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GRAND LODGE OF ENGLAND, Dec. 6, 1837 :—

“ THAT THIS GRAND LODGE RECOMMEND THE CONTEMPLATED ASYLUM FOR THE AGED AND DECAYED FREEMASON TO THE FAVOURABLE CONSIDERATION OF THE CRAFT.”

GRAND LODGE OF SCOTLAND.—QUARTERLY COMMUNICATION, Nov. 13, 1837.—“ Resolved unanimously, that this Grand Lodge, highly appreciating the very great benefits which Masonry derives from the Freemasons’ Quarterly Review, as being the sole organ of conveying Masonic information to the Craft at large, do recommend to every Lodge holding of the Grand Lodge of Scotland, to possess themselves of the same at each quarterly publication.

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

BIRTHDAY OF H. R. H. THE DUKE OF SUSSEX.—The celebration of the Masonic Festival, usually held upon the 27th of January, has been postponed until the 6th of February. The Earl of Durham will, we are informed, preside as Chairman :—the Board of Stewards is very efficient :—the Hon. Fox Maule is the President.

THE SPENCEREAN COLLECTION.—It is with much regret that we have to renew, on the part of the Asylum Committee, their request that all the Pass-Books under this collection may be immediately sent in, as their detention is productive of serious inconvenience, and prevents an arrangement of some important matters that are under consideration. We are certain if those Brethren who neglect this notice were aware of the difficulty they occasioned by their inattention, they would instantly comply with this necessary request.

THE GRAND STEWARDS’ LODGE.—The public night falling so late in the publishing month, we have not been able to give due publicity to its proceedings ; nor, indeed, have now sufficient space to state further than that the lectures on the 6th were most admirably worked, and that the Lodge was attended by a great concourse of visitors ; among them were the D. P. G. M. for E. D. Lancashire, Brother Thomas Preston, who, at the conclusion, addressed the Master at length upon the very great satisfaction which he, as well as all the visitors, had felt during the evening. It would be as well if the Secretary, in future, were to favour us with a list of the Lecturers, sections to be worked, &c., as soon as the arrangements shall be made.

BROTHER LAURENCE THOMPSON.—We hear with great regret that this excellent man and good Mason is suffering from ill-health. His long period of service requires relaxation, and we trust that, upon his recovery, which we hope is at hand, that he will do gentle violence to his feelings, by calling off from labour for a time.

THE
FREEMASONS'
QUARTERLY REVIEW.

DECEMBER 31, 1837.

THE GRAND MASTER.

It is impossible to take a retrospect of the past year without feelings of the deepest interest. At this time twelve-months we strongly dwelt upon the importance of the nomination by the Craft at large of that individual into whose hands they should entrust the grave and weighty power of directing public opinion. We use the word "directing," as the most applicable to the case of all free institutions, wherein "control," as derived from delegated power, must ever be attended with distrust, and it might be with disaffection. The exercised habit and power of watching and examining the impulses of public opinion, must necessarily render that power, as it were, the presiding genius to which millions of men look upwards with respectful admiration.

Masonry has performed its annual duty, and His Royal Highness has been nominated by acclamation, as Grand Master for the ensuing year. The address of the mover was brief but pointed—it was an epigram of truth. Speaking of the illustrious Mason, he observed that "it had been said by a character of antiquity, of one of the purest and most virtuous men of his day, when another attempted his eulogy, Why praise? who has ever blamed? If it were necessary any where to speak to the feelings of men to induce their good wishes towards the Duke of Sussex, here at least, in this Grand Lodge, such necessity could not exist." The truth was instinctively acknowledged by the whole assembly,

and they gave their evidence *undâ voce*. Of such a nomination even the Duke of Sussex may well be proud.

At this period last year His Royal Highness was preparing to meet the Brethren on his birth-day. He did meet them, after a very long absence, under circumstances most happy for himself and them. *He was restored to sight*, and he met them also much improved in health. The events of that day, the 27th of January, 1837, will not early pass from the Royal Mason's memory.

In the summer, our Grand Master summoned an Especial Grand Lodge, on the lamented death of King William IV., the Patron of the Order. The addresses of the Grand Master upon that afflicting occasion are upon record, as evidences of his feelings as a brother, a subject, and a Mason. We will not profane the sacredness of Masonry by further allusion, unless to offer a fervent hope on the part of the Craft, that our Royal Protector may, on the expiration of the period of probation, prevail upon Her Most Gracious Majesty, our youthful and lovely Queen, to place the Order under her patronage—as the daughter of a Mason, as the successor to a line of Masonic sovereigns. She will then learn the true secrets of the Mason's heart—Loyalty to her throne, fidelity to her sex.

The 27th of January again approaches—the throng of Brethren—their voices in tune with the festive chorus—the approving smiles from graceful beauty—will all inspire the Chairman of the day, whose office being the most enviable, will also be the happiest in Masonry—when giving the health of the Duke of Sussex on that his natal day, and “God bless him.”

STATE OF AFFAIRS.

All is prosperous—perhaps at no time was the *stability* of Masonic affairs, whether legislative or financial, so satis-

factorily demonstrated. The reason of this may be demanded, and the reply will follow; because the Grand Lodge have thought deeply upon matters of importance, and in expressing their thoughts, have elicited support from the great constituency of the Craft. At the last Quarterly Communication the following Resolution was carried unanimously.

“ That it be an instruction to the Board of General Purposes, in framing the new lease, to retain such part of the premises as may be required or convenient for the better arrangement of the Grand Secretary’s Office, and otherwise for the purposes of the Craft; and that the Board do consider on such reduction (if any) in the amount of the rent, as may appear just under the circumstances.”

A letter from the Grand Master had been previously read, which was in perfect conformity with the tenor of this Resolution.

It has been too long a subject of surprise and vexation, that the present inconvenient offices have been suffered to remain; and now, that the opportunity of having a frontage with easy access to the “ Secretary’s department” is available, the Board will commit a fatal error if they do not amply provide the means. They will probably bear in mind, that to the Masons from the Provinces, from Scotland, Ireland, and the Colonies, as well as from all parts of the world, this publicity is actually a matter of necessity; and that the expense will be as nothing when compared with the advantages to be gained—Committee—Rooms for Boards, for the Secretaries, but above all, an outer office for the clerks, with perfect convenience for such as may seek for information will be indispensable; the present Superintendent of Works is from his talent and experience, too well known to be swayed by undue preference to mere suggestions or opinion; let him only know the wants, give him the power, and we will answer for his success.

A notice of motion was given in Committee upon the subject of Masonic declarations. It has been postponed by

the Brother who intended to bring it forward, in deference to an intimation from a high quarter, that the subject has, for some time, occupied the attention of the Grand Master; it is one of deep importance to Masonry, and doubtless will be arranged in the quarter alluded to, so as not in any way to interfere with the ancient land-marks.

Not only is there a continued increase of Members into the Fraternity of the highest character and respectability; but what is even more gratifying is, the increase among clergymen, who, impressed with a favourable preconception of the principles of our Order, have entered the Society, and that too, it should not go unnoticed, on the introduction of Reverend Brethren. We cannot let this opportunity pass without drawing the attention of our readers as forcibly as possible to the many excellent observations made by our Reverend Brethren throughout this Volume, and more especially to Dr. Oliver and many of his faithful Brethren in the provinces, whose sentiments we have the happiness to put upon record. Nor are our thanks faintly due to many others of that respected and gifted class, who have addressed private Lodges in similar terms of peace and good-will. Often have we hung upon their words with anxious interest at hearing them declare that Masonry affords the only field that is free from the intractable tumults that too often disturb the mind and the heart—that it is the best illustration of the social compact, and that it embraces within itself the highest possible power of enabling the creature to approach his CREATOR.

In the English provinces there is a gradually increasing desire for the appointment of Provincial Authorities; and it could be wished that they should promptly take place; but we take the liberty to suggest, that such a report of the existing state of provinces thus circumstanced, should be made as would lead to an investigation of their position; it should also be clearly pointed out what probable prospect there is

that if a Provincial Grand Master were appointed, the numbers and respectability of the Brethren would increase; and it should be observed, by the way, that in giving these data, regard should cautiously be had, as much as possible, to the avoidance of party feeling. In all the recent appointments Masonry has so materially improved, that no doubt can be felt of the propriety of leaving no province unrepresented. For example, look at Herts, Surrey, Essex, Northumberland, and contrast them with those provinces where there is either no Provincial Authority, or where, what is worse, the authority is even shadowless.

Among the more interesting topics will be found the Masonic Provident Institution, at Southampton.

Our readers will observe, that in Scotland there has been a busy activity in Masonic matters. In Edinburgh a School for Female Children has commenced, with every prospect of success. We hail this regeneration of a philanthropic spirit, as indicative of happier omens, and although it be, to borrow the phrase, "beginning at the wrong end," inasmuch, as in our opinion, Age has the first claim—still it is a noble act of charity, and will ensure the hearty co-operation of the Brethren of Scotia.

At Aberdeen the Masons under the Richmond banner, have aided in a great public work, the new Marischal College; and in Glasgow, under their municipal Brother, the Lord Provost, they have laid the foundation-stone of a monument to the virtues and talents of Walter Scott!

In Ireland, the same undeviating principle continues its happy effect. The accounts from all quarters breathe peace and good will among the Fraternity; their numbers increase, and with numbers also is gained the advantage of moral union—and from the Colonies we have the satisfaction to state, that nothing is wanting, but that their position shall be thoroughly understood, and that they may generally be permitted to enjoy the advantage of a provin-

cial direction—this latter opinion more especially applies to the Presidencies of India, where the happiest results would speedily be perceptible.

Surely these evidences of a proper spirit will not fall tamely on the ear, they must be heard far and wide; and plentiful will be the harvest which the good sower will hereafter reap.

THE ASYLUM OR COLLEGE for the worthies of the Craft! Aye, that Asylum which, for two years, has absorbed the attention of thinking Masons, is now recommended by the Grand Lodge to the favourable consideration of the Craft. A volume written upon the subject would fail to convey the importance and value of this first instalment of justice due to those who have passed their zenith of health and strength, not forgetful of the wants of others. This resolution will add another link to the chain which attaches itself to the order in which we move, and will make us prize our connexion with it. It would be living to some purpose to perceive the determination to cultivate the benevolent affections, and to subdue, by personal examination into cause and effect, even the honourable pride and retiring selfishness of want and misery.

How many hearts are now elate, not with a tumultuous pride in having carried a point, but with the more ennobling sensation of gratitude to that assembly which, under Providence, has thus been the means of working out a great moral principle. We are ourselves among those whose feelings have been awakened in the good cause—we have felt it a duty to pursue the straightforward course, and never to relax in our efforts—above all, holding up the venerated standard of the Aged Mason as the rallying point of every thing noble and good. Are we not repaid—all—all is joy.

The breathless silence which pervaded the Grand Lodge during the proceedings points the moral. The mover, im-

pressed with the solemnity of the occasion, could not, had he wished, have indulged in figurative speech, or ornate language. The meeting was upon a question of Masonic faith, and there was to be an offering at the altar to HIM whose *page of life* was opened with solemn prayer. After an invocation to charity, an admonitory letter from the Grand Master was read, intimating the necessary caution not to be led away by mere feelings, and especially to deal a protective influence over the existing charities. The letter being perfectly unexpected, the mover was somewhat disconcerted for the moment;—but it was only for a moment; he availed himself of the moral which the letter imparted, and he very fairly wound its spirit into his address, which he cannot complain of not having been received with the most intense interest. The final result of the proceedings is less to be attributed to the opening address than to the peaceful spirit of inquiry which, having been generally made, left, perhaps, but little to be effected. Col. Tynte and Brother Bell most ably, and without reservation, supported the question, and Brother Lythgoe, whose address was, in point of fact, the advocacy of the other Charities, and in particular of the Boys' Institution, felt the moral power of the principle involved, and could not conscientiously oppose it.

But it was reserved for Brother Henderson to shed over the discussion the soft and suasive advantages of his conciliatory manner; and, however differing on some points, to wave any objection to the resolution. But he went still further, and proposed a slight modification in the words, which, without interfering with its strength, improved its power. In this he showed considerable tact, for he thereby materially aided to effect that perfect unanimity which has thus heralded to the Masonic world one of the noblest acts of the Grand Lodge of England. Few Brethren share so largely in the confidence of the Craft, and none better de-

serve it than the present Grand Registrar, who is worthy the "mantle" he wears.

"Gentle Reader," we implore you to join hand and heart in raising the key-stone of the "Edifice," which will thus cement the truly beautiful arch of Masonic Benevolence. Individual subscriptions, however small, become large in the aggregate, and beneficial by example. We also call upon each Provincial Grand Lodge, not only to subscribe as a body, but to exert their influence with their several Lodges; and let all those who have been elevated to the Masonic Chair, bear in mind, that the most correct discipline in Lodge, and the most accomplished courtesy at the head of a table, will derive additional lustre, if the banner of Charity shall be permitted to wave over the Chair.

To the Grand Lodge of Scotland, we have no words adequate to convey our deep sense of the kindness that dictated the compliment we have received. It is a mark of confidence, we will not say undeserved, for our ambition has been to deserve well of all Masons; and, therefore, to have been thought worthy of such a proof of their Masonic support, makes the heart glad. We can only offer our thanks, and they are most respectfully offered.

Reader, we part for a time: it is a season of joy for many, and, let us hope, a season of peace to all. Four years of labour have passed in your service as Journalists—eight, in our Masonic probation. "Reward sweetens toil." The toil has been most cheerfully shared by fellow-labourers in the vineyard, and the reward of approval having been generally accorded, on the part of all concerned, we most gratefully thank you. May we be permitted to record, and you to peruse, the Freemasons' Quarterly Review for 1838! Farewell for a time. The Christmas berries are pouting-red, and the misletoe-bough is invitingly near.

ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

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

No. 2.

(Continued from p. 18, vol. 4, March 1837.)

IN estimating the character of the first inhabitants of the world subsequently to the deluge, it is erroneous to suppose that they were a race of savages, unacquainted with the arts and sciences, and destitute of the advantages which result from the social institutions of civilized life; although this is a favourite theory with some modern philosophers. We have a series of evidence to show that the most refined knowledge had been introduced by the Noachidæ, and prevailed amongst mankind at a very early period. The construction of the Mysteries displays an extraordinary degree of genius and intelligence; embodying, as will be clearly shown in this paper, a knowledge of astronomy of no very common character. It is true, some contend that the first Egyptian hierophants were ignorant of this science, and that consequently it could not be coeval with the Mysteries in that country. These hold that it was introduced into Egypt by the Israelites under Jacob and Joseph; while others ascribe the communication of it to Abraham, during his brief sojourn amongst the Egyptians. But neither of these conjectures is probable; for the earliest colonies of Egypt have left behind them, in the construction of the Pyramids, a practical proof of their astronomical attainments, for these vast edifices not only face the four cardinal points of the compass; but, as we are assured by a writer in the *Classical Journal*, “whoever built the Great Pyramid, *knew how to take a meridian*; which is more than the moderns knew two hundred and fifty years since. According to the report of some writers, the northern side of the Great Pyramid is illuminated by the rays of the sun at mid-day, from the vernal equinox to the autumnal; but casts a shadow from the autumnal equinox to the vernal. Thus at mid-day at each equinox, the sun will be seen precisely at the apex of the Pyramid, by those who place themselves at the centre of the north base.”

Again, the colossal tower of Babel, whose basement was half a mile in diameter, and height six hundred feet*—the Pyramids, Catacombs, Obelisks, Statues, Sphinges, &c. of Egypt and other countries, distinctly proclaim the successful cultivation of geometry and architecture; while the order, state, and ceremony observed in the court of Pharaoh when Joseph was a captive, indicate that considerable progress had been made in the refinements which accompany civilization; and is further evidenced by the fact that mankind, at the same period were not ignorant of the art of writing; for Shuckford affirms that “letters were used in Assyria long before Abraham was born; and in Egypt much longer before Moses.” Pliny says that the Pelasgi, the founder of whom was a man in Japhet’s line in the eldest times, first brought letters into Latium; and that they were in Italy before the Lydian colony, under Tyrrhenus, came thither and expelled them. And the Lydian colony was but four generations after the time of Menes. The most ancient Greek letters were called Pelasgic; and the Pelasgi were termed *divine*; because, says Eustatius, they amongst all the Greeks were the only preservers of letters after the flood. But Sanchoniatho expressly asserts that Thoth, the grandson of Ham, taught the Egyptians letters, and imitated the art of picture writing practised by Ouranus or Noah, and delineated the sacred characters that formed the elements of this kind of writing.

The Book of Job, according to Bishop Tomline, was either written by Job himself, or compiled from materials left by him. Now if it be true that Job was the same with Jobab, King of Edom, as is the opinion of Alstedius, he was the son of Zera of Bozra, the grandson of Esau; and of course lived some ages before the time of Moses. In this book we find the most indisputable evidences of the high

* A most ridiculous typographical mistake crept into my “Antiquities of Masonry,” page 135, that gave rise to many severe remarks, which have only recently been communicated to me; and I embrace this opportunity of correcting it. It is there gravely asserted that the Tower of Babel “was composed of enormous bricks dried in the sun, each being 197 feet in length, 15 feet broad, and 77 feet in thickness;” —larger than the tower of a church. My MS. was $19\frac{1}{2}$ and $7\frac{1}{2}$; and in both cases the *half* ($\frac{1}{2}$) was mistaken for the figure *seven*; and the error escaped attention and was passed in the Proof Sheets. The corrected passage will give the true dimensions of these bricks, viz. $19\frac{1}{2}$ feet long, 15 feet broad, and $7\frac{1}{2}$ thick.

degree of refinement which the children of Esau had attained. Philosophy was embodied in the theory and practice of the seven liberal sciences; *grammar, rhetoric, logic, arithmetic, geometry* with architecture, civil, military, and naval; *music, and astronomy*. The people were busied in the arts of agriculture, mineralogy, and navigation. The vine and the olive were cultivated for the solace and gratification of the highest grades of society—rings and jewels of gold were manufactured and enriched with precious stones; the onyx, the chaste sapphire, the transparent crystal, the topaz, ruby, coral, and pearl, are all mentioned as being in requisition for female adornment, and even polished mirrors were constructed for the convenience of decorating their persons with the accessories of dress. These public and domestic conveniences belong only to a social state, far advanced towards moral and intellectual enlightenment. The science which will be embodied in the following illustrated analysis of THE LEGEND OF INITIATION into the Mysteries, will not therefore excite any surprise as being a step beyond the genius of mankind at that distant epoch.

