love we cherish—is it the charity we preach and practise, which make us unchristian? because, if not, I am at a loss to know to what the charge is to be imputed. We are, I am aware, accused of conviviality; but this is to charge us, as Masons, with the failings of Englishmen; for I need not tell this company, however sceptical the world at large may be on the point, that conviviality forms no part of Masonry. This much too I must say in defence of our conviviality, that at the numerous meetings at which it has been my happy lot to preside, I have never once known the harmony of the company to be disturbed by a disagreement. At the time when I was called to preside over No. 1, though a Mason of some standing, and I trust with my heart

earnest in the cause, I was but little versed in the practice of the Craft. It was therefore with unaffected diffidence and distrust that I undertook the post, but with a promise and a resolution to do my utmost to give satisfaction. That I have been successful on this point, I have had every reason to believe, from the numbers that have flocked to my standard, the full attendance of the Lodge, and from the kind and very flattering marks of attention which I have uniformly received. If these however had left any doubts upon my mind, they must have been entirely dissipated by this evening's princely entertainment, and by this splendid mark of your approbation which I now wear round my neck. Dear Brethren of No. 1, I am totally at a loss for words to express what I feel, or to thank you as you deserve for all your kindness to me. You have, I am sure, in this crowning act been desirous to confer honour and happiness upon me, and it may be a gratification to you to know, that you have succeeded to the fullest possible extent. I only wish I was more deserving of your kindness, and could make some portion of my present happiness recoil upon your own generous hearts. Brethren, your noble and disinterested gift, the token of past success, shall be to me the beacon of future exertion. I will preserve it as the cherished memento of a body of men with whom I have shared much intellectual enjoyment in tracing Masonry from its rise in time to its full development in eternity, with all whom I am on terms of friendly intimacy, and many of whom, I am proud to say, I rank among the nearest and dearest friends of my heart. I have ever been enthusiastic in the cause of Masonry, but this night's proceedings must for the future render it part and parcel of my very existence. I will not go the length of saying that when I die, "Mason" will be found engraven on my heart, but I trust it will be found recorded in every action of my life as long as the sand of humanity shall continue to flow, and when the hand of death shall shiver the glass and change time into eternity, I trust the Great Judge of All will not deem me a worse Christian for having been a good Mason. Brethren all, I crave your pardon for having trespassed so long on your time. I have but feebly expressed what I feel, the more so because your kindness has completely overpowered me. If there is any point I have left untouched—any thing I ought to have said which has been left unsaid, I pray you to say it for me in your own hearts. And may the Almighty, in the various attributes in which we worship Him in the several degrees of Masonry, bless and preserve you all, and may He continue to uphold our Order by inclining the hearts of its members to the exercise of every moral and social virtue.—*Spectator, Calcutta Paper, Dec. 23.*

KURNAUL.—On Tuesday, the 27th of December, being St. John's day, the Brethren of the Ancient and Honourable Fraternity of Free and Accepted Masons meeting at Kurnaul, under the designation of Lodge "Light of the North," accompanied by the greater number of the Brethren of the station not members of the Lodge, walked in procession this day, to hear Divine service.

The appearance of the Mystic Craft was most imposing and grand, they were arrayed in jewels, sashes, and aprons, and marched from a tent erected near the Rocket Court to the Church Bungalow; a good long distance.

The Rev. W. Parish, A.B., our station chaplain, kindly preached an excellent sermon on the occasion from the 13th chap. 1st Corinthians, 13th verse, which afforded the Brethren much satisfaction.

In the evening, upwards of thirty of the Brethren sat down to a very handsome repast, and partook of the good cheer provided by the Lodge. After many loyal and appropriate toasts, and some excellent songs, the Brethren separated at half-past ten o'clock, with that love and harmony which should ever characterise Freemasons.

The excellent band of the gallant 13th delighted the Brethren with their efforts.

On returning from church, the order of the procession was reversed. We were highly gratified by the appearance of this "Social Band," and the order and regularity observed reflected the greatest credit on this infant Lodge. Numbers of spectators accompanied the Fraternity to and from church.

Lodge—"Light of the North." Officers for the ensuing year: Brothers Tottenham, W.M.; Wilson, P.M.; M'Donald, S.W.; Thornton, J.W.; Scott, S.D.; Lumsden, J.D.; Critchley, Sec.; Griffith, Treas.; Balfour, Stew.; Poole, Inner Guard; Price, Tyler.

JAMAICA.

MONTEGO BAY.—FRIENDLY LODGE.—*Jan. 19th.*—The installation of the officers of the Friendly Lodge, No. 539.—Provincial, No. 7, advertised for Wednesday evening, the 12th instant, was postponed in consequence of the lamented death of a respected Past Master, the Worshipful A. L. Pew, who departed this life on that day. The inauguration took place on the evening of the day following. The Worshipful Asher Solomon having been duly elected to the Chair, was installed by the Worshipful Barnett Isaacs, the late Master, with the usual solemnities, as Master for the present year, and who then qualified the following Brethren as his officers:—Worshipful G. L. Phillips, S.W.; M. A. Nunes, J.W.; Brothers S. G. Corinaldi, Treas.; David Corinaldi, Sec.; John Kerr, S.D.; H. A. Alberga, J.D.; W. O. Dunbar, In. Guard; Isaac De Pinna, Tyler. After the usual honours had been paid, and the Lodge closed, a numerous assemblage of Brethren repaired to an adjoining room, where an excellent repast had been provided for the occasion. On removal of the cloth the usual Masonic toasts were given from the Chair, in which the Brethren cordially united with loyalty, harmony, and fraternal feeling. The Brethren did not retire until a late hour, being much gratified with the manner in which the ceremonies had been conducted, and the attention paid to all. A public second breakfast was, the next day, given by the members of the Lodge to their friends. At two o'clock, the Chair was taken by the Worshipful Asher Solomon, supported on his right and left by several Past Masters, and assisted by his Wardens as Vice-Presidents, who, with a numerous and most respectable body of visitors, sat down to a sumptuous entertainment. The band of the St. James's regiment being in attendance, added much to the conviviality of the evening, by playing, at the termination of each toast, an appropriate air.

"The King, God bless him; may he long continue our Patron."

"Our Gracious Queen Adelaide and the remaining branches of the Royal Family."

"His Royal Highness the Duke of Sussex, Grand Master of the United Grand Lodge of England."

"Sir Lionel Smith, the respected Governor of Jamaica, with peace and prosperity to the island."

"The Lord Bishop and Clergy of Jamaica."

“ His Excellency the Commander-in-Chief, and army in the island.”

Lieutenant Honeyman returned thanks.

“ Vice-Admiral Sir Peter Halkett, and the Navy on the station.”

C. W. Ogle, Esq., returned thanks.

“ Lady Smith and the Ladies of Jamaica”—(unanimous thanks).

“ His Honour the Custos and Magistrates of St. James’s.”

C. W. Ogle, Esq., returned thanks.

“ Our much respected Past Master, Barnett Isaacs ; may he long continue in health and prosperity to display his usual zeal and ability for the benefit of Freemasonry.”

The Worshipful Past Master then rose, and, in a suitable address, returned thanks for the honour conferred on him, and expatiated at some length on the principles, intent, and benefit arising to mankind from that venerable institution, and concluded by proposing the following toast, which being the motto of the Lodge, he felt assured would be received with every demonstration of respect and enthusiasm.

“ May charity, friendship, and brotherly love, be for ever the distinguishing features of this Lodge.”—(Loud cheering).

“ The health of the visitors who this day honoured us with their company.”

Worshipful W. S. Grignon, Past Master, in an appropriate speech returned thanks.

“ The Officers of His Majesty’s Customs.”

Mr. Roby returned thanks : he then requested permission to propose a toast, and, in a pleasing and elegant address, complimented the Worshipful Asher Solomon, Present Master, and members of the Friendly Lodge ; and proposed

“ Their health, and the Lodge’s prosperity.”

The Worshipful Master appropriately conveyed his thanks, and expressed the pleasure afforded to him and the members of the Friendly Lodge, by the presence of so many respectable gentlemen and their good wishes to the Fraternity.

“ The health of our much respected Past Master, G. M. Lawson, sen., as an upright Magistrate, an esteemed Mason, and Colonel of the St. James’s regiment.”

Worshipful W. S. Grignon returned thanks as Brother Past Master, and Brother Edward Evans as Captain of the St. James’s regiment.

Worshipful Past Master Levy proposed

“ The health of the Special Magistrates of the parish.”

Messrs. Facey and Carnaby severally returned thanks.

Many other patriotic and formal toasts were proposed by Worshipful Past Master Grignon and others, and alternately enlivened with a song. The entertainment was kept up with harmony and propriety for several hours, and the party separated much gratified, and fully impressed with the valuable precepts attached to the ancient and honourable institution of Freemasonry.

REVIEW OF LITERATURE.

A Sermon preached before Several Bodies of Accepted Masons, in St. Mary's, Newry. By Rev. Walter B. Mant, M.A. This discourse is an eloquent and touching illustration of the necessity of brotherly union among men ; and, so far as it is lawful, an admirable dissertation on the peculiar virtues and doctrines of Masonry, as applied to the wants and duties of human life.