Before I can satisfactorily enter on a series of evidence to show that the Great truths mentioned in my last Paper were actually conveyed amidst the mass of absurdity and superstition in which they were imbedded, it will be necessary to dispose, in a summary way, of the details of that remarkable legend which constituted a portion of the ceremonial of initiation in every part of the world; and was repeated to the candidate as matter of real history, that claimed his entire credence. And it will be found, even on the testimony of heathen authors, who were interested in upholding the imposture, that the facts were founded on astronomical principles, and contributed their aid to cement the union of the Sabian and Arkite superstitions. The legend was this.

Osiris, King of Egypt, to confer benefits on the nations around him, left the government of his kingdom to the care of his wife Isis, and travelled for three years to communicate to them the arts of civilization. On his return, he fell a sacrifice to the intrigues of his brother Typhon, who had formed a conspiracy in his absence to destroy him and usurp his throne. He was invited to a grand entertainment in the month of November when the Sun was in Scorpio, at which all the conspirators were present. Typhon produced a valuable chest, richly inlaid with gold, and

promised to give it to any person present, whose body it should most conveniently hold. Osiris was tempted to try the experiment; but was no sooner laid in the chest, than it was nailed down and thrown into the river. This was the *aphanism* of the Mysteries; and it must be observed that the candidate was put through a corresponding series of ceremonies to produce a strong and lasting impression upon his mind. The first persons who discovered the above transaction were Pan and the Satyrs, who communicated the intelligence to the people; and they were overwhelmed with horror and amazement.*

The body of Osiris, thus committed to the mercy of winds and waves, was cast up at Byblus in Phœnicia, and left at the foot of a tamarind tree. Isis, in the extremity of sorrow and despair at the loss of her husband, set out in company with Thoth, and traversed the earth in search of the body, making the air re-echo with her lamentations. After many extraordinary adventures, they at length gained possession of her husband's corse, with which she returned to Egypt in triumph, intending to give it a splendid interment. By the treachery of Typhon she was again deprived of the body, which was severed into *fourteen* parts, and secreted in as many different places. Isis, with unparalleled zeal and perseverance, undertook a second journey to search for the scattered fragments; and after considerable fatigue, and repeated disappointments, she succeeded in finding every part, and buried them in the several places where they were discovered; erecting an altar over every grave, to mark the situation where her beloved husband's remains were deposited. It was then proclaimed that Osiris was risen from the dead; and the most extravagant demonstrations of joy were used to express the sincere delight of the Mystæ on this interesting occasion. This was the *euresis*.

It will be observed that the main facts in this fable were in all countries the same, although the names of the individuals in whose honour the rites were celebrated, varied with the varying language of the people.

Ogygia me Bacchum vocat ;
 Osirin Egyptus putat ;
 Mysi Phanacem nominant ;
 Dionuson Indi existimant ;
 Romana sacra Liberum ;
 Arabica gens Adoneum.

* This is said to be the origin of the word *panic* to express exceeding great amazement and fear. Plut. Is. et Osir. p. 19.

The Legend was originally invented to uphold the credit of a system intended to resemble the science of Lux; and like the golden calves of Jeroboam, to fascinate the people that they might be effectually attached to its rites and ceremonies, and implicitly governed by its supreme influence. Thus were men's ideas of a protecting divinity confounded, until at length they worshipped an unknown god; and a divine instructor became necessary to re-conduct them into the paths of truth and righteousness, from which they had so widely strayed. This instructor was undoubtedly typified in the above Legend; for as in the Mysteries, Osiris, or the same person under some other name, was bewailed, and praises sung when he was risen from the dead; so, according to the authority of Julius Firmicus, some of the fathers of the church believed that the above fable was a corruption of an ancient tradition respecting the Messiah.

The legend now under our consideration has been explained by a reference to the union of the Sabian and Arkite superstitions; to the former of which I shall confine myself in the present article. It is quite clear that the study of astronomy formed the sublime employment of Enoch, and our antediluvian Brethren who practised the science of Lux; and this delightful pursuit thus incorporated into Freemasonry, has accompanied all its fluctuations,—was symbolized at the building of King Solomon's Temple by the two spherical bodies placed on those remarkable pillars that graced and adorned the entrance of the porch; and still maintains a place in all our scientific discussions. The spurious Masonry of idolaters imitated our system in many of its most distinguishing characteristics; and particularly in the cultivation of human science. And I have ever entertained the firm belief, that as the mythology of heathen nations was an awkward transcript of the true worship, so their mysterious celebrations were an absurd copy of that primitive system of Light which we now denominate Freemasonry. And hence it is that in all their rites we may perceive faint traces of a purer institution, but wretchedly perverted to serve the purposes of a polluted faith.

The references embodied in the above Legend, imply a very extensive knowledge of the science of astronomy; and it has accordingly been thus explained by Mr. Maurice. The ceremony of enclosing Osiris in his coffin or chest, in memory of his having been thus concealed by Typhon, their known symbol of the ocean, took place precisely upon

the 17th day of the second month after the autumnal equinox; that is in fact, upon the very day in which the true Osiris, or Noah, entered the ark; which in Scripture is said to have taken place in the 600th year of Noah's life, on the second month, and on the 17th day of that month. Some understand by his being inclosed in the coffin, nothing further than an eclipse of the Sun. He was said to have reigned twenty-eight years, alluding to the different degrees of light which appear in the moon, and to the number of days in which she performs her course round the earth. Plutarch observes on the above; how greatly the Egyptian priests in their astronomical phraseology resemble the Indian Brahmins, for a year, in their mythological phrase, is here put for a day; and to live twenty-eight days is synonymous with reigning twenty-eight years. Again, *the Scorpion* was at first the emblem of Typhon; for the Scorpion, a dreary autumnal sign, led on the cold, unfruitful months, when the powers of vegetation seem to be suspended, *and nature to lie in a state of temporary death*; afterwards, when the fatal influences shed by the Polar Dragon in some particular aspects of that constellation upon men, animals, and vegetables, were imagined to be discovered, the name of the destroyer Typhon was conferred upon it; and almost every nation of Asia, in conformity with the widely diffused principles of the prevailing physical theology, had its benevolent and malignant star; its Osiris and Typhon; its Mithra and Ahriman. Even Lucifer himself is spoken of in Scripture as the *Star of the Morning*, but fallen from his glory.

Plutarch informs us that by the dismembering of Osiris into *fourteen* parts, was typified the several phases of the moon during her increase and decrease. Diodorus Siculus further affirms that while the days of lamentation for the *aphanism* at his tomb continued, it was customary for the priests to pour libations of milk from three hundred and sixty vessels, in evident allusion to the number of days in the primitive year, before the intercalation took place. And it is recorded by the same author, that within the pyramid of Ismandes was a circle of gold three hundred and sixty-five cubits in thickness, on which the days of the improved year were inscribed on equal compartments, with a description of the rising and setting of the stars, by the learned astrologers of Egypt.

The mythological Temple of Tentyris, in like manner, was furnished with three hundred and sixty-five windows,

which were so placed as to receive the rays of the rising sun every day in the year in his progress through the Signs of the Zodiac; and hence the temple was furnished with an astronomical apartment, on the ceiling of which was engraven in relief, a celestial planisphere, accompanied by a series of hieroglyphics which bear a similar reference; and are thus particularized by Denon. "The zodiac is surrounded with two large figures which represent the year. They have a winged sign before their mouths, to symbolize eternity, or the passage of the sun to the solstices. A disk, which represents the sun, is at the juncture of the thighs of the figures, and from it issues a pencil of rays, which fall on the head of Isis, who is either the moon or the earth. The sun, placed in the sign of Cancer, may serve as the date of the erection of this temple. These great platbands are sculptured and painted; the figures are in their natural colours, on a blue ground sprinkled with yellow stars." The legend of initiation, as taught in ancient India, states, that *the Linga*, instead of the body of Maha Deva was severed into thirty-one portions;* which an Indian pundit informed Captain Wilford, referred to an attempt to reconcile the course of the moon to that of the sun, by dividing the synodical revolution into thirty-one parts; which may also represent three hundred and ten years.

Pausanias takes notice of a most curious and remarkable piece of antiquity, which throws some light on this subject. It stood near mount Taygetus, and was called *the monument of Osiris*. He tells us, that "at particular intervals from this monument were erected *seven pillars*; placed according to some ancient rule and method; which pillars were supposed to represent the seven planets. If then these exterior stones related to the seven erratic bodies in our sphere, the central monument of Osiris must necessarily have been designed for the sun. And however rude the whole may possibly have appeared, it is the most ancient representation upon record, and consequently the most curious, of the planetary system."† The astronomical principles of the rites of Osiris were here practically illustrated; and as this temple, with its attendant

* Something similar to this was also introduced into the initiations in Egypt and other countries, as may be seen in the new edition of "Signs and Symbols," p. 188.

† Bryant. Anal. vol. 2. p. 294. 8vo.edition.

columns, was a work of great antiquity, it serves to confirm the fact, that in the construction of their ceremonies, the science of astronomy was not overlooked by the first idolaters.

During the celebrations connected with the legend under our consideration, a remarkable emblem of Osiris or the sun was produced; viz. the Phœnix, which was described to the people as a bird that lived five hundred years, at the expiration of which time it was consumed by an internal fire, and a young bird produced from the ashes; but to the initiated it was explained as referring to the great solar cycle of fourteen hundred and sixty-one years. It was represented with painted wings, the colour of which varied when it was intended to signify the sun in his upper or lower course in the zodiac. In the former case the feathers were of a brilliant hue; and in the latter of a dark blue colour.

The account which Osiris gives of himself in Macrobius is remarkable. "The heavenly world is my head; my belly is the sea; my feet the earth; in Heaven are my ears, and for my Allseeing Eye, it is the glorious lamp of the sun."

The above interpretation is fully corroborated by the general system of religion which was inculcated in the Mysteries. In the received mythology, Jupiter was said to conquer, bind, and emasculate his father Saturn; which in the initiations, was explained to mean that his light is eclipsed and his influence checked by him. Again, Venus was reported to have been criminally connected with Mars and Mercury, and to have borne them children; which referred merely to some happy conjunction with those planets. Venus was called by the Chaldeans, Astarte; and depicted in their solemn Mysteries, as heralded or attended *by a star*, (*αεροπετης αστηρ*.) She was the same as the Sidonian Ashtaroth; and it is very probable that the *queen of heaven* worshipped by the apostate Israelites, according to the prophet Jeremiah, was the same goddess. "In sidereal mythology, Hercules, that is, the solar genius at a certain period rising in the constellation Hercules," according to Maurice, "is recorded to have slain the Lernœan hydra, i. e., the hydra of the sphere, by cutting off successively its golden heads, (the numerous stars glittering like gold in that asterism, and therefore poetically called its golden heads;) whose light was gradually extinguished, or become occult, as the superior

lustre of the sun beamed forth in the opposite portion of the heavens." And this is not a solitary opinion, for old Godwyn, who wrote two centuries ago, gives an astronomical version of the ceremony of initiation, or the *aphaniasm* and *euresis*, as used in the Mysteries of all ancient nations. "The month which we call June," says he, "was called by the Hebrews Tamuz, and the entrance of the sun into the sign Cancer was, in the Jews' astronomy, called *tecupha Tamuz*, the revolution of Tamuz. Concerning Adonis, whom sometimes ancient authors call Osiris, there are two things remarkable; *αφανισμος*, the death or loss of Adonis; and *ευρεσις*, the finding of him again. As there was great lamentations at his loss,* especially amongst the women, so there was great joy at his finding. By the death or loss of Adonis we are to understand the departure of the sun; by his finding again, we are to understand his return. Now he seems to depart twice in a year; first, when he is in the tropic of Cancer, in the farthest degree northward; secondly, when he is in the tropic of Capricorn, in the farthest degree southward. Answerable under these two departures, which may be termed *αφανισμοι*, *disparitions*, or losses of the sun, there are two returns immediately succeeding, which may be termed *ευρεσις*, the finding, or new appearance of the sun. Hence we may note that, though the Egyptians celebrated their *Adonia* in the month of November, when the sun began to be farthest southward; and the house of Judah, theirs in the month of June, when the sun was farthest northward; yet both were for the same reasons, and in substance they agreed. And of this the prophet Ezekiel (viii. 14.) is thought to have spoken; *there sat women weeping for Tamuz.*"

In like manner, when the sun, advancing towards the vernal equinox, entered the sign *Pisces*, or in the language of the Mysteries, when Osiris or Adonis *was about to be raised from his tomb*, Typhon was represented as being so overcome

* This odious ceremony was learned by the Israelites in Egypt; and the practice was confirmed by observing the Canaanites use a similar rite. They fell into the snare, and before the Babylonish captivity it was found impossible to erase the impurity from their minds by the severest judgments. It was continued during the captivity, but ultimately suppressed by the repeated admonitions of the prophets at the building of the Second Temple.—Nehem. viii. 9, 11.—1 Esdras, ix. 50, 52, 53.

with rage, bellowing furiously, and emitting flames of fire from his eyes and mouth, as to frighten the celestials out of their senses; and to escape the effects of his resentment they found it necessary to transform themselves into various shapes; and amongst the rest, Venus and Cupid became *fishes*; and were hence placed in the zodiac by their worshippers.

From the above reasoning it appears clear that while, in one sense, the *aphanism* and *euresis* of Osiris referred to the departure and reappearance of the sun; in another, they typified the inclosure of Noah in the ark, and his subsequent liberation; thus uniting, in these extraordinary celebrations, the Arkite and the Sabian idolatry; or *death in Adam and life in Christ*. The fiction that Adonis spent one half of the year in the embraces of Venus, and the other in those of Proserpine, was explained in the Mysteries to allude to the sun's continuing six months in the northern signs of the zodiac, and six months in the southern.

I must not omit to notice, at the conclusion of this article, that the legend of initiation was subsequently interwoven into Christianity by a sect of heretics which flourished soon after the time of the apostles, called the Basilideans. The founder of this sect, in imitation of Pythagoras, enjoined on the candidates for admission into his school, a five years' silence; and adopting some of the astronomical absurdities which he had learned in Egypt, engrafted them into his religious system; which caused his followers to be anathematized by the church. Assuming Osiris to be the sun, Isis the moon, and Typhon, Scorpio; he taught his disciples to frame crystals bearing these emblems, which were used as amulets or talismans to protect them from danger. Mr. Hutchinson, in an early edition of his "Spirit of Masonry," has given an engraving of one of these gems, in which the above symbols bear a conspicuous figure; and they are accompanied by a brilliant star, and the serpent. The moon is depicted in its increase as a crescent, because Isis is represented with horns like a new moon. These were a transcript of the talismans of Persia and Arabia; which were delivered to every candidate at his initiation into the Mysteries. By the former they were termed *Azimet*; by the latter, *Alahahir*; and subsequently, *Abrac*, *Abracus*, or *Abracadabra*.

THE ARCHITECTURE OF THE HEAVENS.

(SECOND PAPER.)

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

WE paused in our former paper, in a spirit of admiration, at the permission granted us to catch a glimpse of the magnificence of the "Architecture of the Heavens." It may be useful here, to prevent turning back to that paper, to state in a few words, what it described as unfolded by the power of the great Herschelian telescope, viz.—that our whole solar system is but as a single grain beneath the feet of one who could walk with our feelings over a mighty belt of sand, fringing the sea-coast, and that around and beyond all we have ever observed are existing myriads of similar systems with central bodies of light like our sun, attended by planets like our own, glorious and inconceivable, and all no doubt—for what has HE made in vain?—filled with animation and grateful being; linked in infinite and imperceptible gradations to one another; while the Central Intelligence, from which all have sprung, we and they in common, has bound the whole together by the pervading principle of being His creatures.

We proceed in the path of inquiry indicated by Professor Nichol.—Are the stars which compose the clusters now discovered, like our sun each too surrounded by planetary systems, subservient to their central power? Several stars—for instance, Algor, the second star in the Lyrc, and a star in the Swan are known to have periodical increase and diminution of lustre, and their periods have been calculated with accurate precision. This phenomenon can be accounted for only in one of two ways—either attendant planets in their progress round these bodies, by interposition between them and our earth, intercept their light; or these orbs themselves, revolving on their own axis, at times turn their disks to us, darkened by spots, such as are seen on the surface of our own sun. In either case, that (to us) great orb is proved to be but a type of infinite form, and these myriad clusters which have been called star dust, are each suns, with all that goes to make up what is habitually called our universe.

"No wonder that our small world—a mere nook in space—an infinitesimal item of that mighty whole—should be incomplete and fragmentary; silent concerning the interior of many phenomena which are developed in it, and containing few illustrations of much which we desire to know in regard of the fundamental conditions of Being. The great Book of the universe—that which explains the labyrinth and leaves no enigma, deduces its easy expositions from the premise of the perfect universe: the few stray leaves of this book which have reached terrestrial shores, must seem sibylline, often incoherent—speaking of laws which enter among visible arrangements only by their lateral actions, and whose roots are down, far from present sight, deep in the bosom of that all-encompassing wisdom which comprehends the entire system of things."—(p. 70.)

The next link in our chain of knowledge verified by Herschel, relates to the double stars. That system of relationship, or to speak familiarly, running in couples of these central orbs, which had been long re-

marked by astronomers, he determined, from a multitude of carefully computed observations, to be the result of some general law of nature, not the accident of blind chance, or even appearance to human power of sight, mechanically aided. "Casual situations," says Herschel, "will not account for these multiplied phenomena; and, consequently, their existence must be owing to some general law of nature." This law he found out to be the mutual gravitation of bodies towards each other; and he adds, that these stars are, for the greater part, in actual proximity, and that they are endowed with orbital motion, revolving one around the other. Catalogues of these stars have been since made, amounting to several thousands, but as yet they offer only the basis whereon, ultimately, will be erected some elements leading to a determination of the vastitude of the perceptible portion of the universe.

Reader, again we entreat of you, to pause and dwell upon the discoveries thus unfolded—remembering that man has lived during nearly six thousand years, and that with all the knowledge and science which have been his throughout that seemingly vast period, it is only the other day, that he has ventured into the regions beyond what he had imagined infinite—think then what sum of knowledge may be reserved for future discovery—for some yet to come Herschel, to whom these glorious and engrossing discoveries of the works of THE GREAT ARCHITECT, will seem, but as to us appears the knowledge of the Chaldeans, who thought the only use of these mysterious systems was to aid helpless, day-existing, vain man, in learning the events of his fleeting hours. Reader, if these leaves be in your hands at the hour when night unveils glimpses of the majesty of universe, quit your chamber, and looking up to those dim and distant specks, acknowledge your own nothingness, and that HE alone, whose will brought them into existence at the foundations of time is worthy of adoration. Hear how our author writes, and learn the truth of the words that the fool (alone) is wise in his own conceit, when he sayeth there is no God. "In the silence of warm midnight," observes Professor Nichol, "that noble curtain stretched out above me, and the idea present and impressive of its orbs obediently pursuing their stupendous paths, I confess there is a solemnity which sometimes falls upon the spirit, not unlike the feeling of the patriarch, when he heard that low rushing wind, believing it to be the audible footsteps of his Creator!"

The periods in which these binary stars revolve around each other have been calculated, by their angles of position; the star ξ Ursa Major, was the first which fell under the observation of the elder Herschel in 1781, and the successive angles it has since formed with its relative star have been so far ascertained by Struve, South, and the younger Herschel, as to leave no doubt that the period of its orbital revolution is somewhat upwards of 58 years. It has also been ascertained of Castor, that its period of revolution is more than 250 years; while that of γ Leonis is estimated at 1200.

We have then this fact established, that suns revolve around suns; each of them, no doubt, the centre of such a universe as ours has been imagined. This gives us another step in approach to a knowledge of Infinite Power. Sir William Herschel predicted, and with truth, as the inquiries of later observers have proved, that the curves in which these systems revolve round each other were elliptical, precisely as our planets proceed around our sun—this mode of revolution is the result of gravitation, and thus we have established a general law for all of the

universe as yet known, a law which if ever discovered to be broken will only lose its universality because of some preponderating power of still more profound magnitude. "Judged in this true light the vastness of creation is comprised within a mighty plan; and we, standing on this little world, can gaze around on its majesty and note its stupendous changes in peace, knowing that there is no hazard or caprice in mutability, but only the stern and steadfast power of law through which events roll onward to their destiny."—(p. 93.)

Another discovery relative to these double stars is of so highly poetical a nature, that although not leading to any practical advance in our knowledge of their objects or design, we cannot refrain from alluding to it—it is that their light is characterized by a great variety of colour, and that instances abound in which a red and green star are associated together, and others where they are yellow and blue.

Behold an untravelled region of the romantic here unfold itself! "It may easier be suggested in words," says Sir John Herschel, "than conceived in imagination what variety of illumination two stars—a red and a green, or a yellow and a blue, must afford a planet circulating around either; and what cheering contrasts and grateful vicissitudes, a red and a green day for instance alternating with a white one and with darkness, might arise from the absence or presence of one or other, or both from the horizon!"

But these combinations of stars are not confined we discover to double revolutions round one another; triple stars and stars of still more complex relationship have been discovered, and their relative revolutions noted and tested as the basis of continuous observation to lead ultimately to more accurate knowledge. ζ in Cancer is a triple star in which three suns seem to revolve round a common centre, and in ψ Cassiopeæ "one sun probably revolves around a second, while the two in union—a sun and an associated sun—circulate around the third. The quadruple star ϵ , Lyre, is in all likelihood a quadruple system whose motions are exceedingly complex and singular—perhaps as follows:



the star A revolving around B, the star C around D; the system of A and B revolving around a point \odot between B and C, and the system of C and D being carried around the same point in another orbit."

And systems still more complicated are known to exist—how little then do we know as yet of THE ARCHITECTURE OF THE HEAVENS; how small the amount of our knowledge when after so many centuries we have only reached the threshold of that mighty Temple, unbuilt of hands, which nevertheless has hung up above and beneath, and all around our solar system, so long utterly beyond our reach, so unapproachable even to our most daring flights of imagination.

If too, as we must believe, these complicated systems of suns have each their attendant life-spread planets subservient to their motions—but the subject stretches beyond our feeble power of imagination, let us bow down in the dust and adore in trembling silence, the truest offering such insignificant atoms as man can make to HIM, to whom all this is but the smallest part of HIS creation.

We have thus traced a portion of the discoveries made by the

Herschels and the powerful instrument in their hands. But when, as no doubt will be the case, its power shall have been still more increased, who can dream of the discoveries which may be made in the infinite regions of space beyond the reach of the uttermost limits as yet fathomed. Happy they who live to behold this consummation—happy they who learn from it that one great lesson—our infinite nothing, and the existence of the great “I AM.”

[The writer may probably resume this subject—if so, another paper will conclude the series, which he will then have presented as a humble offering from a Lodge little known perhaps in the Craft—but which may one day, he hopes at no remote period, do something to prove that Masonry is a progressive Science, and that while confining its symbols to ancient land-marks, it can nevertheless advance with the intelligence progressing around it, and present even to the uninitiated something worthy of its claims to the possession of true knowledge.]

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. XIII.—THE HAPPINESS OF RETIREMENT.

“Miseras lenit quies.”—SENECA.

The troubl'd soul by rest is calm'd.—AUTHOR.

WHEN adversity overtakes us, a refuge from its luring storm is to be found in retirement “away from the busy haunts of men.” Shakspeare assures us that,

“There is a tide
In the affairs of men, which taken at the flood
Leads on to fortune, but, if omitted,
All the voyage of their life is bound in shallows.”

Now the only mitigation for such a calamity is to be removed into a harbour where the hardships of the voyage may be forgotten. If oppressed by heat we fly to the cool shade for relief. Thus,

“Fessum quies plurimum juvat.”

History, among many prominent examples of the happiness of retirement, and the blessings of rest and ease to the unhappy, presents us with that of Cincinnatus, the Roman Republican, who, having been elected by his compatriots to occupy the highest office of the government,

was taken from the plough-tail while tilling the soil of his own territory. But, the stated period for the exercise of his official duties having expired, he again resumed his previous humble occupations in the retirement of a private station, confessing himself happier in it than when surrounded with all the circumstances and pomp of regal power. Man, after buffeting with the frowns of fortune and the storms of life, like a ship tossed at sea by adverse gales and waves running mountains high, reaches at last the long desired haven, finding rest only in the grave. That is the bourne of peace for the miserable. The unhappy, the unfortunate, the afflicted, all enjoy, when consigned to that narrow chamber, the tranquillity and rest which was denied them on earth through the contumely, malevolence, or knavery of their fellow-men.

NO. XIV.—ON THE INFLUENCE OF FEAR.

“*Quicquid timebam facere fecisse arguor.*”—SENECA.

“*Conscience doth make cowards of us all.*”—SHAKESPEARE.

WHENEVER honour will not deter mankind from acting wrongfully, fear, nine times out of ten, will.

Men, in all ranks are open to temptation, and, the power which resists it in the mind of one individual is often wholly different from what actuates another. This theory is practically illustrated by the morals of the mass of a people, who, when generally uneducated, or in a barbarous state, would frequently overstep the bounds of rectitude if not intuitively checked by the ultimate fear of the gibbet.

Superstition likewise has a certain effect upon minds not expanded by knowledge of the genuine principles which constitute the order and happiness of society.

But, next to true piety, which is the essential operative motive of sound religion, honour possesses the greatest influence over enlightened, and therefore, civilised understandings.

Minds so cultivated shrink with horror from the contamination of vice, or the commission of guilt, recoiling, like the sensitive plant, from the indelicate touch of the profane vulgar. The influence of fear upon the conscience is curiously and vividly portrayed in the following anecdote among our naval annals:—

“A mutiny on board H. M. S. ——— was providentially discovered by the officer on watch overhearing a sailor in his hammock mutter some incoherent sentences of a sanguinary conspiracy while dreaming in his sleep. On the succeeding morning the officer privately asked the man the meaning of the words he had heard. Startled at the question, and his *fear* making him imagine that he had revealed more than the officer related, and the noose with the yard-arm floating in his terror-struck senses, the sailor instantly confided the whole plot to his superior, only a portion of which his alarmed conscience had discovered in the fitful twitches of a dream.”

A GLANCE AT ADOPTIVE MASONRY.

" Il y a eu du génie dans cette création qui rapproche les deux Magonneries sans les confondre."—Dissertation sur les grades. Paris, 5:30.

THE short sketch of the "Loges D'Adoption" which appeared last year in this Review * was intended to throw some light on the history of those singular institutions, and also to prove the utter absurdity of some extraordinary assertions made by French authors as to their antiquity.† Could the writer have foreseen that such a mere outline of a Masonic rite so little known in England would have excited the interest he is assured it has, he might have rendered it far more worthy of attention; he trusts, however, that the following attempt to give a complete view of the subject by describing the ceremonial of each degree conferred in the Adoptive Lodges will prove at least as acceptable, and be as well received as the historical Sketch. It must not be imagined that any secrets of that Order will be divulged; the author feels as much bound to preserve them inviolate as he does to shield from the profane the knowledge of the secrets of genuine Masonry. The flattery of partial friends respecting the Sketch already published must be the author's apology for offering this "Glance" to the readers of the Freemasons' Quarterly Review.

This rite, as already stated originated with Freemasons who, anxious to admit ladies to a knowledge of Masonry as far as they could, endeavoured to make the initiation in many respects resemble the Ancient Order. Accordingly the degrees were named after the like degrees in Craft Masonry, and the ceremonies of initiation into each were made to partake of the beauties of the genuine ritual, without, however, divulging any of the secrets which all Freemasons are bound to keep. There are, therefore, in Adoptive Lodges,‡ five degrees, corresponding in name and rank with the first five in the rite practised in France at the time this institution was established. 1. Apprentie. 2. Compagnone. 3. Maitresse. 4. Parfaite. 5. Elue Souveraine et Illustre Ecossaise. The Lodges of Adoption are not held regularly, but are called as occasion requires by the W.M. of some Craft Lodge, under the authority of the G.O. of France. The officers of the Craft Lodge are assisted in the performance of their duties by the Sisters, one of whom sits by every officer, and participates in his dignity. The chief lady who assists the W.M. is called Grande Maitresse; by the Wardens are placed the Sœurs inspectrice et Depositaire, and by each of the other officers a Sister who takes the name of his office. The Lodge-room is elegantly decorated with emblems peculiar to each degree. Around are symbolically represented the various Masonic qualities and virtues, and in the east are two splendid thrones for the W.M. and G.M. All the Sisters are in white, wear aprons, and also blue scarfs,

* See Freemasons' Quarterly Review, Vol. iii. p. 45.

† One French author most coolly begs the question, and begins his Essay on the Antiquity of Adoptive Masonry thus: "Quoiqu' il y ait près de quatre mille ans! que la Magonnerie d'Adoption existe sous differens noms, elle est cependant presque nouvelle pour les Français." Recueil de pieces sur la M. Adop., Paris, 5301.

‡ In some Lodges there are but three, in others four, and in a few five degrees conferred. The best authorities give five as the number, and indeed the jewel of the Order and divers ceremonies seem to prove that there are five; nevertheless the author is inclined to think that originally there were only four.

to which are fastened the jewels of their rank. Each of the officers is distinguished by her jewel, which is a golden trowel. Every Brother who attends one of these Lodges must be at least a Fellow Craft, and if not himself possessed of the rank of an Elu, cannot be permitted to be present at a Lodge when opened in that degree. The Brothers, in addition to the insignia of their rank, wear the jewel of Adoptive Masonry, a gold ladder, with five steps or rounds. There cannot be a more captivating scene than a Lodge of Adoption when fully attended. But not far from this delightful assemblage of science and beauty is a small chamber, gloomy and dark, where no cheering rays ever penetrate, where no pleasing emblems are seen. Here all is sombre, all is grave and mysterious; a solitary light dimly shows the fearful symbols which are in this abode of melancholy. The use of this gloomy apartment will be mentioned hereafter.

Before a lady can be admitted to the first degree the Sisters and Brothers in Lodge must be satisfied that she offers herself as a candidate from proper motives, and that she is willing to cheerfully comply with the laws and customs of the Order. When satisfied that her intentions are good, and that she is a fit and proper person, the W.M. orders the officer, whose duty it is, to introduce the candidate after due preparation. The admission to the first degree, like that to the first of Craft Masonry, is solemn and impressive. The Lodge-room is emblematically decorated, and represents the world, typifying, in this instance without much truth, that the Order is universal, and spread over the whole earth. Previous to her admission to the Lodge, the candidate* is informed of the nature of the Order, and of the duties she will, as a Mason, be required to perform; and after a discourse on topics which cannot be divulged, she is left in the solitary and dreary chamber already described, to meditate and reflect on the exhortation she has received, and also on such other subjects as the peculiar emblems of that room may suggest. This, it may be as well to observe here, is common to every initiation, as before each the candidate is addressed on proper subjects, and allowed to think of them amidst symbols calculated to produce such a train of ideas as may be desirable at the time. After a sufficient time has elapsed, the postulant is introduced into the body of the Lodge, with the proper ceremonies, which cannot, consistently with that silence which every member of the Order is obliged to observe, be particularly described. After the candidate's surprise at the ceremonies has in some measure subsided, she receives from the Master many admonitions, and having been congratulated by all the members on the courage and perseverance she has displayed, is instructed in the secrets of the grade, and invested with its insignia. She is then ordered to take her seat, while the orator† of the Lodge pronounces a discourse on the duties and obligations of Apprentices, and at its conclusion a collection is made for the poor, and the Lodge is closed.

The foundation of the second degree is the fall of man, and the share which the first fair lady in the world had in that event. The timid candidate after many trials is at length admonished by the W.M. to act most carefully, and above all to resist temptation. She is told

* The French have five words to express this one, and one of them is used hereafter in this essay to avoid the perpetual repetition of the same expression.

† For a short account of this office, see *Freemasons' Review*, vol. iii. page 441. note.

that from those who seek for this grade much is required, and that it will depend entirely on herself whether she obtain it or not. The ceremony proceeds, and the tempting moment is at hand; the wily tempter, ever near, seizes the favourable opportunity, and prompts her to yield; admonitions, promises, and consequences alike are forgotten; she falls, and is instantly informed that for ever she is precluded from obtaining Masonic rank. Repentance follows the sin, and the forgiving Brothers and Sisters, remembering their own many errors, relent, and, after a severe reprimand, admit their contrite sister to a participation in their mysterious grade. If this degree be well conferred it is calculated to leave a lasting impression on the neophyte's mind. As soon as the ceremonies are over the Compagnone is informed of the secrets of the degree.

The* third degree is conferred with much form. Before the candidate is admitted to the Lodge she is strictly examined by the proper officer in the previous grades, and also as to the progress which she has made in Masonry. After passing this examination, she is conducted to the chamber of reflexion, where, after a serious discourse on the importance of the step she is about to take, and the necessity there is for preparing her heart by meditation for the solemn ordeal through which she is so soon to pass, she is, as before, left in solitude. The W.M. at the proper time orders her to be admitted into the Lodge. A series of ceremonies now takes place, which impress on the mind the necessity of industry, and the great moral duty of mutual assistance. She is exhorted to place little trust in her own unaided endeavours, and constantly to recollect that we are all frail and dependent beings. But, alas, these lessons and admonitions have not made a lasting impression, and the postulant cannot avoid trusting to herself alone. For a time all seems to prosper; but while most confident in her own abilities, she is suddenly and unexpectedly placed in a situation which proves how helpless they are who rely on themselves alone, and who disdain to seek assistance from "on High," or to accept of it from their fellow creatures on earth. She sees to what a giddy height her vain ambition has led her, and gladly she takes the friendly hand which is proffered to place her once more in an humble but safe position. When the initiation is complete, and the candidate is made sensible of her wilful and ambitious attempt, and of the consequences which might have resulted from it, had not a true Brother or Sister been at hand, she is exhorted to perform those duties her new rank requires, and is adorned with the distinguishing badge of the third grade.

As by the first degree courage and perseverance in all that is good are most powerfully enforced, so by the second and third ambition and temerity are reprobated. The Sister who has attained the third round of the Adoptive Ladder, may be said to have received at each step beautiful lessons of practical morality and virtue. At this point, then, it would appear that all was complete, but nevertheless the founders of this system deemed it necessary to add† one more degree, which was intended, as its name implies, to perfect the whole Order. The fourth degree is founded on an event which is commemorated in one of the

* As Lodges of Adoption are but rarely held, it is very usual, though exceedingly irregular, to confer the first three grades the same evening; of course in such a case any examination would be preposterous.