Pulpit Lectures. By Rev. H. R. Slade, L.L.B. Sherwood. It affords us great pleasure again to introduce to our readers the "Translator of the Defence of Socrates;" we feel well assured that all who have been so fortunate as to have read the "Translation" will form a favourable opinion of whatever proceeds from the same chaste and classic pen; neither will their raised and sanguine expectations be disappointed by the perusal of Mr. Slade's "Pulpit Lectures." This volume is possessed of two features which strongly recommend it. Small, in point of dimensions, but containing a great deal of important matter for the meditation of the pious and humble Christian. It is much to be lamented that in the Established Church there are two parties among the Clergy, who not unfrequently array themselves against the other, under the cognomens of "orthodox" and "evangelical;" and when we take up a volume of divinity, whether it be of a polemical character or practical nature, we see at the very first glance, at the very first page, to which party the author is an adherent and strenuous advocate, and we learn the calibre of the divine from the preface to his work. Such a glaring defect is happily not the case in the little volume before us. The style is elegant, yet, at the same time, simple and chaste; the contents evince the author to be well acquainted with the subject on which he writes, and a mind free from prejudice and alive to conviction. These "Pulpit Lectures" contain in a small compass a body of divinity; Mr. Slade has indeed not shunned to "declare the whole counsel of God," proclaiming no doctrine to please man, and withholding no doctrine through fear of man. In a word, we recommend the work to every impartial searcher after divine truth, as a valuable gem of theological lore, being both doctrinal and practical, both orthodox and evangelical; we particularly advise the younger portion of our readers to possess themselves without delay of Mr. Slade's "Pulpit Lectures," the Christian's *vade mecum*.

Lebanon, or Lectures on the Spirituality of Freemasonry. By Brother Joel Nash. Haddon, Colchester; Simpkin and Marshall, London. The three explanatory Lectures, so long expected, are now published. We invite our readers to the information which is thus afforded them, and shall be pleased to hear that the sale will repay the author and publisher. This observation may strike many as not very critical, but we can assure them that it is a very needful one. Brother Nash is not wealthy in circumstances; indeed, the sad reverse is the case; and we understand the printer has acted more with a view to serve him than to make profit.

The explorations into the sacred volume are such as prove our author to be enthusiastically devoted to his Art as a Mason. He satisfies himself that the origin of the Craft, its institutions, progress, and power, are of Divine principle; and he offers reasons for the exclusion of females,

which will be the less objectionable to the sex from the reasons he advances. There are many matters of "Light" pervading the Lectures, and we anticipate that the author and his reader will be mutually satisfied with each other.

An Historical Account of the Ten Tribes settled beyond the River Sambatyon, in the East. Translated and compiled by the Rev. Dr. M. Edrehi. Griffiths. The author of this essay has a triple claim on the benevolent and enlightened. He presents a book of considerable value to the English public. He is poor—and he is a stranger in the land. One of his hopes in the publication of this work is, he says,—

"That I may realize enough to pay the expenses of printing, and leave some profit for the prosecution of my journey to the Holy Land of my fathers, Jerusalem, where I may spend the rest of my life with my family, devoting the whole of my time, with Divine assistance, to the service of God."

Dr. Edrehi is a native of Morocco; he has for some years sojourned in Paris, when in 1825, a fire breaking out at the Italian bazaar in that city, he lost all his property, and, in his own words, was "reduced to the greatest poverty." We have thought it needful to state thus much, as, if there be any condition of misery in this world of difficulty more acute than another, it is that of the student working beneath the "cold shadow" of haggard poverty.

We have now briefly to speak of the work itself. It will be found to contain information of the most curious kind, on a subject of the most interesting nature. We trust that the wealthy members of the English Church will display a due sense of the learning of Dr. Edrehi, and of his patience in the deepest sufferings.

A Sketch of the History of the Knights Templars. By James Burnes, L.L.D., F.R.S., Knight of the Guelphs of Hanover. Blackwood, Edinburgh. (Presentation copy, only one hundred printed).—The elegant bijou has been just sent us, in a manner which is most flattering to our *amour propre*. Our first impression was to enter deeply into its sentiment, and to revel in its sweets; but stirring events have so occupied our time that we cannot do justice to the author, nor can we allow ourselves, just now, the indulgence of a banquet. The author has kindly permitted us to make free use of his sketch, and, not being of an avaricious, greedy, or reserved disposition, we propose, in our next, to give extracts at large; at present we confine ourselves, therefore, to stating that Dr. Burnes has displayed research, industry, and talent, and has conferred a boon upon the Order of Knights Templars. When the author shall revisit India, and be looking over our pages, he will, we hope, mentally renew associations which will have left in us a pleasing remembrance. But what shall we say of the printer, Blackwood? Verily this Edinburgh Brother outvies the London typographer; his spirit has been enkindled by the ardour of his friend,—and excellent as is the "*materiel*," it has been beautifully illustrated by the workman's aid.

An Engraving of Brother George Aarons, P.M. By Henry Meyer, —1837.—Brother Meyer is favourably known as an Artist, and the present subject is worthy of his pencil. It is no easy task to give the peculiar expression of Brother Aarons, whom our readers, we believe, all know, labours under the distressing privation of loss of sight. The peculiar intentness with which he apparently fixes his eyes upon the

party he addresses, would deceive a stranger; and the painter must have had to watch narrowly for the moment when darkness prevailed, to catch the exact expression which was necessary to consummate the likeness; this he has done in a very masterly manner, nor has the engraver forgotten to give the sightless orbs that peculiar effect which is necessary.

We have no doubt that not only all those who have profited by the lessons of our worthy Brother, but that numerous members of the Order will possess themselves of the portrait of this zealous Craftsman, and thus repay the artist for the expense of his spirited engraving. We had intended to have accompanied these brief observations with some particulars of the Masonic career of Brother Aarons, but we must reserve them for a future opportunity; they may probably appear in a "Gallery of Masonic Portraits" which we contemplate offering to the Craft.

Engravings from the Pictures of the Battle of Trafalgar. By W. J. Huggins, Leadenhall Street.—The first of a series of Engravings from the three historical pictures painted expressly for His late Majesty, is now ready for delivery; and the public are thus put in possession of copies from those striking representations of England's might and glory, which we understand the Sailor-King had intended should have decorated the walls of Greenwich Hospital. A better place could not be found, and we hope the gracious intentions will yet be carried into effect.

Mr. Huggins has maintained his well-earned reputation, in the necessary reduction of space; all the depth and masses of subject have been preserved in a vivid and striking manner. The Victory placed by the Hero of Britain, between the Redoubtable and Bucentaur, betokens the courageous and indomitable spirit of our immortal Nelson; and there is a reflected light on the Redoubtable, which foretells that her fate is sealed. The engraving is altogether a faithful delineation of the spirited original. We look for the remaining two with equal interest.

Mr. Huggins has also published several marine engravings; among them, the one representing the capture of six French gun boats, and upwards of three hundred men, off Java, in July, 1811, by the boats of H.M.S. Procris, containing ninety brave fellows, and led by Captain Maunsell in person, which is a very spirited effort, and the colouring makes it very effective.

Select Extracts from Blackstone's Commentaries; carefully adapted to the Use of Schools and Young Persons; with Questions. By Samuel Warren, of the Inner Temple, Esq. F.R.S.—Two great objections to this little work appear on its very title-page; for, in the first place, it is that *monstrum horrendum*, a law book; and then it is that detestation of manhood, a school-book. It must, therefore, in the eyes of many, be a selection of all that is most crabbed in that much lauded and little read author, Blackstone. Yet how much appearances may deceive! It is a law book, and one which all who wish to understand the principles of those laws they obey, or the nature of that constitution they profess to admire, will do well to read with careful attention. It is a school-book, and what are all mankind but school-boys or girls of a larger growth? Blackstone's Commentaries are a rich mine of law, not consisting indeed of those purely technical details, or recondite dissertations, which interest

professional readers only, but of those excellent principles of constitutional law, of those clear and lucid definitions and illustrations of the most difficult points of jurisprudence, which are like bright jewels scattered over the dark and dreary surface of legal literature. Much of these inestimable lectures have now lost their value, so many and so great changes have taken place since Blackstone wrote, that non-professional readers would often be misled by these Commentaries. Mr. Warren has most carefully and ably selected those portions of the Commentaries which, as they treat of the immutable principles of constitutional and municipal law, must be and continue unaltered; all difficult passages are explained by short and judicious notes, and even in these concise annotations much learning is contained, the professional reader need only peruse the note on "Uses" in page 402, to be convinced of this. An introduction is prefixed, which is well calculated to stimulate those, who hitherto have been content to live in ignorance of those laws and that constitution which they either praised, defended, or abused, to a careful study of these extracts. At the end of every chapter are a few searching questions, which are of excellent use in mastering this work, and whoever will make a point of answering them, will find that a vast accumulation of knowledge has been the result. This little duodecimo contains more than is of real use and value than nine-tenths of the quartos and octavos of the day, any one taking the index and opening it will be satisfied of the mass of valuable knowledge which is compressed into this small volume. Of the value of this work, as a school-book, little need be said, as if a knowledge of the leading features of our constitution be of any importance, if it be thought of as much, or even half as much importance to understand our own laws or judicial institutions, as it is deemed to know those of the Greeks and Romans, few schools will be long without Mr. Warren's extracts.

Mr. Warren's name has long been before the public as the author of those most striking psychological papers, "the Diary of a late Physician," and also as the writer of the only satisfactory or even intelligible guide to the poor unfortunate neophyte in legal studies. In fine, we venture to prophecy to Mr. Warren's Select Extracts a lasting success, which will be no less honourable to him, than useful to society in general.