† The original founders instituted four grades only; in the records of Adoptive Masonry no mention is made of a fifth, until some time after the system had been formed.

degrees of Craft Masonry ; it is a most striking instance of unity and Brotherly love. The whole ceremonial is intended to represent, in most vivid colours, the great importance of recollecting that we are merely passing through this world to show ourselves worthy of a better ; that it is like the desert, through which a weary traveller toils his way, guided and supported by the hope of reaching a safe harbour in the evening. The chief object of this degree is to enforce a rigid observance of all those duties which we are bound to perform as wanderers in search of and looking forward to a future and a better condition, after we shall have passed from this life of bondage to the freedom of the land of promise. The virtues of self-denial and fidelity are also greatly commended, and indeed on these two are founded the peculiar² tests of this degree. As soon as the candidate has proved that she is sufficiently versed in all the previous degrees, she is for the last time conducted to the room of reflection. There the proper officer who is appointed to guide her through the narrow path which leads to the perfection of Masonry, seriously and earnestly recommends her to continue in the practice of those virtues to which her attention has so often been called, and after specifying fidelity, secrecy, and modesty, as the qualities peculiarly belonging to the fourth degree, he leaves her once more to meditate in silence and solitude. After she has been thus prepared by grave exhortations and serious reflection for the mysteries in which she seeks to participate, the officer returns, and informs her that it is necessary that previous to her being admitted she give proof of her fidelity, and of her fitness to be trusted. The postulant is now put to a very severe trial, one, perhaps, of the most severe which could have been devised, and which can only be distantly alluded to and faintly described. Alone, unseen by mortal eye, much is confided to her care ; to all external appearance nothing prevents her from obtaining at once, without difficulty or probable detection, that which at the moment she most anxiously desires ; but it is a solemn trust reposed in her, and all her anxious desires must remain unsatisfied. On her conduct at this trying hour entirely depends her success in Masonry, for were she now to break her trust, the veil of security she imagined she felt around her would fall, and she would for ever be excluded from the high grade to which she aspired. In this case no repentance or sorrow could have availed. Once before she had fallen, and been forgiven, but then she was merely a neophyte, now, as Mistress, she could plead no excuse. She had been already much honoured and confided in, and it would be unpardonable to violate the sacred trust now reposed in her. The painful trial at last is at an end, and the officer once more enters to ascertain how she has passed through the ordeal. After praising her for her fidelity, he hastens to communicate her courage and honour to the Master and G. Mistress. The joyful tidings of the Sister's trustiness are received with acclamations by all the Brethren and Sisters, and the Sister is ordered to be admitted to the Lodge as a petitioner for the fourth degree. The W.M. receives her with kindness, and greatly praises her for the victory she has gained over herself, and informs her that she is now allowed to pass through the remaining tests which are necessary to qualify her for admission to the perfection of the Adoptive

² There is no English word strictly expressing that which is here meant. The French is *Epreuve*.

system. The condition of mortals on earth is shown to be a state of slavery and bondage, from which nothing but a steady perseverance in virtue can set them free, and the means of continuing a life of good works are clearly and forcibly pointed out. The candidate is at length fitted by having successfully gone through the ordeal for receiving her liberty, and she is taught the true use of it by being required to exercise it first in freeing a miserable captive. Beautiful lessons are now given. She is addressed on subjects of the deepest interest and importance by the several officers, and the whole system of Masonry is explained; she is entrusted with all the secrets of this degree, invested with its splendid ornaments, and invited to take her seat a Parfaite Maitresse.

The fifth degree must be altogether omitted, both because it is not often conferred, and because it is in some respects similar to the others; it is very beautiful, and might easily be rendered more profitable than it is. Any further description must be reserved for a future occasion.

Thus, then, has the ceremonial of Adoptive Masonry been described as far as the laws of that Order would permit, and from this description the reader may form a fair and probably will form a favourable opinion of the institution. Far be it from the author to detract from its merits. It stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not to be trusted. There is not in the whole of Adoptive Masonry a single step with which the most ascetic moralist could find fault; on the contrary all is pure, all is beautiful; it is the brightest jewel with which the sombre records of spurious Masonry are spangled; but it is not Freemasonry; it wants the authority of that ancient Order. Its origin can be traced, its authors named; but who shall say, in such a year Freemasonry was invented? Pure and ancient Masonry stands alone the handmaid of religion, a mystic bond of fraternal union among all the children of men in every land and of every sect, not confining its blessings to one country or one opinion, but receiving into its holy fane all who love and practice virtue. Freemasonry is like the Pyramids of Egypt, whose origin, even in remote antiquity, was unknown, solid in their structure, grand, unadorned, but sublimely simple. Adoptive Masonry is like the modern temples of Italy, enriched with architectural embellishments and ornaments, which captivate the eye, but call up no solemn ideas, and whose founders lived comparatively but a few years ago.

Even admitting that both these Orders partake of the same nature, there is a greater difference between them than exists between the lightning in the clouds and the spark drawn from an electrical machine. There can be no earthly objection to ladies seeking for admission to these Lodges, but it is much to be feared that it would only make them more anxious to be allowed to participate in the nobler mysteries of the ancient Order. The only question which remains is, how far *we* should be justified in opposing their admission into England. Perhaps it would merely tend to raise Masonry in the eyes of the fair sex; perhaps it might make them over anxious to penetrate its secrets. The author has once before ventured to express an opinion against the introduction of Adoptive Lodges, and the most mature reflection has not induced him to alter that opinion. If, however, the ladies of England were anxious, very anxious, to wear aprons, and be called Sisters, were anxious to spend some hours in the "sombre demeure" of reflection, why

in that case who could refuse them?*" With all his respect and affection for the ancient Order, the author is bound to own that should the ladies of Britain ever become suppliants for admission into this elegant grafting on Freemasonry, he for one could not reject them, but would claim the honour of being the first in England to receive a Sister into the Masonic Temple. And further, should the Masonic body still spurn from them the fair petitioners, and refuse to institute the Lodges into which they so earnestly desire to be initiated, the author, in conclusion, asks whether the craft would not for ever forfeit the right to sing,

" No mortal can more
The ladies adore
Than a Free and an Accepted Mason."

LATOMUS.

MASONRY RESTORED TO ITS GENUINE PRINCIPLES.

BY BROTHER DES-ETANGS,

PRESIDENT OF THE COUNCIL OF TRINOSOPHES, PARIS, ETC.

(*Translated by Latomus.*)

(Continued from page 336.)

Instructions for the performance of initiations into the grades of E.A.P., F.C., M.M., Ros. Cruc., and G.E.C.K.S., according to the system of Freemasonry Restored to its Genuine Principles.

CHAPTER I.

Definition of Masonry.

IN order to understand perfectly what duties Freemasonry requires of us, a definition of it must first be given. It must be explained what Freemasonry is, for it is barely possible to recognise it in its present state, so much is it disfigured by the abuses, neglect, and ignorance that have prevailed in its practice for a long time.

What, then, is Freemasonry?

We answer,—it is much, it is of the utmost importance, or it is nothing.

It is nothing to the sensualist or the vicious.

It is of much, nay, almost of the highest importance to the virtuous and rational man.

It is no more to the ambitious, miserly, egotistical, or lying men, than are colours to the blind, music to the deaf, or poetry and the fine arts to brutes.

To the feeling, sincere, and generous man, who knows the woes of human nature and would relieve them, it is of much consequence.

It is neither a plot, a faction, nor a party. It is neither subservient to the ends of ambition, craft, nor cruelty.

* And sooner or later this question will be mooted, and for this very good reason. Last year and the year before several English, Irish, and Scotch ladies were initiated in Paris. Now, mark! reader, if they allow us a moment's peace at their return until such Lodges are formed here, and, moreover, unless the Grand Lodge sanctions them to a certain extent they will be held without. Be assured, Brothers, you will soon have Masonic Sisters here. *Dux femina facti!*

In all it is the order of truth, the enemy of all vices, the friend to all virtues.

It is the voice of the Omnipotent, saying, "Do not unto others as thou wouldst not they should do unto thee, but as thou wouldst they should do unto thee so do thou unto them."

It is a calm in a storm, a lighthouse in shipwreck, a consolation in misery, an antidote to tyranny, fanaticism, and falsehood.

It is, in a word, the true bond of union among people, and the preserver of the moral world which the wicked seek to destroy.

Thus, then, is Masonry of high, even of the highest consequence to those who understand it; nothing to those whose souls are callous, rather it is the mirror in which they dare not face their images.

What was Masonry in the times of Tiberius, Caligula, and Nero? What it now is for those who resemble them.

The W. Masters of Lodges who will acquiesce in these definitions may be sure of honour and success in their duties. They will find an eternal source of inspirations in them, which will make them be beloved by their audience.

CHAPTER II.

Freemasonry. Religious Sects.

It has been said that Freemasonry is a religion.

And so it is, if this name can be applied to an institution which leaves no doubt after it, which opens not a door to argument on any principle or precept which it teaches. It is the clearest and simplest of all religions,^{*} and that form which is most consistent with the good sense which Heaven has bestowed upon us; for this reason, therefore, it should not be confounded with others.

Let the reader judge for himself. *Religions seize a man at his birth,*[†] and leave him not till his death.

A formal ceremony makes a child be of this or that religion.[‡] Circumcision, for instance, makes him a Jew; baptism a Christian, and this before he is capable of understanding the principles of either.

The baptism of Masonry is science and virtue.[§] The initiated hears and comprehends all that is said. It is the torch of reason^{||} which is placed in his hands.

By science he is taught[¶] all that God was willing that man should

* I hope Mr. D. E. does not mean by this to imitate some of his French anti-Christian brethren, who would do anything to make Masonry the substitute for, instead of the handmaid to, revealed religion.—L.

† The very words of that notorious enemy to Christianity and revelation, Thomas Paine, of whom, I trust, the author is not a follower.—L.

‡ If by this is meant that to be a real Jew or Christian nothing more is needful than circumcision or baptism, and no subsequent ratification on the part of the individual at maturity, I must entirely dissent from Mr. D. E.—L.

§ The whole object seems to be here to place Masonry in opposition to religion. I am of the same opinion as most English Masons, and among them one most eminent Mason, (Dr. Oliver) whose many works are all pointed to this—that the proudest boast of Masonry is being part and parcel of and subservient to revealed religion, and of promulgating, if not ostensibly, at least powerfully, the various types and doctrines of Christianity.—L.

|| It was this "torch of reason" which lighted up the fires of the first French revolution.—L.

¶ Either the author is anxious to introduce Christianity, totidem verbis, into Masonry, which I take it would not be easy, seeing that in France the degree of *Hos Ux.* which here is held to be a Christian degree, is given to Jews, or he expressly states and means, that Christianity and religion are of no use whatever, as science is to teach ALL that God, &c.—L.

know, in order to distinguish good from evil, truth from falsehood, freedom from slavery, courage from cowardice, honesty from deceit, and generosity from cruel egotism.

By virtue he is taught to overcome those obstacles which are raised by ignorance and bad faith.

It is the baptism of honours and of wisdom ; it is the initiation into dignity and to human greatness.

Certainly no religion, no priest could perform one* which could admit man nearer to God.

People are so strangely formed, that almost every man accuses his neighbour of holding a false creed.

None, save through ignorance or folly could make this reproach to a Mason, since by† the very fact it is the touchstone of all truth, and one cannot understand it without being convinced of this.

All religions, true or false, have been protected by sovereigns and supported by state treasures.

Masonry has no support but itself and the God who created light.

Religions lead their heads to power, wealth, and grandeur, and therefore it is that they exalt them.

Masonry gives neither greatness nor wealth, and therefore is despised.

It is the only priesthood which is not costly to the people ; it is the only army where war is paid for by the soldiers ; thus, then, may it well be called *the army of the good to war against the wicked, and of the brave and the faithful against the cowardly and the perfidious*. Such soldiers seek no reward from others ; they find theirs in the happiness of having done well, which alone is happiness.

CHAPTER III.

The W. Masters and the other Officers of Lodges are the Priests of Masonry.

The more the holiness of Masonry is exalted, the more exalted should be the intelligence and wisdom of those who are its chiefs. These chiefs are the W. Masters of Lodges, and the true Principals of Chapters, and the presidents of councils. These are the priests designed to teach Masonry.

Initiations, then, are their most important duty. They are ceremonies which they cannot render too august and impressive.

Therefore an apprenticeship is necessary, in order that these duties be well performed. The world cannot be astonished at this, since it also must form and instruct its priests.

The ancient and celebrated schools of the old Egyptian priests are well known, and the trials which were required.

The mysteries of nature and the more profound mysteries of the art of governing man were to be studied.

These priests had to learn the art of wrapping all concerning them in enigmas and in fables, that the people, bred in ignorance and falsehood,

* A direct and unvarnished denial of the efficacy of baptism, and consequently of the whole fabric of revelation from beginning to end.—L.

† What is meant by this passage in the original, which is here literally translated, I am at a loss to know.—L.

should constantly seek for falsehood and ignorance as the means and hopes of life. Therein consisted the fortune of their masters and the masterpiece of their rulers' politics.

They are the models that almost all their successors in legislation have imitated.

And here we must observe, that it is indispensably necessary never to separate science from virtue.

Science alone, as in the instance of the Egyptian priests, when severed from virtue, made them able deceivers.

Virtue alone, without science, would make dupes and clumsy instructors.

The two must be for ever joined in order to make real men.

The W. M. of Lodges taking the precisely opposite character to that of the Egyptian priests, will have nearly all their duties traced out.

Far from being obliged to teach falsehoods, they will be obliged, on the contrary, to seek every means of telling the truth. Their only art will be to speak truth without giving offence. It is a difficulty they should know how to conquer.

As the world has been long in existence, it everywhere bears traces of good and of evil, of virtues and of vices.

History will prove to W. M. a greater resource than they will need; and as man, whatever he be, cannot entirely subdue his conscience, the audience, whosoever they be, will receive the truth as they receive the light of day, and will be obliged to exclaim, *This is truth.*

Thus the apprenticeship to Masonry will be neither so long nor so laborious as that of the Egyptian priests; for there is nothing so long, *nothing so difficult to retain as the reasonings of falsehood.* It is the bane of all sacerdotal schools*. The teachers themselves admit it.

It will suffice if the W. M. be an honest man, and known to be such, that he have received or given to himself a rational education, which will make him love his fellow men as brethren. He should have a good address, a pleasing voice, talent and prudence; with these, let him but study his ritual as the priest studies his books, and it will be sufficient.

CHAPTER IV.

Conditions precedent to Initiation.

Let us now say that there are certain conditions which are to be complied with by the profane who seek for initiation. Those conditions we are about to specify.

To become a Mason, a man must be free, and of moral habits; in other words, a man must be well born and well brought up. Masonry has been too much in the hands of the vulgar, and the vulgar have destroyed it. The low-born of this age do not as those of former times, seek for lying fables, but they do worse; they have acquired a boldness in all things, a spirit of turbulence and a folly which spoils every thing, and makes the approach of good impossible. *This is not the fault of the vulgar; they have seen ill instituted by the contradictory events which have occurred by the still more contradictory institutions*

* This remark tallies with and illustrates the author's observations in page 440.—L.

which have been the result of these events, and which have deprived the vulgar of the power of duly employing their ideas.

Since Masonry is a priesthood, it is important that the Mason should possess the requisite knowledge to perform its duties, since it is impossible for a man to give to others what he does not himself possess.

We have said already that a candidate must be well born and well bred; by well born, we mean that he have received from Nature or from his parents upright and generous feelings, that he have received the love of study and of virtue. By well brought up, we mean that he have cultivated these sentiments, and have the wish to carry them into practice.

These, then, are the conditions precedent to initiation.

The sponsors will know this before hand; and as a general is aware that none but strong and healthy recruits will suit the army, so will they bring such men only to Masonry.

Their sponsors will conduct them at least a week previous to their initiation to the W. M.

The W. M. will hold converse with them. He must ascertain their object in seeking for admission; he must explain that Masonry has no such advantages to offer as profane institutions have; that it frequently exposes to the derision of fools and wicked men, often to their persecution, in lands where superstition or fanaticism prevail.

He must inform them that brotherly love, courage, and constancy are needed by all who would be worthy of Masonry.

That its secret, yes its grand secret is the art of governing men by truth and honesty, but that truth and honesty cost much to those who practice them.

The W. M. will soon judge by the candidates' answers what they are, and what are their opinions.

CHAPTER V.

A Register necessary.

Should the W. M. deem the candidate a proper person to be initiated he ought to make him write his name and surname, profession, and the day and place of his birth, in a register kept for this purpose, and which should be in the custody of the W. M. for the time being. In this register also should be inserted the names of the candidates' sponsors. This register is not to prevent the same entries from being made in the minutes of the Lodge.

CHAPTER VI.

Solitude, Reflection, Charity, Bath, Dress.

After the registration as above, the W. M. should order the candidate to pass some hours in solitude, in a wood or a cemetery, in order to reflect there on the topics which have formed the subjects of the conference with the W. M.

He should be instructed by the W. M. to meditate on the human passions; on hatred, jealousy, avarice, ambition, and all the other causes of the disorders of society; moreover, he should reflect on the different

laws and religions by which people are governed, and by which such troubles and deplorable wars are so often brought about.

The Master must exhort the candidate, should he discover the causes of these evils, to seek for their remedy. He should order him to examine himself; that is, to recall his past life, his former thoughts and deeds, and endeavour to be able to render a due account of them to himself.

He should further inform all candidates that they are liable to be examined on all these topics, and that as few persons ever have given thought, they might be taken by surprise, if not forewarned.

The W. M. then must order the candidate, if for the first degree, to support one poor person for a day; if for the second, two; and if for the third, three. The candidate must converse with these poor, and endeavour to ascertain the cause of their poverty.