Remarks on Military Law, and the Punishment of Flogging. By Major-Gen. Charles J. Napier, C.B. Boone.—This book is a triumphant witness of the advancing spirit of the times—a spirit, despite the tricks of certain zealots and the pharisaical sanctity of certain devotees, of wisdom and philanthropy. General Napier is of a long line of men, illustrious by knowledge and valour, exercised in their noblest powers. He has in the volume before us given us the philosophy of military law. "The true military feeling of a soldier should be, that nothing but a dishonourable action can debase him, or divide him from his comrades in the service of his king and country." This position the gallant general works out in the most eloquent and feeling manner. He thus speaks of the "beauties" of war:—

"To throw a shell, for example, into the house of a family of people who have done no evil, and blow them and their house to pieces! Imagine the shell exploding, and when the smoke clears, behold the father in the midst of his dead and dying family! Let statesmen study the sanguinary picture of war *in its details*, and then make war lightly if they have the courage."

Fortunately, the people are beginning to study war "in its details"—in its blood and violence—its agony and horror—in shattered limbs—in the burning rafters of peaceful homes—in all the wickedness and misery of an earthly hell; and, deaf and blind to the *holiday* sounds and sights of military life, the people will *make* statesmen guiltless of the horrible results of human carnage.

We would that our limits allowed us to borrow largely from the enlightened pages of our author; but in the hope that this brief notice may recal the reader to the book itself, we here dismiss it. General Napier has done glorious service to a glorious cause by the publication of this volume.

Hours at Naples, and other Poems. By the Lady E. Stuart Wortley, Saunders and Otley.—A collection of poems, all more or less distinguished for their grace and that peculiar and winning tenderness, characteristic of the feminine mind. *The Lines written at Naples* contain many exquisite thoughts. The yearnings of the fair authoress towards England do like honour to her inspiration and her patriotism. There is "all the mother" in the following:—

" My child!—my child!—I am not near thee now
 To part the hair that clusters o'er thy brow,
 And plant ten thousand kisses there—to view
 Thy faëry joys, and ah! to share them too;
 To watch thy golden slumbers when thou'rt laid
 In Innocency's vesture pure arrayed,
 Like a tired bird within its warm sweet nest,
 And all thy raptures are composed to rest!
 And oh! to soothe thy little sorrows still,
 For infancy is not exempt from ill!
 Though soon effaced from its transparent thought
 The shadows there, by some slight grievance brought,
 While its expanding and upspringing mind
 Still forward flies, and leaves all pain behind.
 My child!—the music of thy laughter now
 I dream of—but I hear not—o'er thy brow
 Wander ten thousand meanings new and sweet,
 I may not see them—may not guide thy feet
 To spots of pleasantness, now that the Spring
 That calls to life each bright and blooming thing
 Is bursting over England's golden fields,
 Till every bank a wealth of blossoms yields
 For Childhood's dimpled hands!—'tis glorious here
 In this warm azure Italy—most clear,
 Most exquisite the pure and perfumed air,
 The sky unshadowed, and the sunshine fair;
 And fair the almond-blossoms clustered close
 Upon the loaded bough—while many a rose
 Trails its resplendent wonder, richly bowed
 Beneath its beauty as beneath a cloud
 Along the trellised walk or fountain side,
 A dazzling trophy—Nature's loveliest pride."

Lyrics. By John Lee Stevens. Baily. The publisher has been good enough to forward two sheets of this pretty volume, which is about to be launched on the literary waters before many days. We are glad that he

has thus gone a little out of the usual course to do us this favour, as it enables us, without waiting until another segment of the annual cycle shall have disappeared, to give even a short notice, and to be, though brief, yet the first to record our approval of this truly meritorious production of an old and esteemed Masenic friend. It is really a summer offering of cloudless sunshine and sweetest flowers, and should not appear with the fall of the leaf. From the introductory lines, which breathe something of the orphanage of the heart, it would appear that the minstrel's witch-harp had the cold chain of silence flung over it too long.

“ The wreath is faded now
That Fancy placed upon my brow,
When in the early spring
I went forth wantoning
With love, and song, and every joyous thing
That lightens this dull earth.
Alas ! that sorrow should give birth
To sighs and tears,
In after years ;
Blighting and drowning
All the joys of youth—
Whether of fancy born or unfeign'd truth—
And crowning
With a coronal of care
Temples that else were bare.”

He has taken it down from the willows to some purpose, as the following stanzas will prove. We are glad he seems at length to be of our own opinion, that this is a bright and beautiful world if we only enjoy it, and that it is but a valley of tears to the “*Canterers*,” and those who choose to make it such.

- “ Say not life is a load of care,
For varied scenes of bliss there are,
Scatter'd around us, bright and fair,
Like rays of heav'nly light.
Have we not wine and minstrelsy,
And lovely woman's beaming eye,
To sooth—nay cheat—our misery,
And yield our souls delight ?
- “ Do not our darker moments throw
O'er love's soft hours a warmer glow ?
And has not joy a brighter flow
After affliction's smart ?
And does not gloomy sorrow fly,
When mad-cap mirth comes laughing by,
When wit the wine-cup spices high,
To cheer the drooping heart ?
- “ Why should we mourn our time away—
Why weep through life's contracted day,
When fresh enjoyments find we may
In ev'ry passing hour ?
Say, ought we not with love and joy
The fleeting moments still employ,
And chase out all that could annoy
From pleasure's rosy bow ?”

Many have been blamed for wishing too much, and a few there have been whose fault seems to be that they have written too little. Amongst the latter we may safely rank the author of the *Lyrics* before us. The true and incontrovertible principle of the *poeta nascitur* holds good in his regard. He is all heart and soul—all nature. He is plain, unaffected, and truly tender. His chords are attuned to love, but they breathe a chaste and a stainless passion. His cup of pleasure offers not the intoxicating draught of Circe, but the pure wine of Nature's flowers—the sweets of the bee without her sting. To our fair readers we recommend especially this delightful and heart-enlivening volume, certain as we are that it will hold a distinguished place amid the gilded and graceful favourites of the boudoir. We shall conclude with the following extract.

“ 'Tis not that thou art fairer
 Than a' thy sex beside,
 That thou to me art dearer,
 My young, my blooming bride :
 The blush of beauty fadeth,
 And loveliness decays ;
 But virtue's charm pervadeth
 The latest of her days.

“ And, oh ! whilst such perfection
 By modesty is crown'd,
 And faith and warm affection
 In unison are found ;
 I still must love thee dearer—
 My young, my blooming bride —
 And ever deem thee fairer
 Than all thy sex beside ! ”

First Impressions and Studies from Nature in Hindoostan. By B. Bacon, Lieutenant of the Bengal Artillery. These volumes will, doubtless, be welcome to the lovers of light reading. They are filled with agreeable gossip on all points of Indian society ; sprinkled with anecdotes ; entwined with sketches of character ; and illustrated with graphic designs (from the author's own portfolio), revealing the scenic wonders of the golden east. We can recommend Lieutenant Bacon as a most agreeable talker ; we like him, however, best upon Indian ground ; and think he is a little too long (upwards of ninety pages), on his voyage to Madras.

The Laws Relating to Licensed Victuallers. By S. C. Horry, Barrister. Reader. A succinct account of the many acts affecting “ mine Hosts of the Garter.” What the reviewers say of “ the library of every gentleman,” we say of “ the bar of every publican ; ” no bar “ should be without ” Mr. Horry's *Laws*.

Spartacus, or the Roman Gladiator ; a Tragedy. By Jacob Jones, Esq. Ridgeway, and Sons. If this tragedy may not rank in the first class, it nevertheless contains many passages of genuine poetry. Some we would quote, had we space. There are also passages which are inflated if not bombastic. The author has had to complain of the ingratitude of the public ; yet Spartacus deserves their support, and we question whether the author will not satisfy that very public at no distant time, that talented authors are more numerous than talented actors. Let Mr. Jones's *Spartacus* be acted by an efficient company, and he would gather laurels.

POSTSCRIPT.*

THE ACCESSION OF THE PRINCESS
VICTORIA TO THE THRONE.

FOLLOWING the reign of an excellent monarch, the Princess Victoria ascended the Throne of the United Kingdom, on Tuesday the 20th of June, under circumstances that contributed largely to ameliorate the national sorrow; not to lessen its exercise or sincerity, but to operate on all, through the kindly influence of the warmest hope. On the same day Her Majesty held a Cabinet Council, at which she renewed the appointment of the Ministry of his late Majesty. At this Council, also, the official act of recognition and proclamation was read; and a declaration was made by Her Majesty, relative to the peculiar situation in which she was, for the first time, placed, by the will of Providence.

On the following day Her Majesty was proclaimed, as "VICTORIA OF ENGLAND," with the customary form but with unusual splendour, at St. James's Palace; and subsequently at Charing-Cross, Temple-Bar, and the Royal Exchange. May peace and prosperity shed their benign influences over her reign—and happiness be her hand-maiden!

VICTORIA! THE QUEEN OF THE LOYAL AND LOVING.

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

A bumper we drank in the days of the King,
To loyalty, duty, and lasting devotion;
And never did subjects more trustingly cling
To their Sire, than did we to our Chief of the Ocean!
He's gone, aye, God bless him! he's gone from us now,
Where the heart's warmest wishes will fail to o'ertake him—
Where a bright crown of glory will beam on his brow—
And the spirit of holiness will not forsake him.

* The customary space allotted to the "leading article" having been absorbed by the necessary particulars of the lamented death of his late Majesty, the Patron of the Craft, we have found it expedient to give our general observations the character of a Supplement or Postscript.

To William one bumper we drank ; it was due
 From a people to whom his attachment was steady ;
 And where is the craven that will not drink two,
 To our Queen among Queens—among Ladies the Lady ?
 Then double the pleasure—another fill up—
 Our devotion and gallantry equally proving—
 And drain the last drop from the twice-honour'd cup,
 To Victoria !—the Queen of the Loyal and Loving !

The health of the Grand Master is, we are happy to state, completely restored. His Royal Highness, in spirit, person, and voice, absolutely appears younger than we remember him for some years past ; this was evident at the Grand Lodge, on the 7th instant, when he presided with more than usual grace and power. It is scarcely necessary to observe that His Royal Highness was most enthusiastically welcomed ; and that, in the several addresses to the Brethren, he evinced the full development of mental vigour as well as of bodily health.

The subjects which the Grand Master explained were of a highly important nature, embracing the most essential characteristics of the Order,—Charity with Justice ; and it was with one accord agreed, that upon no previous occasion did even the Royal Mason himself, ever deliver a charge with greater impressiveness, or with a more rigid examination into moral truth, than was conveyed in his illustration of the manner in which he proposed to relieve the embarrassment of the Female Charity.

His observations upon an investigation into the Book of Constitutions, were received with the most respectful attention. The Brethren were assured that His Royal Highness has not only the heart of a Mason, but that the MASTER-MIND is at work, and that we shall not be much longer without additional proof of its activity.

THE GRAND LODGE.—“*No Brother shall speak twice to the same question, unless in explanation, or the mover in reply.*”—See Constitutions, Art. 4, p. 25.

Our attention has been called, in a forcible manner, by several correspondents, to this Article, which, in itself, is a clause very essential to the promotion of order ; and its violation, or even the evasion of its spirit, has an incon-

venient, if not an unpleasing effect. There are many persons who would be well disposed, and even desirous of offering an opinion upon current questions, but are prevented by the time and attention of Grand Lodge being pre-occupied. We do not hesitate to say that the time of Grand Lodge is wasted whenever any deviation from the wholesome statute is permitted. *Masonic law* embraces all that is necessary of a moral and equitable power; we want nothing more, and not wanting, would rather not have what does not agree with the *spirit* of our code. However, if it chance that the illustrious Grand Master may (when present) allow the boundaries of this regulation to be passed, it should be courteously inferred that he may feel a personal disinclination to enforce the strict letter; but how much more decorous would it be not to press such an advantage.

There are many reasons for directing attention to this particular subject; one very forcibly strikes us; it is this,—there may be a probability that if the Grand Master should observe repeated interruptions, he may hesitate to attend in person, and we should, in such case, lose the great moral advantage which his presence always ensures. And should he delegate his authority to other hands, and under such circumstances—those who might be the cause of such necessity, would be morally responsible for the rebuke, for such it would be held. Still, let us ask, what satisfactory reason could be given to the body at large, for the very serious disappointment their inadvertence might occasion, — the thought is important?

THE APPOINTMENTS OF THE YEAR may be looked upon as auspicious to the interests of Freemasonry; they betray no spirit of favouritism; and the various interests of the Craft may be said to be honestly represented. The Hon. Fox Maule, *M. P.*, the son of the Provincial Grand Master for Forfarshire, is the Senior Warden; his colleague is Brother Henry James Prescott, son of the late Grand Treasurer. The selection of these Brethren is marked by a due regard to propriety. The Chaplains, Secretaries, Director, and Assistant Director of Ceremonies, continue in their respective offices.

The mantle of the late Grand Registrar has fallen upon Brother Henderson, who, being young, active, and enterprising, will, we venture to anticipate, amplify the utmost

expectations. He accepts the office at a moment when the duties require critical examination—when Masonry is assuming her natural position—and he will bear in mind that his perfect knowledge of the fundamental principles of the Institution may be greatly benefited by the exercise of his industry and his talents—there is no one better fitted for the office and the times. The Deacons are Brothers Perkins and G. Gilbert: the former was the Grand Sword-Bearer last year, and the latter is well known to the Craft as a zealous Brother, whose vocation as a clergyman, and conduct as a Mason, have entitled him to promotion. Brother G. P. Philipe has received a merited compliment by his elevation as Grand Sword-Bearer; it is one that will be viewed by the Masters of Lodges with especial gratification, for it does prove that the “Eye” of the Master is observant of merit, and that it does not limit its range of vision to this or that Lodge. Brother Hardwicke succeeds as Grand Superintendent of Works, to Sir John Soane, deceased.

Among the notices of motion is one, the formation of a library in the Hall, by Brother Henderson, the newly appointed Grand Registrar. The suggestion is worthy the quarter from whence it emanates. It has often occurred to us that a library was wanting; and we have sometimes calculated that our own collection, at a future period, might not be unworthy of a shelf or two. Our Brother is entitled to the thanks of the Craft, and we trust he will have their determined support. What if he were to enlarge his motion, and introduce the suggestion of a museum as well. Travellers from all parts of the world would contribute to it; and we question much if it would not soon become an honourable rivalry with some others who have had the advantage of many years' collection.

GRAND CHAPTER.—There is something anomalous that reigns “supreme” in this department of the Order; which has tended to no good, does tend to no good, and if it is suffered to continue, may not stop at merely tending to no good. “When things come to the worst,” it has been assumed “they are likely to mend;” and we trust the observation will be realised.

The limited attention paid to the concerns of the Grand Chapter has been most striking: the generality of Masons are not sufficiently impressed with the importance of attain-

ing "the perfection of the third degree;" and being contented with the opportunity of entrance to the Grand Lodge, are not aware, that in Grand Chapter there exists a similar power in every respect, with regard to its concerns; and it follows, as a natural consequence, that if those concerns be not attended to by the general body, they may probably be *assumed* by, if they do not devolve upon, a very few.

The sooner the arrangements of the Grand Chapter shall, in spirit and effect, be brought to the very letter, in accordance with the principles of the Grand Lodge, the better; and we feel much interested in the deliberations of the Committee to whom is entrusted the investigation of the laws.

MASONIC LIFE ASSOCIATION.—Our readers will perceive that this question is on the tapis. There is great promise in the subject; and if due caution be observed in the outset, and the *grand principles of Masonry* are carried out, the effect, we predict, will be as advantageous as it will be honourable to the Craft.

THE PROVINCES.—Our accounts of the general aspect of Masonry is favourable. A distinguished provincial Brother is anxious that we should bestir some of them to a proper sense of their literary qualifications, and concludes his letter on the subject in the following words: "There appears an objection among many of our learned and scientific Brethren, to the use of the pen; which arises, I have reason to believe, not so much from that species of indolence which obscures literary talent, as from a want of confidence in their Masonic acquirements. *A knowledge of the ceremonial confers the privilege of admission to office, and with this knowledge too many appear to remain contented.*"

THE ASYLUM.—Ere this we had hoped to have given a full account of the second Festival, which has been postponed until the 19th of next month, on account of the King's death.

It is consolatory, however, to know, that the contemplated Institution is firmly rooted in the good wishes of the provincial as well as the metropolitan Brethren, and that their good wishes are not merely confined to words; votes of money have been made, and the report from the Board of Stewards states, that the presence of nearly three hundred friends would have graced the meeting in aid of the Aged Mason; but the cheering declaration, that His Royal High-

ness the Grand Master is not opposed to the Institution, has removed all doubt. And we confidently believe, because we fervently hope, that such declaration will tend to carry the measure, with brilliant success, in Grand Lodge, of which due notice has been given.

AGED MASONS' ASYLUM.

MONTHLY COMMITTEE, *April 12th.*—A letter was read from the Rev. H. R. Slade, offering in the kindest manner to preach a sermon in aid of the funds, whereon it was resolved unanimously—

“That this Meeting receive with great satisfaction the proposal of our Rev. Bro. Slade, and hail with gratitude the union of devotion to the Great Architect of the Universe with charity towards our fellow creatures, and gladly avail ourselves of the opportunity offered by our Rev. Brother with heartfelt thanks for his piety and zeal towards the cause. And that the Treasurer be requested to communicate to him the foregoing resolution.* It was then resolved that the Sub-committee do meet the Board of Stewards for the Festival, on the 1st of May, to offer their assistance generally.

May 1st.—The Chairman stated that he had directed the Sub-committee to be summoned to meet the Brethren who had offered to serve as Stewards for the approaching Festival.

Several preliminary points were discussed, and at seven o'clock the Committee adjourned to the meeting of Stewards.

May 10th.—Some general matters were discussed.

The announcement that Mr. Pattison had declined to take the Chair at the ensuing Festival, for the reasons assigned, was received with great regret, and it was

Resolved unanimously, “That abundant proofs having been adduced on the part of the Craft, both in London and in the provinces, of their anxious desire to erect and endow an Asylum for Aged and Decayed Freemasons. And further, that as the delay of the recognition of such an Institution by Grand Lodge appears to be the only obstacle to the completion of so desirable an end, which may be inferred from correspondence from the highest Masonic authorities, it is expedient, that the necessary steps should be taken forthwith to bring the question publicly before the Craft, and for this purpose, that the Treasurer of the Institution be instructed and fully empowered on the part of the subscribers at large to give notice at the next meeting of the General Committee of the Grand Lodge, of a motion with a view to bring the Aged Masons' Asylum under the sanction and protection of the Grand Lodge.”