All candidates must be ordered to take a bath the day before their initiation, if their health permits, to wear none but white linen the day of their initiation, of which no portion has been worn before, and in other respects to be clothed as on a holyday. It will be perceived that all this is necessary, without alleging any reasons.

ON THE MYSTIC NUMBERS, 9 AND 15.

(From p. 350.)

TO THE EDITOR.

DEAR SIR AND BROTHER.—Having studied the Hebrew language for many years past, I read with much pleasure the article “On the Mystic Numbers, 9 and 15,” by Brother G. Aarons, in the September Number of your excellent Periodical, and I have no doubt but Brother Aarons will be glad that an error in his *examples*, which has evidently slipped his observation, should not be permitted to pass uncorrected. The error I allude to is contained in the following paragraph, “Again in the 90th Psalm, ‘To teach us to number our days, that we may apply our hearts unto wisdom, or knowledge;’ the word יומם day, is 96=15.” It is to this example I object, and for this reason, the word is not in the verse of the Psalm alluded to, nor is it at all in the Psalm; the word it is taken for is, ימינו=116=8, (our days.)

Again, in the column of the words with their numerical power we find Day, יומם. This I contend is not a correct translation of the word, it is a particle having an adverbial sense, viz., Daily, in the day-time, &c.

It is entirely from the pleasure I experienced in perusing the contribution of Brother Aarons that I address these observations on the subject to you, being anxious that the correctness of the series of illustrations should not be marred by the introduction of one, whose composition is evidently faulty.

I remain, dear Sir and Brother,

Your's Fraternally,

J. S. KEDDELL, *Surgeon*, &c.

S.W. Lodge, 184.

Sheerness, Nov. 5. 1837.

We subjoin Brother Aaron's reply.

TO THE EDITOR OF THE FREEMASONS' REVIEW.

DEAR SIR AND BROTHER.—In reply to the respected Brother of the Fraternity who has kindly pointed out to you the errors he supposes I had made in my article on the Mystic Numbers 9 and 15, viz., in the words “יוֹמָם” and “יְמִינוּ,” I beg leave to submit the following observations, in which I trust I shall succeed in proving to the learned Brother, that the words quoted exactly answer the purpose for which they are intended, and in order to illustrate the subject in the best manner, I herewith annex the opinions of the most approved Commentators on Holy Writ.

In the first instance, I must remark that the Hebrew word יוֹמָם, signifies that space of time during which the sun sheds its rays on the earth, and is generally coupled throughout Scripture with the word לַיְלִידָה, as will be seen in the few examples annexed.

The word יוֹם often denotes a natural or civil day, which is that space of time, wherein the earth performs one revolution on its axis, viz., twenty-four hours, so that its several parts shall successively enjoy the light of the great luminary the sun, for example,

“וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד”—Gen. i.

It is true that the word יוֹמָם is frequently used in the sacred writings in an adverbial sense, daily, or by day, the word “by” being introduced in the English to make it euphonically.

But whenever the Bible wishes to convey what is understood by the English word “daily,” a double expression is used, viz., יוֹם יוֹם. And indeed it is one of the characteristics of the language to use a twofold expression in an emphatic style.

The following few examples, perhaps, will suffice.

Psalms xiii. 3. “How long shall I take counsel in my soul, having sorrow in my heart?” “יוֹמָם” rendered in the English Bible, “daily.”

The learned Mendelszohn explains it in the following manner, “at all times, and all seasons” continually.

The learned Kircher illustrates this verse thus. “How long shall I continue to take counsel in my soul, without hopes of relief, even יוֹמָם the day which, devoted to the busy occupations of life, tends to divert the mind from the grief it labours under, does not extend that benefit to me, my troubles being so numerous.”

Isaiah xxxiv. 10. It shall not be quenched night ׀ יוֹמָם nor day. the ׀ being used as the conjunction disjunctive, *nor*.

Jeremiah xiv. 17. “Let mine eyes run down with tears,” night ׀ יוֹמָם and *day*; here the ׀ is used as the conjunction conjunctive, *and*.

Regarding the objection my learned Brother has urged, that יוֹמָם is not in the 90th Psalm, in the verse quoted, “Teach us to number our days,” I marvel that the same objection has not been started with דַּעַת, the word in the Psalm being דוֹרֵעַ.

For the information of the reader allow me to observe, that in elucidating any subject, it is not necessary implicitly to confine ourselves to

the very words of the text, it is quite sufficient if we strictly adhere to the root or derivation of the word quoted; more particularly with the sacred language, which is so constructed, that the pronouns are affixed to the nouns, thus "ימינו" our days, a noun in the plural number with the possessive pronoun affixed. Hence it is only the root יום or יומם that is required.

Again הודיע, a verb in the imperative mood of the conjugation הפעיל to make known, or cause to know; thus the noun דעת or דעה.

Many more proofs may be adduced from the sacred volume if required; it is, however, presumed, that the examples above quoted, will sufficiently show that my composition is really not so faulty as has been imagined.

In the hope of clearly demonstrating my point, allow me to subscribe myself, yours Fraternally,

GEORGE AARONS.

38, King Street, Covent Garden,
Nov. 17, 1837.

TO THE EDITOR.

PROVINCIAL VISITS.—BY A GRAND STEWARD.

(Continued from p. 359.)

DEAR SIR AND BROTHER,—I continue my Masonic communications from this neighbourhood under a date which will render their appearance in the forthcoming number of the *Freemasons' Quarterly* somewhat problematical; but let me assure you that this risk has been occasioned by no diminution of zeal on my part, but has arisen solely from the close attention I have been obliged to bestow on the business objects of my journey to the enterprising towns on the Wear and the Tyne. In no instance have I neglected to seek admission to meetings of the Craft when the opportunity has fairly occurred, in most cases being after the hours of commercial intercourse have ceased, yet until this moment I have not gained time to address you since my last letter was consigned to the post-office receiving-box.

On Thursday, the 12th instant, I visited the St. John's Lodge, No. 95, held at a tavern in Bishopwearmouth, Sunderland (another trifling correction of the calendar), and was gratified to find that, although the number of Members is small, it is their common practice to work a few Sections in the course of Lectures, when no other business intervenes, and the Masonic duties are always held paramount to social enjoyment. Indeed, with the exception mentioned in my previous letter, it appears to be the rule, as far as may be ascertained by my experience, that not more than one shilling for each person present shall be permitted to be expended in refreshment up to the final closing of the Lodge. It would be well if the excellent working material possessed by the St. John's Lodge, 95, were mixed with the property acqui-

sitions of the Phoenix Lodge 111, or that a large infusion of young and active Masons could take place in each. As a principle both curative and stimulant, I would strongly urge on the Provincial Grand Officers of Durham the propriety of their paying frequent visits to the Lodges held in towns wherein they themselves reside. It is impossible for their noble and highly-gifted Master to trace out his own precept and example in every detail—in every little assemblage of Freemasons; and I think he has a right to expect that those he has honoured, and in all other respects most justly honoured, with the Purple Badge, should exercise that highly estimated privilege in perfecting the good work.

In that model of Masonic Lodges in the northern counties of England, in the well and numerously constituted, the intellectual and otherwise influential body who assemble under the banners of the Palatine Lodge, No. 114, I have had the extreme gratification of being twice received in the true spirit of the Order. This Lodge is held at Kay's Hotel, Bishopwearmouth, Sunderland, and has its regular meetings on the second Thursday of every month; on the 14th, therefore, I was present at a meeting convened in the usual course, and on the 21st I visited it in a case of emergency, that of initiating two Officers of the 60th regiment.

Throughout my Masonic experience I have never seen the ceremony of initiation so ably conducted as in the Palatine Lodge. At my first visit a gentleman of Sunderland was received into Freemasonry, so that together I witnessed the ceremony thrice: and I am thus fully satisfied that Masonic perfection is the common practice, and not a casual occurrence with the Master and Officers of the Palatine. Sir Hedworth Williamson is the present W. M., and with Sir Cuthbert Sharpe, and other gentlemen of wealth and standing in the neighbourhood, does much to sustain the reputation of the Order; but the practical operations of the Lodge are chiefly confided to Brother Harly, who may be called the Gilkes of the North—the operative Father of Freemasonry in the county of Durham. To the Palatine Lodge, as a body, I am greatly indebted for the pleasure created by the exhibition of their superior ability as Freemasons; and with many of the Members I have incurred a large amount of gratitude for individual courtesies and kindnesses. Long may they continue in practices of these Masonic and social virtues, the honest pride of their native county, and an example to the whole Craft. S.

Newcastle-upon-Tyne, Sept. 23, 1837.

DEAR SIR,—Contrary to the expectation I entertained when I first visited this locality, my stay has been protracted to the present date; and I have experienced, in consequence, less variety of Masonic incidents than would have been afforded by an earlier prosecution of my journey through the adjoining counties. I shall therefore be brief in the few references I have now to make, that I may have a better claim on your indulgence after I have attended the meetings of the Craft on the Yorkshire coast, on my way homeward.

Two visits to the Newcastle-upon-Tyne Lodge, No. 24, held in Newcastle, and an equal number to the Northern Counties Lodge, Newcastle, and to the Palatine Lodge, Sunderland, of which two latter I

have already made mention, have confirmed the high opinion with which I had been previously impressed of the excellent working of Freemasonry in these populous and rapidly improving towns. In No. 24 there are several zealous young Masons, who in their present attention and attainments give promise of future excellence.

In my previous letters I took notice of the Phœnix Lodge, No. 111, in a way that I thought would not fail of exciting the attention of its Members, and with a hope that a new stimulus would be thereby given to them. Nor have I been mistaken in either respect; for I am happy to say that after the first feeling of annoyance had subsided, a determination was evinced by them to work good out of evil, and to replace that Lodge in the high position which it maintained for many years among the Masonic Fraternity of the North, with so much credit to all: and here I must repair an unintentional injustice which the Phœnix Lodge has received at my hands. The income stated to me at 40*l.*, does not, I am now assured, exceed 16*l.* per annum; and the W. M., (who was absent when I visited, which was also the case with some other practical Members), has had difficulties to contend with, in extending the numbers and improving the working of the Lodge, that should induce every well-wisher of the Craft to sympathize with him, and with others of the body, and whenever feasible to assist. These difficulties will now be surmounted, and no one will rejoice more sincerely at the gratifying result than

Yours, Mr. Editor, respectfully and fraternally,
S.

Sunderland, Nov. 11, 1837.

NOTITIÆ TEMPLARIÆ, No. 5.

PRECEPTORIES OF THE ORDER IN ENGLAND.

THE first residence or preceptory of the Knights Templars in this country was at Holborn, in the suburbs of London. This establishment was probably erected soon after the visit of the founder of the Order, Hugh de Payens, in the time of Henry the First. Part of the chapel attached to it was discovered above a century ago in removing some old buildings. The masonry appeared to be of Caen stone, and the form circular, similar to the now existent Temple Church. The Southampton Buildings cover the site of the original preceptory, from which place the Templars removed to new premises in Fleet Street about 1185. None of the forensic buildings still termed the Temple are coeval with the religious and military Order. The church alone is to be identified with the Knights. It was dedicated by the Patriarch of Jerusalem, as an inscription bears. The circular part of this beautiful and interesting edifice is thought to be the oldest, and to have been built after the model of the church of the Holy Sepulchre at Jerusalem. The whole was nigh being burnt in the great fire of 1666, but the solidity of the masonry resisted the conflagration. About thirty years afterwards, however, it suffered from another fire, which destroyed much of the conventual buildings. The two sepulchral enclosures, containing the effigies of nine Knights, will attract the notice of the Masonic Templar, and may remind him of the like number of originators of the

Order, who were perhaps placed in a similar monumental position in the church of the Temple at Jerusalem. It is doubted by some if all these figures are Templars, as sepulture in the church was to be purchased by the great or rich. Some certainly are not cross-legged; others are without mantles; all, however, have spurs, and wear head-pieces without crests. But we must leave it to others to illustrate this. Gough, in his great monumental work, gives a history of part of these remains, which he identifies with several distinguished noblemen of the thirteenth century, but admits that the five figures in the north group have never been ascertained. Camden and Weever consider several of these latter to represent the Mareschals of England, presuming them to belong to the thirteenth century.

The round or circular form seems to have been a favourite one with the Templars, as several of their churches throughout the country are of this shape, which has been accounted for by the church of the Temple at Jerusalem being of the circular kind. At the last siege of Acre it is related that the Order took refuge in the tower of the temple there, which probably was that of the church, and was furnished with battlements, to serve as well for a military as a religious purpose. This supposition is confirmed by the architecture of the round tower or church of St. Sepulchre at Cambridge, built by the Templars, and which has in some sort a castellated character. "In examining this building," says Mr. Britton, "we are struck with its ponderous and durable appearance, as if it was intended for a castellated edifice." The masonry of the ancient walls (he observes), and also of the pillars and arches, is such as to evince great skill in the fraternity who raised it, the stones being all squared and chiselled with the most mathematical accuracy to fit their respective places. No doubt a convent and other out-houses once existed in the vicinity of this ancient seat of the Templars at Cambridge.

Another erection, somewhat similar to the preceding, appears to have been that at Northampton. "The church of the Holy Sepulchre," remarks Pennant, in his *Tour from Chester to London*, "was supposed to have been built by the Knights Templars on the model of that at Jerusalem." It was probably founded towards the end of the twelfth or beginning of the thirteenth century, at which period the pointed arch practice began to prevail in building.

A preceptory of the Order of the Temple existed at Swingfield, near Dover, where its remains are still to be seen.

Camden mentions a place in Warwickshire, named Balshall, formerly a preceptory of the Templars, and which was bestowed upon them by Roger de Mowbray, whose munificence to the Order was such that by the unanimous consent of the Chapter they decreed that he should have the power of pardoning any Brother who had transgressed the rules of the society, provided that the latter came and acknowledged his fault or crime before their benefactor. According to the feudal system and practice, the tenants of the Templars at this place could not marry their daughters without the permission of the Order, as appears by an account taken in the thirty-first year of Henry II.

A circular temple church seems also to have existed at a place called Temple Bruer in Lincolnshire, where Camden mentions there are the ruins of a demolished church, "not unlike those of the new Temple at London." The Order had likewise lands in the district of Lindsey, in the same county.

At York a principal preceptory was established. The island of Lundie belonged to them, and many other possessions, which it would be endless to enumerate, with all the various appurtenances of chapels, houses, farmsteads, mills, and granaries. For these a reference may be made to the works of Dugdale and Tanner.

PILGRIM.

INTERESTING MASONIC NARRATIVE.

(*By a Member of the Royal College of Surgeons, Edinburgh, and a Master Mason, of Tynan Lodge, No. 601, Armagh, &c.*)

In the year 1815, when I was studying medicine in the University of Edinburgh, I was invited by a gentleman of that city to spend an evening at a Masonic meeting, of which he was the Master. He added, "that he expected we would have the pleasure of Mr. O'C.'s company," an Irish gentleman, to whom he appeared to be particularly attached.

Mr. O'C—— arrived, and was received by the brethren with every manifestation of joy. The night was spent with all the happiness, festivity, and fraternal affection, which so peculiarly characterize our ancient, honourable, and loyal body. No party feelings or petty animosities were there, but mutual and reciprocal love beaming on every countenance, and ennobling every sentiment and expression.

Mr. O'C——, an amiable minded, facetious man, about forty-nine years of age, was justly beloved and admired; he paid peculiar and marked attention to me, and before we parted, requested, and received my promise, to dine the next day with him, at his lodgings, Princes Street. I went accordingly, and passed with him one of the happiest evenings of my life. He was quite an enthusiast in his love for Masonry; and in an ecstasy of delight, related to me the following history of his life.

"I was born in the south of Ireland, and was from my earliest remembrance fond of Masonry, and consequently was initiated, at the prescribed age, into the sublime mysteries of the most exalted Orders of the Craft. I then prepared to emigrate to America, and received from my Lodge the documents and certificates necessary for my departure. About this time the Irish rebellion was spreading its baneful poison over the island, and I, with thousands of my countrymen, was swept into the vortex of phrenzied enthusiasm which then prevailed, and stimulated to madness its unfortunate and deluded votaries. I was a few nights with a senseless multitude, who, like myself, knew nothing whatever of the cause, end, meaning, or nature of such meeting. Some papers were read, which I am certain the few who heard them did not understand. All was confusion, without order or regularity.

"Not many weeks elapsed, when, in the dead of night, my father's house was surrounded by a troop of dragoons. I was made a prisoner, and conducted to the gaol of —— . In eight days I was tried. It was sufficient I was a United-Man, and had attended their meetings. This was proved; and hence it was inferred I had been aiding and abetting some burnings and outrages that had been recently committed in the neighbourhood. I did not deny I was present at their meetings, but of the latter charges was innocent. I was sentenced to death, and

ordered for execution in three days. On my return from the court-house to the prison, I begged to speak a word to the captain of the guard who conducted me; I saw something in him I liked, I told him I was a FREEMASON; I showed him my papers, and stated to him the whole truth in a few sentences.

"He was touched with my misfortunes, but remained silent. However, at our parting he cordially grasped my hand, and whispered in my ear. 'BROTHER, keep up your spirits; I have some interest and influence; I will do my best. I will visit you to-morrow.'

"Morning came, the day passed, and night coming on, but no appearance of him whom I now considered my only friend, my heart began to sink within me; however, at a late hour he arrived, having posted upwards of fifty miles from the time of our parting; but the settled calm of joy was on his countenance, as he announced to me the happy news that my sentence was commuted to seven years' transportation. He ordered me to make ready, as the guards were then preparing, and in a few hours I would be on my way to Dublin. We parted like brothers indeed; my heart was bursting with gratitude.

"I was a week sailing on my passage to New South Wales before I came to a serious reflection of my situation, or was awake to the sad reality of my state; the last few weeks appeared to me like a disturbed dream.