June 14th.—The Chairman stated, that he had complied with the directions of the Committee, and had given notice of motion to bring the Asylum before the Grand Lodge; but that the pressure of business had compelled the postponement of the motion until September next.

A communication was read from the Prov. Grand Lodge, of the

* Circumstances have rendered it expedient to postpone the intended sermon.

West Riding of Yorkshire, stating that the sum of £20 has been voted by the Lodge in aid of this Asylum, and that the motion was seconded by the Earl of Mexborough, the Prov. Grand Master.

A Meeting of the Board of Stewards, held at the New London Hotel, on Monday the 1st of May, 1837.

Present, Brothers E. R. Moran,—J. Williams,—J. R. Bulmer,—J. L. Stevens,—G. Price,—S. Staples,—J. Walton,—W. F. Walker,—J. Chauter,—J. D. Kincaid,—J. Bucke,—R. Leigh (pro Brother Maher), also several members of the Sub-committee.

The Officers of the Board being elected, the following Board of Stewards was declared:—

Br. John Chanter, G.S. and W.M.	: No. 196	. . . . .	<i>President.</i>
" George Price, P.M.	. . . . .	37	. . . . . <i>Vice President.</i>
" S. Staples, P.M.	. . . . .	66	. . . . . <i>Treasurer.</i>
" E. R. Moran, J. S.	. . . . .	1	. . . . . <i>Hon. Sec.</i>

Br. J. L. Stevens, G. S.

Br. James Walton, G.S.

Br. W. F. Hope	Sec., G.S.L.	Br. A. U. Thiselton . P. M.	No. 166
" J. Williams	P.M. No. 3	" B. Fatt	J.W. 196
" J. R. Bulmer	Chap., 5	" G. Warriner	S.W. 205
" T. Barker	14	" M. Sangster	W.M. 215
" T. B. Symons	21	" P. Thomson	P.M. 227
" J. Begbie	P.M. 22	" J. Cleghorn	P.M. 229
" J. R. Baker	P.M. 54	" J. D. Kincaid	W.M. 255
" F. A. Winsor	Treas. 76	" J. Partridge	Treas. 275
" W. F. Walker	S.W. 108	" J. W. Bucke	318
" J. Whisson	W.M. 109	" M. C. Maher	W.M. 327
" W. Halton	P.M. 113	" J. H. Clarke	S. D. 329
" W. Eccles	P.M. 118	" T. Cotterell, G. S. Enc.	20

It was resolved, that Dr. Crucefix, the Treasurer of the Institution, be requested to attend the Meetings of the Board.

It was resolved, that the Festival be held at the Freemasons' Tavern.

It was resolved, that Brother James Pattison, *M.P.*, be requested to take the Chair at the Festival, on the 21st of June, and that Bros. Crucefix and Stevens be a deputation to convey the respectful wishes of the Board.

Several resolutions were then passed, and the Meeting adjourned until the 9th of June.

At a Meeting of Emergency held at the New London Hotel, on Wednesday, the 12th of May,

PRESENT.

Brother George Price, in the Chair.

Bros. Baker,	Winsor,	Begbie,	Crucefix
" Stevens,	Whisson,	Kincaid,	Partridge,
" Sangster,	Staples,	Williams,	Bulmer,
			and Moran, Hon. Secretary.

Dr. Crucefix having reported that Mr. Pattison had withdrawn his consent to take the Chair for the reasons assigned, It was resolved unanimously—

That a letter should be written to him expressing the thanks of the

Board for his prompt attention to their wishes, and regretting the circumstances which prevent his presiding over them at the approaching Festival.

That Brother Joseph Copeland Bell, P.M. of the Lodge of Regularity, No. 108, be requested to take the Chair on the 21st.*

The correspondence between Mr. Pattison and Dr. Crucefix relative to the Asylum, also, a letter addressed by the Board of Stewards to the Deputy Grand Master, the reply of the noble Brother, and a declaration by the Treasurer relative to its contents, have been all entered upon the minutes.

A Meeting of the Officers of the Board was especially convened on the 31st May, at which the following resolution was passed unanimously.

“That the declaration made by Brother Crucefix with reference to the letter of the Right Worshipful the Deputy Grand Master is perfectly satisfactory, and that this Committee see additional reasons in the communication made for continued exertion in aid of the approaching Festival.

June 9.—At a numerous Meeting of the Board this evening, the arrangements were continued, and the following announcement made by the Treasurer, was received with the most lively gratification.

“That an interview which had been granted by His Royal Highness the Grand Master, that illustrious personage had been pleased to state, that he was not in any manner opposed to the objects of the contemplated Asylum.”

June 19.—The Board having met by summons, it was resolved unanimously, “that in consequence of the very dangerous state of the health of the King, the Patron of the Craft, that the Festival be postponed until the 19th of July.”

An account was taken from the Stewards when it appeared, that the number of friends whose attendance on the 21st was calculated on, amounted to nearly three hundred.

LATEST.

BOARD OF GENERAL PURPOSES, *June 27th*.—First meeting: present, Brother Henderson, President, and twenty other Members. Brother Crucefix was elected Vice-President. There being no business of importance, the Board sat but for a short time.

LODGE OF ANTIQUITY, *June 28th*.—It was resolved that an Address of Condolence be presented to H. R. H. the Duke of Sussex, the Grand Master, and Master of this Lodge, upon the lamented decease of his late Majesty King William the Fourth. The usual banquet was suspended.

DUBLIN.—The festival of St. John's Day has been postponed until after the funeral of his late Majesty.

LIMERICK, *June 27th*.—The Masonic Brethren attended, in full costume, in the procession for proclaiming Her Majesty Queen Victoria.

INDIA.

June 29th—We are this day favoured by advices, and regret that the lateness of their arrival prevents our doing justice to the various interesting topics upon which they treat.

* To this request, Brother Bell has most cordially acceded.

Major Macdonald appears to be fulfilling his mission with exemplary fidelity; and his reception among his Brethren has been such as to engender mutual confidence and esteem. The line of conduct he has marked out for his own rule, and as an example to others, must soon meet its reward; and we feel a satisfactory anticipation, that many who are now indifferent, may become zealous Masons. In the meantime, it is lamentable to find that the local authorities to whom is delegated the exercise of supreme power, are so lax in their attention. A Provincial Grand Master 14,000 miles from his Lodge, and a Deputy Prov. Grand Master careless of his duty, are bad omens; however, *non aspera terrent*. Let Col. Lindesay, Major Macdonald and his brother, and those Lodges who do work, send in a well-digested report of all circumstances, pointing out the object of their wishes to the Grand Master, and they will speedily receive such commands as will remove their difficulties. Meantime, it will be our duty to place before His Royal Highness a copy of the General Report, with which we have been favoured.

We owe an especial debt of gratitude to the Editor of the "*Calcutta Englishman*" for the support he has given to Masonry; which is the more valuable from the want of that protection which it should receive from those who wear its honours, but withhold their service. His friendly approbation of our labours is duly appreciated; and not being himself a Mason, he is entitled to the gratitude of those who are, for the very disinterested manner in which he advocates their best interests.

TO CORRESPONDENTS.

B. E. Economy, and the regular attendance of the Members will soon place the Lodge in an enviable position.

A CANDIDATE. We agree, that every candidate should receive a copy of the Constitutions, the present direction to examine them at leisure, is mere nonsense, they are kept like a sealed book in the Pedestal.

REGULATION. The Collar of a P.G.D. has attracted the attention of a correspondent, who is somewhat of a martinet. Let him write to the party and point out to him the deviation from the article "Regalia."

A MEMBER OF THE G.S.L. Our Brother is correct. The health of a Visitor to the Banquet, should always be accompanied by the proper honours. On the occasion stated, they were given in compliment to a Masonic Charity, as well as to an absent Brother, not a member of the Lodge, but withheld in the case of a Brother-visitor.

DUBITAS. The question is hardly Masonic, but to the best of our belief, a member of the Apothecaries' Company (unless practising as an apothecary), is not exempted from serving on the Jury in question.

VIGILANS. Has our correspondent been invited to the "*Conversations*," we suspect that he has *not*, and we thus account for his qualms. We are in the same predicament, but are not thereby disposed to question the propriety of what is studiously kept secret. "*The Masonic Conversation*," at the Tavern, is we presume, another term for a private party so convened for convenience; probably, Vigilians is considered to be a good Tyler, but not so well qualified as "*Inner Guard*."

BROTHER GILFILLAN. The suggestion shall be attended to with great pleasure, there have been many inquiries after the Laureate of Scotland.

N. (324). We cannot answer, but refer to the permanent Committee.

2 Q

CURIOUS (324). We shall feel greatly obliged by the promised particulars. We already we have many interesting details of deceased members, some referring to his late Majesty, and his Royal Brothers.

BROTHER W. DENIS MCORE. The Malabar Axe has been hewing its way in a very un-masonic direction, having passed from one to another, on a voyage of discovery, until it has altogether disappeared. Will Brother M. send up another sketch, and the matter shall, if possible, be yet traced; the Editor will feel obliged by a second copy, if only for the pleasure of preserving it in his collection.

HURAM.—"Where is the palace wherein foul things obtrude not?"

LATOMUS.—Remember!

A MEMBER OF THE COMMERCIAL LODGE.—We enter our protest against the omission of his name, and in cordially thanking him for the communication, hope in future he will peep out, *at least to us.*

BRO. PHIPPS.—We are obliged by the report.

BRO. KING.—The Brother's case has been noticed and relieved by our Grand Lodge.

ERINENSIS.—We have received no official account of the motion in the Grand Lodge of Ireland, and therefore decline any allusion to the supposed result.

M.M., Dublin.—We have no doubt whatever of Brother O'Connell having been a most eloquent lecturer on Masonry in his day; but we cannot enter further into the matter.

L., (T. C. D.) is desirous that it should be stated that Brother O'Connell has fully admitted his letter to the *Pilot* to be a correct copy.

BRO. HEYDON.—The irregularities alluded to in our last referred to the Province generally. Having since understood that amendment has commenced, and very zealously, we congratulate the Province, and hope for the future correspondence of our worthy Brother.

A MASTER.—If he had read the constitutions, and conformed to them, he would not have been submitted to the necessary, but mortifying penalty, of being denied admission to the last Grand Lodge.

TRIGGER.—We do not quite understand our correspondent; he wishes to be thought facetious. But "a shooting gallery" is no place for the mark-men of Masonry. What the *ease, grace, and attitude* which he considers to be desiderata, can have to do with the objects of this Review, would puzzle a conjuror. Surely he does not wish to be introduced to the "mysterious three," in order that they may improve in ease, grace, and attitude. We have half a mind that he shall make their acquaintance.

ANTIQUITAS is desirous that the by-laws of No. 2 should be examined, and particularly that a vote passed in or about 1819 should be enforced, which would produce a very considerable amount in favour of the Girls' School. We recommend this intimation to all whom it may concern.

BRO. W. D. BERKLEY, 279.—The request has been thankfully complied with.

BRO. J. HUNT, 25.—The book of Constitutions being now under the immediate revision of the Grand Master will no doubt be speedily republished.

J. L.—We have availed ourselves of his kindness.

PILGRIM.—"Templestowe" will be welcome. Many thanks for the Spencerian Collection! Doubtless "Charity" is no bad covering for sins, and thinking thus, we most cordially wish success to the contemplated Schools for Masons' Girls and Boys in Edinburgh. But the party must be up and stirring. "Deeds not words" must be the motto. Let Pilgrim impress this upon his friend, and the darkness of the past will give way to the brightness of the future.

CRITICUS.—The usual circular might have been suppressed, and with propriety, as there was time enough between Tuesday and Thursday—true, a second notice was delivered, but why issue the first? Better things are expected—the records for "time immemorial" will show occasional glimpses of omission.

ARCH MATTERS.

TYRO.—A chapter was attached to No. 1 before the Union. Companions Harper and Mestayer are the surviving members, what became of the warrant, or why it was discontinued, they can probably explain.

TYRO 2.—Thus we answer, both parties are appointed by the Grand Master on the Board of General Purposes, and one also on the Board of Finance. There is no riddle in this, the fact speaks out plainly.

BRO. HESELTON.—Many thanks for the warm-hearted and spirited expressions.

ONE PRESENT.—We decline to enter into the subject of the "Committees elected at the last General Chapter."

Z.—A PAST GRAND OFFICER. Both inadmissible.

P. S. will find that we have already taken up the subject.

ASYLUM.

We have the gratification to announce the happy intelligence that His Royal Highness the Grand Master does not object to the contemplated Asylum for the Aged Brethren.

The Festival appointed for the 21st June, was postponed until the 29th July, in consequence of the serious illness of his late Majesty, many letters stand over in consequence.

As it may not be considered etiquette, to address letters relating to the Asylum, to the Grand Secretaries, it is requested that all correspondence may be sent to the Sub-committee, the Treasurer, or the Honorary Secretaries.

BROTHER H. R. SLADE. The kind offer of our Rev. Brother to preach a sermon in aid of the Asylum has been very gratefully received by the Committee, but is for the present declined.

CLERICUS. "I am glad that the observation succeeded in rousing the charitable feelings of our companions in behalf of this noble Masonic project, the welfare of which has my most cordial good wishes." This quotation from the correspondence of a most amiable clerical Brother, will, we hope, remove the scruples of "Clericus," it is the best answer we can give him.

VIATOR. As the Festival is postponed, and a notice of motion has been given for September, in the presence of the Grand Master, the letter is for the present deferred.

BROTHER EALES WHITE. Read, nay, devour every tittle of news relating to the Asylum, and rejoice! "The Grand Master does not object!" These are the words that will inspire and reward our friend's zeal.

P. Elysium was open only to the worthy, a Brother well known to P., thus writes. "The idea is almost a national one."

BROTHER THOMPSON. Nearly three hundred tickets were disposed of for the 21st.

SIGHT RESTORED.

NERVOUS HEAD-ACHE CURED, AND CHOLERA PREVENTED.

UNDER the Patronage of his Majesty, and the Lords of the Admiralty.—Dr. Abernethy used it, and by that gentleman it was termed the Faculty's Friend, and Nurse's Vade Mecum. Dr. Andrews also recommends its use as a preventive. Mr. Macintyre, aged 65, No. 3, Silver-street, Golden Square, cured of the gutta serena. Mr. P. Saunderson, No. 10, Harpur-street, Leeds, cured of Cataract. Mr. H. Pluckwell, Tottenham House, Tottenham, Middlesex, cured of Ophthalmia. Miss S. Englefield, Park-street, Windsor, cured of Nervous Head-ache. Original testimonials from medical gentlemen and families of the first respectability, proving the above, may be seen at No. 24, King-street, Long Acre, the high patronage GRIMSTONE'S EYE SNUFF has attained is a testimonial beyond suspicion. This delightful herbaceous compound is the most wholesome Snuff taken, and is highly recommended for its benign influence on all who use it.

This delightful compound of highly aromatic herbs is sold in canisters, at 1s 3d, 2s 4d, and 8s each, or loose at 6d per ounce. Letters, post paid, with cash orders on London Agents, to Mr. Grimstone, No. 39, Broad-street, Bloomsbury.

BALSAM OF SPERMACETI.

ASTHMA, Shortness of Breath, Weazing, Coughs, Colds, Soreness, Tightness, and Oppression of the Chest, and most affections of the Chest and Lungs, relieved in ten minutes, by taking one dose of Woodhouse's Balsam of Spermaceti, or Pectoral Cough Drops. Persons doubting the efficacy of this medicine, may take a dose in the Proprietor's shop before they purchase. The Proprietor earnestly recommends a trial of these Drops to persons afflicted with the above complaints, but he does not introduce them as being an infallible cure (as many do) but is warranted in asserting their efficacy, from the extensive relief afforded in numerous cases of the above description. Constitutional Coughs, of three, four, and more years' standing, have been cured in the course of a week, by the use of these drops. In the Hooping and Chin Coughs it will be found equally valuable; the virtues of Spermaceti having been known for centuries back, it will be needless to make a comment upon a Balsam obtained from so valuable an article. Two teaspoonfuls of the Balsam is equal to one ounce of Spermaceti. It will at all times relieve the most violent Consumptive Cough.—In bottles, 1s. 1½d., 2s. 9d., 4s. 6d., and 10s. 6d., each.

ESSENCE OF CAMOMILE AND GINGER.

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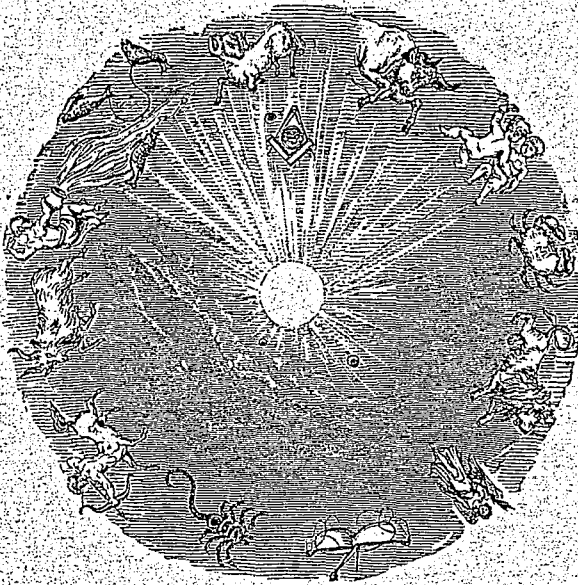
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THE
FREEMASON'S
QUARTERLY REVIEW.

No. XIV.—JUNE 30, 1837.



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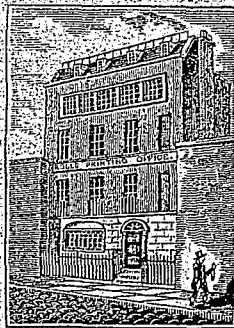
Advertisements, Prospectuses, and Catalogues, should be sent in as early as possible, either to the Publishers, the Printer, or to

MR. RICHARD HOOPER,

20, Thavies Inn, Holborn, who is appointed Agent and Collector for the same.

All Newspapers containing Masonic Intelligence should be very conspicuously addressed to the Editor.

**IT IS REQUESTED THAT ALL COMMUNICATIONS BE
ADDRESSED TO THE EDITOR, POST PAID.**



THE SECOND ANNUAL FESTIVAL
 IN AID OF THE CONTEMPLATED
ASYLUM FOR AGED AND DECAYED FREEMASONS,

Is postponed until the 19th of July next, when it will take place at the

Freemasons' Tabern, Great Queen Street,

JOSEPH COPELAND BELL, ESQ. P. M. No. 108, IN THE CHAIR.