"On my arrival at Port Jackson I was allotted to a rich landed proprietor. After I had remained upwards of five years with him in his home-farm, he sent me, with eleven others, about twenty leagues into the country, with horses laden with the necessary implements, to mark out and ditch, where practicable, a large tract of land which he had purchased. We erected a hut, formed beds, and proceeded well, stretching far and wide, according to the map given us for our guide. We had crossed a river, and were cutting the boundary moorings over the most beautiful sloping hills I ever beheld, when a number of the Aboriginal inhabitants came forward, and used very threatening gestures towards us. They walked back to the river, and beckoned us to come also. They put down stakes of wood on the banks, and by their threats we understood plainly they would attack us if we attempted to cut, or dig, or even go over the river. One of the servants, a free man, and our superintendent there, rode off to his master to know what should be done, and the next day returned, with orders to proceed over the river to the very extent of the maps and plans. The next day, while we were engaged in marking forward, a whole host of them attacked us with clubs and stones, and would have murdered us, only one of our men snatched a fowling-piece, and shot the ringleader dead on the spot. We retired to our little hut, which was so far removed from the river on our own side, that we thought ourselves secure; but in the dead of night we were alarmed by the hut being on fire, and one of our men running out, was killed by a blow; a second and a third rushing from the flames, met the same fate. I stood in the door like a statue, my mind for a minute gliding over the past, present, and future; and petrified with horror, in an agony of despair, while the flames were raging on every side, and the roof falling in in masses of burning ruins, I accidentally, as if by instinct, *made the last solemn appeal, the dernier resort of a Freemason*, when a tall figure sprung forward, and clasping me in his arms, pulled me from the spot where I stood, and which was that moment falling down and would have destroyed me, exclaimed,

in good English, "Fear nothing, Brother, you are safe," and he cried out to save all the lives they could. Five only of us were living. The next morning, after erecting a hut for the four, they took me with them.

"I rode on a quiet horse for many a long mile, through the most lovely and fertile country that the sun in his course ever shone on. I could relate to you, my dear friend, many entertaining and interesting stories of the funeral of the chief who was shot by one of our party, of their manner of living; and as I stayed a whole year with them, I was present at their marriages, and many other amusing ceremonies. In the course of our private conversations, my deliverer and Brother told me he was a native of Scotland, that he had been mate of a merchant ship which was wrecked about a year before that; he and two of the crew were cast on the shore about fifty leagues from where we were; that the others had died; and by his behaviour towards the Aborigines, and by teaching them many useful arts, he had gained their confidence, and even affection.

"However, as my time was now almost expired, my friend, my dear friend, who is still living, advised me to go and claim my freedom, and a free passage home to the Mother country, and also to have him released, if possible.

"I went to Port Jackson, and claimed my freedom; and at the same time mentioned that a native of Scotland, who had been shipwrecked, was a prisoner where I had been detained so long, and if I had a guard I would release him. This was granted; but I thought better to go alone. He and I having concerted measures, set off at night, and arrived at the city before the fleet had sailed. The governor kindly ordered him a passage; and in a few weeks we were landed safely in Liverpool.

"I came to the home of my fathers, my friend accompanying me. The scenes of my youth presented themselves to my mind; every hill and valley appeared in idea loaded with charms;—but, when I arrived, alas! how altered; my father and mother dead—my brothers and sisters either dead, or gone to other countries. Scarcely a friend there; it was an afflicting scene; it was to me a wilderness! My friend perceived my distress, and hurried me away. We then visited his country, in the town where I now have my establishment. My friend was well connected. We became acquainted with a relation of his, a merchant, who had two daughters, and in a short time they became our wives; and thanks be to the great Disposer of all things, we enjoy, I may say, every comfort and happiness which this world can give. My friend and I often, when we talk over the past together, regret that Masonry is not more general over the earth, as it would be a bond of affection and love to all mankind. It brings to my recollection a stanza from the pen, and from the heart, of that Bard who was to 'Masonry and Scotia dear.'

'If in the vale of *savage* life,
The victim sad of fortune's strife,
I through the tender gushing tear,
Should recognize a Master dear,
If friendless—low, we meet together,
Then, Sir, your hand, my Friend and Brother.'

E. L.

TO THE EDITOR.

DEAR SIR AND BROTHER,—I laid hold of an old book the other day, of which I copy the title—“*L'ordre des Francs Macons trahi, et le secret des Mopses revelé*,” its imprint is “Amsterdam, MDCCLV.” Let me set out by stating that the writer is an ass; and when I tell you that the “Mopses” were a stupid congregation of men and women, whose ceremonies of initiation consisted in kissing certain parts of a stuffed pug-dog, and that he seems to hold them and the Freemasons as akin, need I tell *you* what an impostor the fellow must be? He affects to deal in cyphers, and gives his name under that disguise “L'Abbé Perau.” A modern poet (Moore), who I hope is a Freemason, for if not he ought to be, alludes in his *Lalla Rookh* to those bees of Trebisond which from the sunniest flowers draw poison forth that makes men mad. Reversing this mode of production, from the nonsense of the “traitor,” or fool—for either he must be, on his own showing, if indeed the name of impostor be not more appropriate,—I have culled from his pages the following anecdotes, showing the advantages of our system. They are the more valuable, because evidently in men's mouths near the time when the occurrences actually took place; and besides, Old Bailey practitioners well know there is no testimony so valuable as that extorted from a reluctant witness. I therefore give you his evidence which must be accredited, coming, as it does, from an opponent.

“We have,” he says at page 19, “three recent examples, which give evident proof of the efficacy of the signs of Freemasonry, and of that intimate union which exists among these respectable Brethren.

ANECDOTE No. 1.—“About three years since the captain of a French ship, a Freemason, was wrecked off an island, the Viceroy of which was a Member of the same Order. The Frenchman considered himself only too happy in escaping with life, but he had lost all his property with his ship. He got himself presented to the Viceroy—felt some difficulty in explaining to him his misfortune, so as to be admitted on his own representation merely. Great, however, were his astonishment and delight when he saw the Governor give him the signs of Masonry. He of course answered promptly. They shook hands as Brethren, and at once entered into conversation with all the candour that long friendship alone can communicate. The Viceroy kept the Frenchman on the island, and during his stay endeavoured to procure him all the comfort and amusement in his power. When the Frenchman took his departure he loaded him with presents, and gave him sufficient money to enable him to reach his own country. The latter, filled with gratitude, thanked his benefactor, and availed himself of a vessel returning for France, to set sail for home. From the Frenchman himself we have the recital of this adventure; his name is Preverot, brother of M. Preverot, Doctor of Medicine of the Faculty of Paris, and he died, I think, only within the last year or so.”

ANECDOTE, No. 2.—“Some months since an English gentleman, on his way to Paris, was stopped by thieves, who robbed him of sixty louis. This Englishman was a Freemason, and no sooner did he arrive in Paris, than he communicated with the Brethren, and was immediately received by them; a collection was made for him in an Assembly

(Lodge), and the full amount of which he had been robbed was presented to him. As soon as he arrived in England he remitted the same sum to his Brethren."

ANECDOTE, No. 3.—"At the battle of Dettingen, one of the king's body guard had his horse killed under him, and found himself so entangled in the animal, that he could not disengage himself. An English dragoon approached, sabre in hand, to finish him, which he would have done, had not the guardsman, who was a Freemason, accidentally made the sign of the Order. Happily for him the English dragoon was also a member of the Order. He dismounted, helped the Frenchman to extricate himself, and although, as a Brother, he saved his life, nevertheless he made him his prisoner, *because*" (we quote the exact words of the author) "*a Freemason never loses sight of the duty he owes his own prince.*"

At page 104, the writer says, alluding to his intention of giving, some day or other, a complete history of the Order, "Then will be read its origin, progress, and vicissitudes; perhaps also what is passing under our own eyes will furnish me with its decay and ruin." It is ninety-two years since this "decay and ruin" of Freemasonry was predicted, but to-day it is more alive than perhaps in any former period, and exhibiting signs of vitality which promise duration to its system co-equal and co-ordinate with the great principles its mysteries inculcate and its signs typify.

At the close of the volume under notice, are some Masonic songs, which might afford a few hints to our intelligent and useful Brother, Dr. Oliver. These songs are fifteen in number, one being a translation of the following piece of latinity, entitled

"NORMA MORUM."

"Fide Deo, diffide tibi, fac propria, castas
Funde preces, paucis utere, magna fuge.
Multa audi, dic pauca, tace abdita, disce
Parcere minori, cedere majori, ferre parem.
Tolle moras, minare nihil, contemne superbos,
Fer mala, disce Deo vivere, disce mori."

In the following translation I have studied to be as literal as the trammels of rhyme would allow me, aware that any attempt to render the sententious brevity and terse neatness of these lines into equivalent English would, on my part at least, be hopeless.

"RULES FOR THE BRETHREN.

"Trust God, distrust yourself, do all that's right;
Pray chastely, frugal live, avoid expense,
Hear much, speak little, bring not into light
The hidden; spare the humble, yield obedience
To all superiors, with your equals bear;
Avoid delay, ne'er threaten, but decry
The haughty; do no evil; learn by prayer
To live for God, and also learn to die."

THE STUDENTS.

BY BROTHER J. F. SMITH,

Author of the Jesuit, Siege of Colchester, Songs of the Ocean, &c. &c.

"How beautiful!" exclaimed Herbert Chedworth to his companion, as they stood watching the effect produced by the light from the high altar streaming through the richly stained windows of King's College Chapel. "But you are silent, Mark; what has entranced you?" "Nothing," replied his friend, starting from his reverie; "I was but contemplating the scene before me, and thinking that the vesper service would be ended ere we reach the house of Master Walters; remember, you promised to be there by eight." "True," said Herbert, smiling at his own forgetfulness; "but is it not strange that you should be the first to recollect it? Mine is a wild heart," he continued; "there is room in it for friendship, love of nature, and a still warmer passion. I have been so happy in your society, have so enjoyed the calm beauty of the evening, the lovely scene before me, that for awhile I forgot even my pretty Alice. Tell me, shall we proceed by the lodge, or wait till the service be ended? the boatman will then come to chain his boat for the night, and set us over." "E'en as you list, Herbert; and till old Charon comes I shall sit upon the bank and listen to the fading chaunt of the choir, as it comes sighing on the breeze. Will you not take a seat beside me?" "Willingly," replied his companion, throwing himself on the ground; here we can watch the procession from the chapel, and enjoy the calm beauty of the evening. Hark, to the benediction." As he spoke, the following chaunt was plainly heard above the breeze:—

"Ave verum corpus natum
De Maria Virgine.
Vere passum, immolatum,
Cruce pro homine.
Cujus latus perforatum
Unda fluxit et sanguine,
Esto nobis prægustatum
Mortis in examine."

The friends, both students of Gonville Hall, were seated on the ground opposite King's College; the place where they were sitting was at that time half overgrown with brushwood, and unconnected by those light elegant arches with which modern taste and convenience have since adorned the silver Cam. Nothing could be more dissimilar than the characters of the two students. Herbert was mild, gentle, and affectionate in his disposition, steady in his friendships, possessed with a deep sense of religion and an enthusiastic love of the arts; he sang with taste, and his chamber, crowded with pictures, busts, casts, and antiquities, resembled the studio of an Italian painter more than the cell of a Cambridge student.

Mark Wayward, on the contrary, was a being in whom the principles of good and evil were blended more than equally; his passions were his master, his reason too often their slave. When a mere boy he had travelled through Germany, and imbibed much of the scepticism

of their schools, without the philosophy which palliates or the learning which adorns it.

With all his faults, Mark loved his companion, whose gentle manners and refined taste had won an interest in his heart. There was something gratifying to his pride in having so accomplished a friend, and while in his society he carefully concealed those frailties and follies from which the pure nature of Herbert would have recoiled. They both at the same time became acquainted with Alice Walters, the only daughter of a decayed gentleman, whose fortune had been lost in the wars of the rival houses of York and Lancaster. From the impetuous fiery Mark the timid maiden had at first started with fear. She felt confused; her cheeks burned beneath his gaze; the expression of his dark eye distressed her, *but dwelt upon her memory*, and Herbert to all appearance became her favoured friend and suitor. It was to the house of her father, where they generally passed their evenings, that they had agreed to proceed as soon as the ferryman should arrive. Each was indulging in that contemplative delicious silence which music faintly heard at the twilight hour seldom fails to produce, when their attention was attracted by the sound of an approaching step.

"You see, Herbert," exclaimed his companion, "we are not the only truants. Ha! it is that gloomy censor and sour cynic, Mowbray. I like him not—prithee let him pass on." "But why should you dislike him?" demanded his friend. "He hath a caustic wit, I confess, but he lashes vices only, not misfortune; motives, not impulse. He hath ever been kind to me. I fear that misfortune hath soured a once warm heart." "Hang him," interrupted Mark, impetuously; "he hath a dictionary of axioms at his fingers' end, and never uttereth one that he doth not point it like a sneer. He loves more to detect vices in others than to cultivate virtue in himself, and his tongue is so venomous that if he but speak your name he taints it. I'll none of him." The subject of their conversation by this time stood beside them; he was apparently about thirty years of age, thin to attenuation, but possessed of a countenance so highly intellectual, so exquisitely chiselled, yet so pale and statue-like, that it would have seemed unearthly but for the piercing black eye, which glanced with restless motion.

"As usual," he exclaimed, after a pause, during which he surveyed the friends; "still illustrating your boyish lesson, the classical fable of antiquity—still playing Damon and Pythias—still mistaking habit for feeling. How long is this childish dream to last?" "For life, I trust," answered Herbert, taking his companion's hand. "If the friendship which has been the pleasure of my childhood, the judgment of my manhood, is to fade, if I am to lose, one by one, as you have predicted, those susceptibilities which, in a flower, a tree, a picture, a kind glance from a friend, now afford delight, I would not wish to live. Life must be joyless when the heart is withered, or so bound by the prejudices and suspicions of the world that not one pure feeling can escape."

"You paint it well," said the cynic. "'Tis a gloomy picture, without relief; harsh in its outline, stern in its execution; its colours are prepared by the falsehood of the world, and laid on by the rigid pencil of experience. Contemplate it well; shrink not from its wholesome lesson. You will one day thank me for having placed it before you." "Never," interrupted Herbert, passionately. "I feel by my own heart that love and friendship, bright as e'er the poet's mind hath drawn them, pure as the Creator implanted them, still exist to bless mankind, nor

would I exchange the heartfelt pleasure that conviction yields me for all the advantages of your philosophy." "So sincere," uttered Mowbray, half unconsciously. "Poor boy, could this heart, which beats but for life's dull purposes, emit one spark of pity, it would be for thee." He paused a moment, then fixing his eyes on Mark, who, unable to endure their scornful and searching expression, stood confused before him, continued, "Do you feel like your friend?" Mark, after a slight struggle, answered "Yes. Why should you doubt it?" Herbert grasped the speaker's hand in the generous confidence of his nature, while a melancholy smile passed over the countenance of the cynic. "Look at me," he exclaimed, "and answer me. Actest thou towards thy friend with equal sincerity?" Mark endeavoured to meet his gaze. As easily could he have endured the glance of the fabled basilisk. He blushed, and remained speechless. With a proud contemptuous laugh Mowbray turned upon his heel and left them. Then did the first doubt of Mark's sincerity enter the heart of Herbert.

Alice Walters was seated at her tambour when the two friends arrived at her father's house. With a smile she placed her hand in Herbert's, and listened to his apology for his absence; but when Mark offered his, she blushed, and cast her eyes upon the ground. Herbert observed it, but was silent. "Your lute, I perceive, Alice, is unstrung," he said, taking the instrument in his hand. "You have been careless lately. I will repair it for you. You must give me music to night. I know not how it is," he continued, "but I am out of spirits; my heart is oppressed, as it foreboded some heavy tidings; my blood runs thick and slowly in my veins, as its lighter particles were withdrawn, and the mere residue remained for life's dull purposes." "Surely," said Mark, "you have not suffered the jargon of that metaphysical quack, that sceptic of all good, to affect you; you are not Mowbray-struck?" "Mowbray-struck!" repeated Alice. "What mean you?" "Oh! 'tis a mad prophet; a fellow half misanthrope, half jester; the veritable possessor of Pandora's box, only that with him hope lies at the top—the hope that every misfortune which it contains in due time will follow." "Indeed," replied Alice, with a smile, "you almost tempt me to see this singular being. But tell me, Herbert, what hath he prophesied?" "The falsehood both of my friend and mistress," replied her lover; "but I believe him not," he continued taking her hand; "his wild speech weighs not with me. Alice, you are agitated—you turn pale. Will you suffer the prediction of a dreamer to distress you? Come, my love, sing; music will dissipate your melancholy." He placed the lute within her hands. The maiden passed her fingers rapidly through the strings, and commenced the prelude; twice she essayed, but her voice faltered, and she burst into a flood of tears. Mark rose, and left the room. "You are unwell, my love," said Herbert, folding her fondly in his arms; "infected by my dullness. In sooth I am to blame to bring my wayward fancies here. Mark, I perceive, has left, as wisely judging that repose will alone restore your spirits. I, too, will leave you. Good night. Remember me to your kind father." The lover imprinted a kiss on the fair brow of his mistress, and quitted the apartment.

On gaining the street, he looked in vain for his companion. Mark was no where to be seen. "'Tis strange," said Herbert. "He left the house but a minute before me; doubtless he hath hurried home, tired of the unaccountable spirit which, like a fiend, hath possessed me."