STEWARDS

Bro. John Chanter, G. S. and W. M. St. John's Lodge, No. 196 President.
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.. J. Williams	P. M.	Lodge of Fidelity	No. 3
.. J. R. Bulmer		St. George's Chapter	5
.. T. Barker		Tuscan Lodge	14
.. T. B. Symons		Lodge of Emulation	21
.. J. Begbie	P. M.	Neptune Lodge	22
.. J. R. Baker	P. M.	Old Union Lodge	54
.. F. A. Winsor	Treasurer,	St. Mary's Lodge	76
.. W. F. Walker	S. W.	Lodge of Regularity	108
.. J. Whisson	W. M.	Moirs Lodge	109
.. W. Halton	P. M.	Burlington Lodge	113
.. W. Eccles	P. M.	Temple Lodge	118
.. A. U. Thiselton	P. M.	St. Thomas's Lodge	166
.. B. Fatt	J. W.	St. John's Lodge	196
.. G. Warriner	S. W.	Caveac Lodge	205
.. M. Sangster	W. M.	Lodge of Unity	215
.. P. Thomson	P. M.	Lion and Lamb Lodge	227
.. J. Cleghorn	P. M.	St. Paul's Lodge	229
.. J. D. Kincaid	W. M.	St. Michael's Lodge	255
.. J. Partridge	Treasurer,	Ionic Lodge	275
.. J. W. Bucke		Lodge of Unions	318
.. M. C. Maher	W. M.	Lodge of Unanimity and Sincerity	327
.. J. H. Clarke	S. D.	Bank of England Lodge	329
.. T. Cotterell, G. S.		Cross of Christ Encampment	20

Tickets, 15s. each, to be had of the Stewards, and of Messrs. Cuff and Co. at the Freemasons' Tavern.—Gentlemen not of the Fraternity are invited.—The Brethren will not appear in costume.—Dinner on the Table at Five for Six precisely.

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

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ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

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WM. FLETCHER HOPE, Sec.

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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, on Monday, the 10th July, 1837, 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.

The following notices of motions were given at the last General Meeting:—

“To consider of the duties of the Secretary and the Collector, and, if necessary, to form a Committee to examine and report thereon.”

“That the number of Boys, on the Establishment, be increased from fifty-five to sixty.”

By order,

AUGUSTUS U. THISELTON, Sec.

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THE GUIDE, the Cheapest of the First Class Papers, will contain a Series of Articles on the **SCANDALOUS PERSECUTION of NEWSVENDERS**, for **SELLING on SUNDAYS**. Price 3½d. Published on Saturdays, in time for post.

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LYRICS.

BY JOHN LEE STEVENS.

" 'Tis past, the tuneless lethargy is o'er,
I fly from Dulness and her mole-eyed throng;
I wake to Fancy and to Love once more,—
Once more I wake to Rapture and to Song."

DERMODY.

The local fame acquired by Mr. J. L. Stevens (whom we are proud to reckon among our native poets), as a lyrical writer, has been recently made more general through the country by the publication of several pieces from his pen in the Court Journal, the Freemasons' Quarterly, and most of the daily and weekly London Journals; and it affords us great pleasure to notice that our townsman considers himself sufficiently strong with the metropolitan public to venture on a new work. We trust that the sister towns, which Mr. Stevens used to say were "the Graces—when in good humour," will patronise his "Lyrics" in the full spirit of liberality. We understand that this talented gentleman continues to conduct the Shipping Gazette, which owes its existence to his energy and intelligence.—*Devenport Independent*.

The rank our native bard has attained in the metropolis, as a writer of lyrical effusions, is of itself a sufficient guarantee that the subscribers to his work will obtain ample consideration for their money; but there are other motives which should induce the most extensive patronage amongst such a community as ours, for giving him the most liberal support—the great obligations under which he has laid science and commerce. We add to these the claim of native talent, and confidently leave our townsfolk to do him justice.—*Plymouth Herald*.

We perceive that Mr. Stevens, of the Shipping Gazette, is bringing out a volume of "Lyrics." If the mass of his poems be equal to specimens we have occasionally seen, the volume will be acceptable in these barren days.—*Liverpool Mail*.

Mr. J. L. Stevens is about to publish those truly poetic compositions, a portion of which we have occasionally copied into The Journal, to the great gratification of many of our readers.—*Plymouth Journal*.

Mr. Lee Stevens is a man of science, as well as a poet, and his efforts in this respect have proved more serviceable to his fellow men than profitable to himself. His pen has ever been employed in the cause of justice, and several of his Lyrics have appeared in the Western Times (extracted from the popular journals of the day). The columns of the Literary Gazette and the Court Journal have been adorned with his effusions; and the Freemasons' Quarterly has made no secret of their worth. Mr. Stevens is a Mason. We understand that the volume will not contain any political pieces, and that it will be handsomely got up in point of style and execution.—*Western Times*.

Subscribers' names received by the Publishers, A. H. Baily and Co., No. 83, Cornhill; and by the Author, at the Office of the Shipping Gazette, No. 162, Fleet Street.

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WILLIAM BACHHOFFNER, for many years the sole accredited Agent of Mr. Cuff, for the sale of his celebrated Sauce, now offers to the public his improved and delicious Freemason's Sauce, which has received the unqualified approbation of the Nobility and Gentry for its piquancy, and the peculiar delicate flavour it imparts to Gravies, Steaks, Hashes, Poultry, Game, and Cold Meats. It embraces every quality of the original, with a further combination of richness and superiority that cannot be excelled. It will be found to form a superb adjunct to gastronomic refinement, comprising a goût which can only be appreciated by its use.

This elegant addition to the table is manufactured and sold, wholesale, and retail, by W. Bachhoffner 37, Museum Street, (without whose signature none can be genuine), and may be had at most of the Italian warehouses in the United Kingdom.

TAUNTON ALE BREWERY.

BRO. EALES WHITE respectfully announces that his admired XX. Taunton Ale is now in perfect order for removal, and that from October to March is the best period for bottling it. He continues to send (chiefly by water) to London and all parts of the Kingdom (in Casks from 36 gallons upwards) on receiving a remittance.

Price, XX. two years old 2s. per gallon.
 ——— X. ——— 1s. 9d. —

Delivered at the wharf at Taunton. Cask, 36 gallons, 20s., to be repaid if the cask is received, in condition, within six months.

Brewery, Taunton, Nov. 1, 1836.

SPARROW'S Only Original Genuine Tea Warehouse, is 39, Ludgate Hill, from No. 8, opposite.

The best Mixed Tea is now 5s. 4d. per lb., or 12 lb. for £3. 3s.

Strong Congou 3s. to 5s. per lb.


Twankay and Hyson 4s. to 6s. per lb.

Fine Gunpowder 6s. 7s. and 8s. per lb.

Jamaica and Berbice Coffees 1s. 8d. to 2s. per lb.

Mocha 2s. 6d.—Chocolate 1s., 1s. 4d., 1s. 8d., and 2s. per lb.

Broma, Cocoa Paste, and Prepared Chocolate 2s. per lb.

 No connexion with any other house of the same name.

UNDER THE ESPECIAL PATRONAGE OF HIS MOST GRACIOUS MAJESTY.
WOODHOUSE'S ETHEREAL ESSENCE OF

JAMAICA GINGER

HAS been patronized in the Most flattering manner by His Most Gracious Majesty. It is particularly recommended to all cold, phlegmatic, weak, and nervous constitutions. It is certain in affording instant relief in Cholera Morbus, Spasms, Cramps, Flatulence, Languor, Hysterics, Heart-burn, loss of Appetite, Sensation of Fulness, Pain and oppression after meals; also those Pains of the stomach and bowels which arise from gouty flatulencies; digestion, however much impaired, is restored to its pristine state, by the use of this Essence for a short time; if taken in tea, coffee, ale, beer, porter, cider, or wine, it corrects their flatulent tendency. This Essence is most earnestly recommended to be kept by all families, particularly at this season of the year, on account of the frequent occurrence of spasms, cholics, pains in the stomach and bowels, occasioned by the sudden changes of weather and partaking of fruit. To say more of its virtues would be superfluous, when 208 of the Faculty have given certificates of its many virtues and superiority over all others in the cases for which it is recommended. All the proprietor asks is a trial, when he has no doubt it will be appreciated. The undersigned are some few of the Faculty that the Essence has been submitted to: James Johnston, Physician Extraordinary to His Majesty; Arthur T. Holyrood, Physician to the Marylebone Dispensary; S. Ashwell, Physician Accoucheur to Guy's Hospital; R. Rowley, M. D., Physician to the Aldersgate-street Dispensary; A. Middleton, M. D., Senior Physician to the Leamington General Hospital; Charles Loudon, M. D., Physician to the Leamington Bathing Institution; Jonathan Pereira, F. L. S., Lecturer on Materia Medica; George Pilcher, M. R. C. S. L., Lecturer on Anatomy; Frederic Salmon, 12, Old Broad-street, Consulting Surgeon to St. John's Hospital; F. Tyrrell, 17, New Bridge-street, Surgeon to St. Thomas's Hospital; J. H. Curtis, M. R. S., Aurist to His Majesty; C. Millard, Demonstrator of Anatomy at the School in Webb-street.

This Essence is prepared only by Decimus Woodhouse, Operative Chemist, 18, King William Street, New London Bridge; and sold by him, wholesale and retail, in bottles, 2s. 6d., 4s. 6d., 10s. 6d., and 21s. each; and may be had of all Medicine Venders.

A PLEDGE OF GRATITUDE.

SPILSBURY, thy Drops unrivall'd stand,
The treasure of thy native land,
Where thousands own thy Balsam's Power,*
And call on Spilsbury every hour.
Wide let the healing draught extend—
A Briton calls the world his friend—
Let earth's most distant land and sea
Own the vast debt of gratitude to thee

* Alluding to the scurvy and gout, for which complaints SPILSBURY'S ANTISCORBUTIC DROPS are found, by long experience, superior in point of efficacy to any medicine in eradicating the most inveterate scorbutic humours, scrofula, leprosy, rheumatic gout, ulcers, blotches, and eruptions on children, which too often follow the small or cow-pock, measles, &c. The drops assist digestion, create appetite, not unpleasant to take, require, from their mild tendency, neither cessation from business or pleasure. This valuable medicine is prepared and sold at 15, Soho-square, in bottles 6s., 10s. 6d., and 17. 2s.; Compound Essence, 8s., a mild lotion; and a Treatise on Diet, Gout, &c., by the late Francis Spilsbury, may be had, price 4s. 6d.

A CERTAIN CURE FOR CORNS AND BUNIONS.

ALLINGHAM'S ROTTERDAM CORN AND BUNION SOLVENT, which gives relief upon the first application.

The **CORN SOLVENT** now submitted to the notice of the public has been in general use for the last fifteen years, and has never been known to fail where the directions have been followed; it has afforded relief after all other remedies have been tried without success. The following are selected from numerous other testimonials equally satisfactory, in the possession of the Proprietor:

"Sir—The surprising efficacy of your *Corn Solvent* on several persons to whom I have sold it induces me to write for three dozen of the small size, for which I have enclosed the money. Mrs. Egar, of this place, purchased a bottle of me a few days ago; the pain she had previously experienced rendered her incapable of walking far, or sleeping at night; she affirms that after two applications the pain and inconvenience entirely left her, and further states, although she is but a poor woman, that she would give a sovereign per bottle for it, could it not be got for less. Yours respectfully,

"T. SPOUNGER.

"Gainsborough, 25th August, 1836."

"Sir—I have been for several years troubled with Corns, which nothing appeared capable of removing, until I made use of Allingham's *Corn Solvent*, which has effectually removed them.—I am, Sir, yours, &c.,

"BEN. GIBBINS.

"Barton-on-Humber, Sept. 30, 1836."

A further testimony to its merits, no less strong, is offered by the ingenuity which some unprincipled persons have exercised to imitate its title and appearance, and to substitute for it an article not merely inefficacious, but mischievous; it is therefore necessary to ask for **ALLINGHAM'S ROTTERDAM CORN AND BUNION SOLVENT**, and see that **J. A. SHARWOOD** is written on the outside wrapper, as none others are genuine.

Prepared and sold by **J. A. SHARWOOD**, 55, Bishopsgate Without, London, in Bottles at 1s. 1½d., 2s. 9d., and 4s. 6d. each; and by Appointment, by Sanger, 150; Chandler, 76, Oxford-street; Prout, 226 Strand.

SARSAPARILLA.

M. R. WRAY, of Holborn Hill, the Proprietor of the **ALTERATIVE-TONIC POWDERS**, having observed constant disappointment attending the exhibition of the Pharmaceutical and other preparations of Sarsaparilla, induced him to set on foot, with the assistance of the ablest experimental chemists, an analysis of its properties; the result of which proves that true Sarsaparilla, carefully selected and separated from all impurities, is in substance most effectual, and that the various preparations under the denominations of decoctions, extracts, essences, syrups, &c., hitherto used, can never be depended upon for producing any real or permanent benefit. But, though Sarsaparilla in substance only is to be preferred, yet the action may be materially assisted when combined with auxiliaries. By a trial of many year's continuance, he has found that the **Alterative-Tonic Powders** he now offers to the public, have justified his most sanguine expectations, and therefore feels himself bound by motives of humanity, to confine it no longer to private practice, but allow the public the full advantage of so valuable a medicine. Persons in the habit of using quinine, will find his powders by far the most efficacious.—*Morning Advertiser*.

At a time when doubts justly arise respecting the presumed infallibility of certain remedies which have of late been brought before the public, we may venture to invite attention to one Medicine which long experience has sanctioned with the marked and reiterated approval of its benefits. The efficacy of the **VEGETABLE SYRUP OF DE VELNOS** has been proved in multitudes of cases of Scorbatic Affections, and in all their varied modifications, in painful Tumours, Schirrous Swellings, in Scrofula, in Symptoms of Diseased Liver, and in all complaints arising from depraved humours and contaminated Blood.

The Syrup is prepared by Mrs. Canham, No. 52, Berners-street, Oxford-street, and sold by her and all respectable Medicine Venders in town and country.—See Mrs. Canham's recently published "**Familiar Treatise on Scrofula, Scurvy, Consumption, Diorrhœa, Rheumatism, and Diseases of the Blood and Liver.**" Sold by Ridgway and Sons, Piccadilly, London, and all other booksellers.

IMPORTANT TO FAMILIES TRAVELLING.

FOR PRESERVING and BEAUTIFYING the SKIN and COMPLEXION,—
Resisting the baneful effects of the Scorching Rays of the Sun, in Riding, Driving, Promenading, enjoying Aquatic Excursions, &c., and affording immediate relief, is especially recommended

ROWLAND'S KALYDOR.

The Ingredients of ROWLAND'S KALYDOR are extracted from the most Beautiful Exotics, of the mildest nature, and WARRANTED PERFECTLY INNOCENT. It operates as a thorough cleanser of the Skin, by mild yet powerful and imperceptible influence, eradicating PIMPLES, SPOTS, REDNESS, and all CUTANEOUS ERUPTIONS, from whatever cause arising, and transforms into *Radiant Brilliancy* the most SALLOW COMPLEXION.

By persevering in the use of the Kalydor, it gradually produces a clear and soft skin, smooth as velvet, actually realizing

A DELICATE WHITE NECK, HAND AND ARM,

and a healthy and Juvenile Bloom will, in a short time, be infallibly elicited; while its constant application will tend to promote the free exercise of those important functions of the skin, which are of the utmost importance to the preservation of a *Beautiful Complexion*.

To MOTHERS NURSING THEIR OFFSPRING, as an emollient, it never fails in alleviating the pain and soreness; and in all cases of Incidental Inflammation, it gives immediate relief.

GENTLEMEN, AFTER SHAVING, and TRAVELLING in SUN and DUST, will find it *allay the irritating and smarting pain, and render the Skin smooth and pleasant*.

LADIES, who occasionally sojourn on the SEA COAST, or are partial to AQUATIC EXCURSIONS, or are about to encounter long voyages, should invariably provide themselves with the KALYDOR, by the use of which, during the novelty of such recreation, and after SEA-BATHING, the pristine fascination of a fine skin and animated complexion are guarded from otherwise certain, and perhaps lasting injury; as the influence of the Sun on the skin produces TAN, SUN BURNS, ROUGHNESS, TENSITY, &c., which the Kalydor immediately removes; also STINGS OF INSECTS, or to any inflammation, it affords immediate relief, and imparts a delightful coolness.

Price 4s. 6d. and 8s. 6d. per bottle, duty included.

** The high repute of this invaluable production has caused imitation.—To prevent imposition, the name and address of the Proprietors, as under, is engraved on the Government Stamp affixed over the Cork of each Bottle.—*All others are spurious.*

ROWLAND'S MACASSAR OIL.

A VEGETABLE PRODUCTION.

Is universally admired, and acknowledged to be the best and cheapest Article for nourishing the Hair, prevents it from falling off, or turning grey; 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, &c. To Children, it is invaluable, as it lays a foundation for a beautiful head of Hair.

CAUTION.—Ask for "Rowland's Macassar Oil," and observe their Name and Address, in Red, on the wrapper, thus, A. ROWLAND & SON, 20, HATTON GARDEN; Counter-signed ALEX. ROWLAND.

The lowest price is 3s. 6d.—the next price is 7s.—10s. 6d. and 21s. per bottle.

Many shop-keepers counterfeit the above, with the most pernicious ingredients. They call their trash the *Genuine*, and sign *A. Rowland Son*, omitting the &, recommending it under the lure of being Cheap.

ROWLAND'S ODONTO,

OR PEARL DENTIFRICE.

This justly celebrated Dentifrice is a combination of oriental herbal medicament, forming an efficient Vegetable White Powder, Anti-Scorbutic, and of potent efficacy, though mild in operation, as a thorough exterminator of existing diseases to which the Teeth and Gums are liable, rendering the former perfectly sound, arraying in pure whiteness, and fixing them firmly in their sockets—producing a beautiful Set of Pearly Teeth, and endowing the breath with fragrant at once delightful and salubrious. The efficacious virtues of which this is composed, constitute it the best dentifrice ever offered to public notice. Price 2s. 9d. per box.

Each box has the Name and Address on the Government Stamp,—A. ROWLAND & SON, 20, Hatton Garden, London.

The above Articles are sold by the Proprietors, A. Rowland & Sons, 20, Hatton Garden, and, by their appointment, by all respectable Perfumers in Town and Country.