A short walk brought him to his college. He was about to summon the porter for admission, when a heavy hand upon his shoulder restrained him—it was Mowbray's. He started involuntarily at his presence. "So soon returned," said the cynic, in a low harmonious voice. "Has Alice frowned upon her lover, or has Mark again pleaded indisposition, and left you?" 'Tis early for a favoured suitor and confiding friend to be returning to his solitary couch. Come, for lack of better company take mine; walk round the chapel with me, admire its fairy proportions, the light symmetry of its slender pinnacles revealed by the light of the fair moon. I love to gaze upon its breathless beauty; admiration there excites no vanity, no rivalry. Nature and art admit plurality of lovers without deceiving one; woman never."

"Why is this," demanded Herbert, "why pour into my ear this continued poison? In vain does my reason disclaim its influence, in vain does my heart assure me of the fidelity of those whom I most love. The recollection of your doubts and sneers crosses my path like a serpent—pours gall into my cup—makes me dissatisfied with mankind—doubtful even of myself. If thou canst give me proof of that which yet my tongue hath never spoken, which my heart trembles to conceive, unfold it. If not, begone, trouble me no more." "Indeed," said Mowbray, thoughtfully; "but how wouldst thou bear it? Were it not cruel to destroy the last illusion to which thy heart is bound? to show how rotten is the stay by which the best affections are supported, how hollow their foundation." "Anything," interrupted Herbert, "rather than this suspense. I doubt them and doubt them not; thou hast shaken my confidence, prove my suspicion to be just, or confess it to be false. I—I can bear the worst with philosophy." "Philosophy!" echoed the Cynic, "what is philosophy? an intellectual absurdity with which man cheats himself into content, the speculator's toy, with which he dissipates the tediousness of life, a Pagan shoot engrafted upon a Christian trunk poisoning its fair fruit; speak not of philosophy." "How!" demanded Herbert, struck by the originality of the speaker's turn of thought, "is the love of knowledge evil?" "Evil!" reiterated Mowbray, "it is the child of sin, the price of human happiness; and, after all, what does man know? he cannot comprehend the mystery of a flower, he sees it bloom and fade—the seed is planted in the ground—the germ approaches—yet he cannot tell the power by which 'tis quickened. Man moves and breathes, yet cannot comprehend the simple principle of life. Knowledge is the shadow for which an immortal reality hath been given, a curse clothed in the garb of a benefit, a delusion even to the wisest. A syllogism hath set the learned by the ears—a musty Hebrew root divided friends—many waste the whole purposes of a life for so much Greek—the fools in their estimate of knowledge should remember, that the same learning which elevates a prelate to the mitre, would not have saved Æsop from the lash had his master's cup been overspiced. Euclid, with all his depth, might have learned from the poor spider. The astronomer hath divided time into years, months, weeks, days, hours, minutes, seconds, yet cannot tell the proportion which a century bears to eternity. Man's wisdom! speak not of it; I am tired of his follies and resolved to change the scene."

"For the camp, the court, or cloister?" demanded Herbert, his curiosity much excited by the peculiar vein of his companion. "For neither," replied the Cynic, "I have no delight in blood, the camp suits not me; no, nor the court. I love truth for her simple

beauty, and cannot lie to flatter a favourite. "The cloister," he added musingly, "it may come to that—there at least I shall be free from the vices of the world, though not from the infirmities of human nature—but stay—know you where you are?"

Herbert looked around him and found that his companion had insensibly led him to the lane which skirted the wall of Alice Walter's garden; his heart sank within him as he recognised the spot, and he trembled to ask why he was brought there. "I see," said Mowbray mournfully, "you recognise the ground, your eye demands that which your tongue fears to ask; cold as I am I will not trifle with you. What see you there?" he continued, pointing to an old elm whose trunk was half buried in the wall which surrounded the garden. "Nothing but an aged tree," replied Herbert, "whose foliage I have oftener admired." "Nothing else?" demanded the Cynic, "look again. Ah, I perceive you have found it," he added, as his companion became suddenly and violently agitated by some powerful emotion—"you are right—it is a ladder." Herbert involuntarily raised his hand to his side as if to grasp a weapon, his companion perceived the action. "What would you," he exclaimed, "is this your boasted philosophy? it may have been left by accident, or placed there by some robber; leave not the problem half solved, ascend, confirm your doubts, or be quit of them for ever." Herbert cast his eyes upon his companion, there was a mournful earnestness in their expression which seemed to forbid hope; with a determined effort he drew his breath, and ascended the ladder.

The miser who for years hath gained a gem of priceless worth, who leaves it for a season, and returning finds his treasure gone, may imagine what Herbert felt in beholding his friend and mistress together in the garden, Mark's arm around her waist, her head reclining upon his bosom; it was too much for reason—his heart sickened at the sight, and he would have fallen senseless from the wall had not the Cynic caught him in his arms. "Lead me from this accursed spot," murmured Herbert, as his recollection and self-possession slowly returned, "the grave alike of love and friendship; you have indeed painfully convinced me of the fallacy of human happiness."

They walked for some time in silence, which Mowbray was the first to break. "I know," he said, "how vain are all attempts at consolation, your heart hath received a wound which time alone can cure; yet if you will but reflect how worthless"—"Hold!" exclaimed Herbert, "the conviction that they are unworthy of my love pains me more than their loss would have done; for in the grave I might have loved them still, had Alice but dealt ingeniously with me, had Mark but confessed his passion, painful as the struggle would have been—I think—I feel I could have resigned her—but now"—"Is it impossible?" interrupted Mowbray, "examine well your heart, to regain your friend, to find him not quite unworthy of your love—to make Alice happy could you resign to another the crown—the prize of your manhood, the object of your dearest wishes?" "I think—I feel I could"—replied Herbert, "point out my path—relieve me from the disgust of my fellow creatures, which threatens me almost with madness—restore to me my friend true as my heart first found him, and I renounce my Alice—friendship shall console me for the loss of love—better resign one than be wretched in both." "You ask more than I can reasonably promise," rejoined his companion, "I cannot change the heart of man, but I can arm you with a line to sound its depths—to try its every bearing—guide you to

its inmost cell, and if one spark of virtue remain force it to a pure flame once more, but you must follow my instructions to the letter; a word—a look would ruin all." Herbert promised to be guided by his advice. "'Tis well," said Mowbray, "walk with me through the cloisters, and I will impart to you my design."

For more than an hour the Cynic and Herbert remained in deep conversation, at last they parted, and in a few minutes the outraged lover and insulted friend was buried in the solitude of his chamber.

Early in the morning Mark arose from his feverish slumber; the knowledge of his treachery weighed heavily upon him, yet he was determined to persevere; the thought of resigning Alice never once entered his imagination; with him love, like friendship, was a selfish passion, without one generous sentiment; he sought the chamber of his injured friend, and found, to his surprise, the lamp still burning; Herbert was seated at his couch, earnestly bent upon completing a sketch before him. "How is this?" exclaimed Mark, "up all night! what have you been doing, Herbert?" "Working at my sketch," answered the youth, with a melancholy smile; "the idea struck me last night, and I am determined to finish my task; what think you of the progress I have made?" Mark approached the chair of the artist to examine it nearer. "Do you comprehend the design?" inquired the painter, "does it not strike you?" "Pretty," replied the treacherous youth, "is it from some tale?" "You shall hear; you see the figure on the couch—observe the languid position of his limbs, the paleness of his cheek—contrast them with the determination of his brow and eye. 'Tis a noble Greek, who loved in secret the promised bride of another—some say his father's—'tis an error of the poet's—*it must have been his friend's*; the fever of passion was in his veins poisoning the stream of life—yet he resolved to die rather than betray his weakness." "Fable!" exclaimed Mark, "man is incapable of such denial." "You forget," interrupted Herbert, "that they were friends—and loved each other, even as we have loved—have we not, in sincerity and truth?" he laid his hand as he spoke, upon the arm of his companion, who trembled beneath the touch. "I trust so—do you doubt it?" stammered the conscience-stricken traitor—"but the picture."

"Aye, the picture," sighed Herbert, a thrill of disappointment running through his frame—"the picture. The sick man's physician discovering the cause of his disease, revealed it to his friend; what think you was that friend's conduct?" "Why, doubtless, he removed his mistress from the neighbourhood of his dying rival—women are soon led to pity, and pity is akin to love." "No," replied Herbert, "he resigned her, made his friend happy, saved his life, couldst thou have done so? behold him in the picture leading her to his happy rival." "I know not," said Mark, "I am not called upon to make so vast a sacrifice; this is but the imagination of some poet's brain—such a friend never existed yet."

"It is reality, Mark," exclaimed Herbert, fixing his eyes upon his companion. "I could be that friend, would he who has wronged me show me his heart, prove to me that he, like the noble Greek, had struggled with his passion—had gained the affections of Alice by no unworthy means, had never lost sight of honour even in the moment of his wildest passion, I could open my arms, raise him to my heart and bid him be happy. If thou canst say this, Mark, come to my heart. It opens to receive thee."

The guilty youth conscious that he was detected, struck by the recollection of his deliberate baseness, the mean acts and slanders by which he had undermined the affections of Alice, could not meet the eye of his generous, outraged friend, burying his face in his hands, he rushed from his presence.

On entering the apartment of Herbert an hour later, Mowbray found him destroying the picture which had been the fruits of his night's labour. "I see," he exclaimed, "the result." Herbert looked up—"you have read rightly—all is over." The Cynic held out his hand; "I come," continued the broken-hearted youth, "the world is a desert now—have with you—to the cloister or the grave."

THE EMPEROR AND THE LOCUSTS.

IN the reign of the Chinese Emperor, the good and wise Tai Zung, a cloud of locusts was sent upon the land, to destroy the harvest, when—it is written by chroniclers—Tai Zung, whilst his people were some wailing, some stupified, some despairing, *ate of the locusts*, and God straightway devoured the whole swarm!

May we not learn fortitude of the barbarian—gather wisdom from the heathen? Who is there among us that at some time hath not his locusts?

Peter Ducats was a nestling of high fortune; a creature pillowed on down, and rocked in a golden cradle. The whole world was made tributary to his wants, his wishes; he grew from childhood to youth, and the blossom that in due season becomes a fruit knows as much of human ills as he. Pain and misery, and shame and want, were mere words; he had heard them,—and they were to him sounds, no more. Happy Peter Ducats! Time passed, and took away no pleasure, brought no evil to Peter; he married, and became a father. When he thought of his wealth—of his beautiful wife—his blooming child—of the whole army of friends that praised his every word, watched his every look, that in all things did him lowest reverence,—his heart grew hard with constant fortune; and he hugged himself, the chosen one of fate. He trod the earth as if for him it never could be opened—he looked into the sky, calling the future a cunning fable. He felt himself invulnerable, immortal in his wealth. Years fled—civil war began—and the prosperous Peter went forth a beggar from the land. Half his possessions had been seized—he reeled, staggered beneath the blow; the loss fell like a bolt upon him; he became a whining, irritable wretch; his proud, and pampered stomach could not digest one bitter morsel—he could not resignedly endure *one locust*, and he was therefore driven forth by a whole swarm!

What a graceless reprobate was Captain Bang! Never had man such a choice collection of oaths—never was trooper more prodigal of evil speech! In an unlucky season Captain Bang was made a prisoner by the gout: the calamity made him furious: no doctor would twice approach him—no nurse would tend him more than a day. Let the truth be said; the gout made Captain Bang a perfect devil. He was one day in his highest notes of execration, when every man, woman,

and child took to their heels, and left him to swear to the echoing walls. They one and all vowed it was impossible for human flesh and blood to endure the tongue of Captain Bang. At length, the nurse and doctor—some hours being passed—ventured to peep in upon the suffering sinner. They found Captain Bang as mild as any mercer; and from that day he became quite reformed in all his parts of speech. The doctor inwardly marvelling at the change, touched upon it to his patient. “Well, captain, since you’ve been a little less clamorous, you hav’n’t suffered so acutely, eh? Isn’t it so?” “My dear doctor,” said the meek Captain Bang, “I don’t know how it is, but since I’ve resolved to bear the pain with decent resignation, I assure you I hav’n’t found it half so bad: indeed, I may say, I sometimes feel as if I had quite beaten it.” In other words, Captain Bang had boldly *eaten of the locusts*, and had thereby lessened the swarm.

All her friends augured a wretched life for poor Molly White when she married Nicholas Groan, a morose, though flourishing merchant. “He was fit for nothing, but to let his beard and nails grow, and turn hermit,” was the declaration of one of Molly’s female friends, a whole circle agreeing in the truth of the assertion. “They’ll not live together a month,” was the prophecy of two or three spinsters; who were nevertheless mistaken in the prediction; Mr. and Mrs. Groan remaining partners in bed and board for thirty years, and at this moment—*vide* tombstone, Highgate churchyard—occupying, at their mutual desire, the same pillow of consecrated clay. And yet, when they first came together, it was reasonable to expect a sudden separation: for Molly was a most vivacious, spirited little creature, loud in her complaints and accusations, and in no way likely to conciliate the violent passions of Nicholas Groan; who was, to speak candidly, that order of biped, which ladies have been known to call a “great brute.” Articles of separation had been called for fifty times in the first year of their marriage by both parties; and it was very confidently stated by particular acquaintance, that unless Mr. and Mrs. Groan became two, “something dreadful would some day happen.” Time, however, wore on; and it was remarkable that Mrs. Groan became mild and affable, and Mr. Groan himself even courteous, attentive, loving. “How, Molly—how has this change been brought about?” was, one day, the wondering question of a dear female friend to Mrs. Groan: “what witchcraft has done it?” “Why, the truth is, my dear,” answered the wife, “instead of meeting ill-temper with ill-temper, I thought I’d try and quietly endure the fanciful whims of Mr. Groan; and, to my surprize, when I’d once resolved upon the task, I didn’t find it so very difficult. In a few months, my husband instead of being at once the most passionate and most morose of men, became the gentle, good soul you see him now.” “I perceive, you fairly killed his ill-temper.” That is, Mrs. Groan resolved quietly to swallow a *few locusts*, and the house became clear of the whole swarm.

Since evils, thick as a cloud of locusts, are mixed in the food of human life,—since they may be found in the chased golden salver, as in the wooden platter—alike beneath the silken canopy and the white-washed rafter—he who resolutely meets the trouble, will be sure to lessen it; he who resignedly eats of the locusts, will dispose the Power that sent them, to destroy the “whole swarm.”

D. J.

THE DEAN AND THE MAGICIAN ;

OR, THE BRACE OF PARTRIDGES.

“Thick coming fancies.”

It was close upon the mid-hour when the Dean of Santiago descended from his mule at the door of Don Illan, the celebrated magician of Toledo. The house of the magician, if we are to credit ancient chronicles, was built at the base of a perpendicular rock, which, crowned at the present day by the Alkasar, rises up to a stupendous height. A young Moorish female conducted the Dean into a remote cabinet, where sat her master, Don Illan, reading. The studies of the sage had rather increased than diminished the polite demeanour of the noble Castilian, who indeed neither in visage nor dress showed any sign to indicate a colleague of man's enemy.

“I behold your reverence with pleasure,” was his greeting, as the Dean entered his closet. “I assure you I feel highly the honour of this visit ; whatever its object, I hope you will excuse our entering upon it until I have made your reverence feel quite at home, as if in your own dwelling. Dinner is nearly ready. This damsel will conduct you to a chamber, and when your reverence has removed the dust of your journey, you will find a capou fit for a monk smoking on the table.”

The dinner, which was served to a minute, was just such a one as a Spanish (or indeed any other monk) would have fancied—hot, abundant, and done to a T.

“Not yet,” said Don Illan ; when his guest, warmed by the repast, and a bottle of tinto, was about to announce the object of his visit. “No business during dinner ; the habit is a bad one that I never countenance ; let us enjoy our meal in comfort, and after the olla and the capou, washed down with a bottle of Ypres, have disappeared, it will be time enough to trouble ourselves with the cares of life.”

Never yet sparkled the shining face of Canon with more delight (not even on a Christmas vigil, when by special indulgence of an indulgent mother—the church—the day's fast is broken at sunset, without waiting till midnight has ushered in the morning of the Saviour's birth). Such was the effect produced on the Dean by the good humour and good wine of his entertainer. Still it was easy to perceive that some momentous object occupied his thoughts. This was evident from his uneasy motions ; his occasional sidelings on his seat ; his now and then gulping down his wine so rapidly as to show that he forgot the science of enjoying its true flavour ; and from fifty other symptoms of distraction and impatience, which, distant as he then was from his cathedral, could not at all events be attributed to a bad voice singing vespers.

At length the time came to rise from table ; and in spite of the pressing invitations of Don Illan to commence another bottle, the Dean conducted his host to the corner of a Gothic window, which looked out upon the Tagus.

“Allow me,” said he, “to disclose the inmost secrets of my heart to you, my worthy and most excellent friend and entertainer. Even your admirable hospitality, my dear Don Illan, will fail in rendering me thoroughly happy, unless you grant me the favour with which I am

about to test your generosity. I am aware no living mortal possesses such unbounded control over the invisible agents of the universe as you do. I am dying with desire to become an adept in this wondrous science; and if you accept me as your pupil, nothing I can do will be sufficient recompense."

"I do not wish," said Don Illan, "to offend your reverence; but allow me to say, that the profound studies which I have pursued into cause and effect, have taught me to judge of the heart of man as not alone inconstant and forgetful, but as naturally and instinctively evil. This, however, is but a conjecture, for I can neither read the thoughts of the heart nor trace the impressions of the soul. However, what I do know, and what my art teaches, is that you are destined for distinction, and that you will probably attain the highest dignities of the church; but when you shall have reached the great summit, that you will then remember the poor son of wisdom, of whom you now require important and dangerous service, is what I cannot, by all the means within reach of my art, even conjecture."

"Good, good!" said the Dean, "if you Don Illan do not yet know me, surely I know myself. Generosity and friendship (I blush to be forced to pronounce my own eulogy) have been, from my earliest childhood, the delight of my heart. Fear not, my dearest friend (for I cannot deny myself the satisfaction of so calling you), fear not, from this moment, to dispose of me as you will; my greatest happiness will henceforward be to use whatever is mine of fortune, or credit for the benefit of yourself and all who may be honoured with your friendship."

"A thousand thanks, most worthy sir," replied Don Illan—"now to business. The sun has set; if you please, we shall retire to my cabinet."

Having got lights, Don Illan conducted his guest to the lower part of his dwelling: on reaching a door, the key of which he held in his hand, he dismissed the Moorish girl, ordering her to provide a brace of partridges for supper, but to await his further orders before dressing them; then opening the door, he commenced descending a flight of deep stone stairs. The Dean followed, not without some cold shuddering, which increased as the steps disappeared under his feet. As well as he could judge, the way led under the bed of the river. When they had arrived at the bottom, they found a chamber commodiously furnished and provided with tables, on which were arranged the magic volumes of Don Illan. Globes, planispheres, and objects of strange design occupied the remaining space. The air was kept constantly pure; how, it was impossible to conjecture, since it was evident, from its murmuring sound, that the water was only slightly separated from the apartment which the party had now entered.

"Here," said the mysterious Don Illan, offering a seat to the Dean, and placing another for himself, close to a small round table, "here we have now but to choose among the elementary works of the great science to which you aspire. Let us begin, for instance, with this small volume."

The book lay on the table, open at the first page, which was covered with concentric circles, triangles, and squares, as well as other not intelligible characters and signs.

"This," commenced Don Illan, "is the alphabet of all science. Hermes, called Trismegistus—"

The sound of a small bell close to his ear made the Dean jump off his seat.

"Fear nothing," said his host, "it is only the signal by which the servants let me know when they want to speak to me."

As he spoke he pulled a silken bell-rope, and immediately a servant appeared with a packet of letters. They were addressed to the Dean; a courier had followed him express from home, and had just arrived in Toledo.

"Great God!" ejaculated the Dean, after he had perused the letters, "my uncle, the Archbishop of Santiago, is dangerously ill; at least so writes his secretary: and here is a letter from the archdeacon of the diocese, which assures me the good old man has not twenty-four hours to live. I can scarcely repeat what he writes to me—my poor dear uncle, may heaven prolong his days! The chapter appears to have turned its eyes upon me, and—but *that* must not be—the electors, so writes the archdeacon, are unanimously in my favour."

"Well," replied Don Illan, "my only regret is the interruption this will give to our studies: I have not the slightest doubt that you will succeed to the mitre. Meanwhile, let me advise you to feign illness, and not return for a few days to Santiago. A short time will settle the matter; and at all events your absence, in case of your election, will seem a proof of your modesty. Write your despatches, therefore, my dear sir; another time will do to resume our studies."

Two days had scarce elapsed after the arrival of the messenger, when the verger of the Cathedral of Santiago, followed by servants in superb liveries, alighted at the house of Don Illan with dispatches for the dean. The aged prelate was dead, and his nephew had been elected archbishop by a unanimous vote of the chapter. The new dignitary seemed a prey to sentiments of an opposing nature; but after wiping away a few decent tears, he assumed an air of gravity becoming his new honour. Don Illan was the first to kiss the hand of his grace, the new archbishop.

"I hope," he added, "that I may be allowed also to congratulate my son, the young man of whom I spoke to your grace, and who is now at the University of Paris! for I flatter myself your eminence will present him to the deanery rendered vacant by your promotion."

"My worthy friend, Don Illan," replied the archbishop, "how can I reward you for the services you have rendered me? I have disclosed to you my true character; I regard a friend such as I have found you as another self; but why take the young man prematurely from his studies? The Archbishop of Santiago will never lack the opportunity and means of advancing him. You shall follow me to my diocese. For all the mitres in Christendom I would not lose the advantage of your instructions. The deanery, to tell you the truth, might be given to my uncle, the only surviving brother of my departed father, who has for years been living on a very moderate income. He is much respected at Santiago, and I would lose my character if, placing so young a man as your son at the head of the chapter, I neglected an amiable priest, my all but parent."

"As you please, most reverend sir," replied Don Illan, while he set about the preparations for their departure.

The acclamations which had filled the streets when the new archbishop made his triumphal entry into the capital of Galicia, were soon

changed to universal regret, on his appointment soon after to the see of Seville, then newly conquered from the Moors.

"I will not leave you behind," said he to Don Illan, when the latter, still more timidly than at Toledo, approached to kiss the consecrated ring, which sparkled on the finger of the prelate, "but you must not annoy me about your son; he is too young, and I have not yet provided for the relations of my mother. However, Seville is a noble see; our sainted King Ferdinand has so enriched it, that it rivals the most renowned endowments of Europe. Follow me, and your happiness shall be my chief study."

Don Illan, suppressing a sigh, kissed his grace's hand, and in the suite of the archbishop soon reached the banks of the Guadalquivir.

A year had scarce succeeded these events when the renown of the pupil of Don Illan reached the eternal city. The Pope sent him a cardinal's hat, and commanded him to his presence. The crowd of visitors who came to congratulate the new cardinal, for several successive days prevented Don Illan from seeing his grace. At length he was honoured with a private audience, and, tears in his eyes, implored his eminence not to oblige him to quit Spain.

"I am growing old, your grace," said he; "at your command I gave up my house in Toledo, in the hope of seeing my son raised to an honourable and lucrative post in the church. Even my favourite studies I have given up, except such as can conduce to the welfare of your eminence. My son —"

"Not a word about *him*, I beseech you," interrupted the cardinal. "Accompany me to Rome—nay, you must. Who can tell what may happen? The Pope is aged and ailing; you should not worry me just now about this employment. A public man has duties to fulfil which those of inferior rank can neither estimate nor understand. I admit the great obligations I owe you; they shall not, depend on the word of a cardinal, go unrewarded; but I do not wish to have creditors dunning me daily at my door—you understand, Don Illan. Within eight days we set out for Rome."

The progress of the prelate's good fortune did not stop here. Within a year after his arrival at the eternal city he came out of the conclave **POPE OF ROME**. He had now reached the highest honour which the ambition of man can attain upon earth, and in the tumult of his election and installation, the man to whose science he owed all his rapid promotion was completely effaced from his memory.

Wearied with the solemn procession which had shown the thronged streets of Rome their new Pope, the head of the church was alone in one of the chambers of the Vatican. The light of two wax tapers scarcely penetrated the extremity of the vast hall where sat his Holiness, deep in that half-pleasing half-sad reverie which invariably accompanies the complete fulfilment of man's long concealed wishes. Don Illan approached with slow and stealing steps, as though aware of the indiscretion he was about to commit.

"Holy Father," wept forth the aged man, casting himself at the feet of his pupil, "pity these gray hairs, and do not abandon an old servant—might I not say rather an old friend; consign him not to oblivion, my son."

"By St. Peter," cried his Holiness, "this insolence shall be punished. You *my* friend? a necromancer the friend of Christ's Vicar! Hence

caitiff! When I sought lessons from you, it was only to fathom the abyss of your crimes. that I might make you undergo punishment in proportion to their enormity; nevertheless, in compassion for your years, I will not make an example of you, but solely on condition that you quit my sight for ever. Go, conceal where you can, your shame and guilt; and if, on the lapse of an hour, you are found within the walls of the palace, the gates of the Inquisition shall close on you for ever!

Trembling, his wrinkled cheeks channeled with tears, Don Illan implored permission to add but a word.

"I am very poor, Holy Father; relying on your patronage, I have given up all my prospects, and have not as much left as will carry me back to Spain."

"Begone, I say," was his Holiness's answer, "if my excess of bounty has allowed you to live in idleness, I shall no longer continue to indulge your negligence and prodigality. Poverty is but a light punishment compared with what you merit."

"But, Holy Father," said Don Illan, "my wants demand prompt succour; I am starving; give me in charity some money to buy to-night's supper; to-morrow I depart—a beggar."

"Heaven keep me," said the Pope, "from the sin of furnishing aid to the ally of the prince of darkness. Begone,—quit my presence, or I shall call in my guards."

"Well, then," replied Don Illan, rising, and fixing a furious look on the Pope, "sooner than perish of famine at Rome, I will go back to my supper at Toledo."

Whilst he spoke he sounded a bell which was on the table beside his Holiness.

The door speedily opened, and the little Moorish girl appeared. The Pope, looking round, found himself again in the subterraneous chamber washed by the Tagus.

"Tell the cook," said Don Illan, "to put down *only one* of the partridges; I am not such a fool as to give the other to the Dean of Santiago."

ALCIPHON.

HOW TO KNOW A GOOD BOOK.—That book does not deserve to be read which does not impose upon us the duty of frequent pauses, much reflecting, and inward debate; or require that we should often go back, compare one observation and statement with another, and does not call upon us to combine and knit together the *disjecta membra*. It is an observation which has often been repeated, that, when we come to read an excellent author a second and a third time, we find in him a multitude of things that we did not in the slightest degree perceive in the first reading. A careful first reading would have a tendency, in a considerable degree, to anticipate the following crop. * * There is a doggerel couplet, which I have met with in a book on elocution:—

"Learn to speak slow: all other graces
Will follow in their proper places."

I could wish to recommend a similar process to the student in the course of his reading.—*Godwin's Thoughts on Man.*

HERCULANEUM.

- WHERE had thy lingering steps delayed?
 Why distant was thy guardian aid,
 Monarch ! whom votaries deemed divine,
 At Herculaneum's holy shrine ?
 Why to the bursting storm's career 5
 Didst thou, dread genius, close thine ear,
 And from destruction's yawning grave
 Thy menaced city fail to save ?
 Where slept thy giant might, when first
 O'er thy lov'd walls the tempest burst, 10
 When first Vesuvius far and wide
 Poured the red lava's burning tide,
 And earth with fearful shock was rent
 Beneath the o'erwhelming element ?
- Ages have sped their silent flight, 15
 Since the proud city sank in night,
 Since Herculaneum's towers were doomed
 To lie in ruin's gulf entombed ;
 But now a fairer day hath beamed ;
 Now, from oblivion's womb redeemed, 20
 Behold recalled to light and fame
 The glories of her ancient name !
- Burst thy dark barriers, earth ! expose
 Thy buried wealth, thy depths unclosed !
 Too long within thy lap concealed, 25
 Be now thy sacred stores revealed !
 'Tis done :—shall Tartarus alarm,
 Unravelled by Thessalian charm ?
 Shall spectres pale, in wild affright,
 Start at the day's unwonted light ? 30
 No :—from encircling ashes cleared,
 E'en by volcanic rage revered,
 Again before admiring eyes
 Behold a mighty City rise !
 Decked in their ancient pride, behold 35
 Man's desert halls their gates unfold ;
 See, long by mortal step untrod,
 The temples of each heathen god !
- Yet who shall tell, what awe profound,
 What chilling horror reigns around, 40
 As heavily each portal guard
 Moves on its creaking hinge unbarred,
 And human accents wake again
 The slumbering echo's mournful strain ?
- Still o'er destructive age can smile, 45
 Unharm'd, the drama's honoured pile ;
 Triumphant still o'er time, on high
 Its marble columns pierce the sky :

- But where hath each spectator fled?
 Oh! where are now the hope and dread
 That ruled by turns the anxious breast,
 In every speaking eye confest?
 Why is the bold tragedian mute,
 And silent the melodious lute?
 Death long hath bound the countless throng,
 The muse's lyre hath slumbered long;
 Long hath applause been here unknown,
 And banished laughter's merry tone. 50
- Look on those spacious baths! yet there
 No more assembling crowds repair
 In social talk;—still brightly gleams
 The gilded roof, still cedar beams
 Adorn the structure, still we own
 The towering shaft of Parian stone;
 Yet 'mid the marble's empty caves
 Hygeia mourns her absent waves. 60
- O lead me where the eye may dwell
 On forms, by sculpture's magic spell
 Redeemed from death; where still can frown,
 Enwreathed with conquest's laurel crown,
 The chief, whose arms of sinewy mould
 The fragment of a rock uphold,
 And from the meteors of whose eye
 A routed legion seems to fly. 70
- Works of the olden time we trace,
 Relics of *Grecian* art and grace;
 Marble and ivory proclaim
 Alike *Italian* skill and fame.
 Here manly beauty decks the brow,
 Here dimpled cheeks delight avow,
 And o'er the gentle features steal
 The rays that sportive love reveal;
 There deep solicitude is seen,
 And silent grief's undoubted mien—
 Fixed is the eye, and in the breast
 Some hidden sorrow seems repress. 80
- Nor yet hath envious age defaced
 The breathing forms that ZEUXIS traced;
 Surviving still Time's awful doom,
 The colours of PARRHASIUS bloom.
 Sketched on the wall with skilful care,
 The pencilled figure still is there;
 Presenting still its glowing hue,
 Each faultless limb attracts the view;
 Still decked in smiles each feature seems,
 Still darts the eye its sparkling beams. 90
- And ye, amidst the wreck, secured,
 Too long in darkest night immured,

That kindlier fates to light restore—
 Hail! sacred mines of classic lore— 100
 Hail, rescued volumes! though the strain
 Of Horace lives not here again,
 Though vainly may the Muse desire
 The thunders of a Virgil's lyre;
 Yet may perchance new Bards arise, 105
 Where Herculaneum buried lies,
 Some new Catullus prove his heart
 The prey of Love's envenomed dart;
 There may some new Propertius tell
 The wily god's o'erpow'ring spell, 110
 And in sweet plaintive measure mourn
 The beauteous Nymph's unbending scorn.

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

NOTES.

Verse 19.—Herculaneum was destroyed by an eruption of Mount Vesuvius, in the first year of the reign of Titus, A.D. 79. Pompeii, which stood near, shared the same fate. After being buried under the lava for more than sixteen centuries, these cities were accidentally discovered; Herculaneum in 1713, by labourers digging for a well, and Pompeii forty years afterwards. It appears that Herculaneum is in no part less than 70 feet, and in some places 112 feet below the surface of the ground, while Pompeii is buried at the depth of only 10 or 12 feet.

Verse 71.—The valuable remains of antiquity, statues, busts, pictures, &c. &c. which have been recovered from the ruins of this ancient city, are all preserved at Portici, and form the most curious museum in the world.

Verse 105.—"The most remarkable objects in the Museum of Portici, are the manuscripts found in two chambers of a house at Herculaneum. The person who has the direction of unfolding them by no means despairs of descyphering all the six hundred manuscripts still extant, and does not doubt of finding a Menander and an Ennius, as he flatters himself with having already discovered a Polybius, &c."—*Kotzebue.*

EPIGRAM.—MARTIAL 20.

Madame Ælia, no longer than twelve months ago,
 You had but four teeth, and all in the front row;
 Soon after a cough took away the two best,
 A second cough came and demolish'd the rest:
 One comfort however remains, hints the Muse,
 Cough away day and night, you've no more teeth to lose.

M.

HYMN TO THE SUN.

GLORIOUS Sun ! I joyous hail thee,
 Creation owns thy cheering rays ;
 Nature's homage ne'er can fail thee,
 Each flower its grateful tribute pays.

Shining scenes of gaudy splendour ;
 To the heart no joy can render ;
 Fair nature like to thee.
 Nor marble hall—nor regal throne,
 Nor silken veil—nor diamond zone ;
 Are half so dear to me.

All around breathes truth beside me,
 Flattery's lips can't here deride me,
 The only incense here
 Is the perfume of the flowers,
 Blooming round earth's native bowers,
 Shedding their fragrance near.

Glorious Sun ! thy path pursuing,
 Fair Thetis waits thee 'neath the main,
 Till the morn, thy task renewing,
 Shall call thee back to earth again.

Vallombrosa, August 24, J. F. S.

THE MARINER'S TOAST.

BY BROTHER JOHN LEE STEVENS.

Air, "*Le Petit Amour*." The four last lines in each stanza to be repeated with the first part of the air.

You ask me for a toast, my boys,
 I will not keep you long,
 Nor offer an apology
 For giving it in song :
 So grasp your glasses cheerily,
 And take the time from me,—
 Here's "The Mariners in harbour,
 And the jolly Tars at sea !"

The Parting Song.

What would our wealthy merchants do
 If Sailors there were none?
 Or what our Queen upon her throne,
 The Royal Navy gone?
 Our sea-girt isle a desert land,
 Or prison-house would be,
 If 'twere not for our mariners
 In harbour and at sea!

Huzza! then, for the British fleets
 Of merchandize and war,—
 Huzza! huzza! for those who give
 Employment to the tar!
 Huzza! huzza! huzza! my boys—
 We'll make it three times three—
 For "The Mariners in harbour,
 And the jolly 'Tars at sea!"

THE PARTING SONG.*

Fill up the bowl before we part,
 Ye Brothers of the mystic tie,
 The pledge I give springs from my heart,
 'Tis absent friends, and then good-by.

Where'er our wandering Brothers roam,
 O'er the deep sea, or foreign land,
 God guide them to their long lost home,
 Their anxious friends, their native land.

Fill up the bowl, and let a tear
 From feeling's gushing fount be shed,
 Be mid our mirth remembered here
 The days whose light and joy are fled.

Entwine our parting cup with flowers,
 And toast the dearest gifts of life,
 The ties which gild time's fleeting hours,
 The Mason's daughter, sister, wife.

Nov. 27, 1837.

J. F. S.

* This song has been set to music, and will, we believe, shortly be published.

MASONIC INTELLIGENCE.

MASONIC OFFERING TO THE GRAND MASTER.

The labours of the Committee have been most successful, and the General Meeting has empowered them to obtain a design for approval. It is most desirable that such design should combine in its object all that the tasteful mind can suggest, and that art can execute, so that when completed, "the offering" which is to be presented to our illustrious Grand Master at the ensuing Grand Festival, may equally commemorate the virtues of the Mason, the gratitude of the Craft, and the progress of the arts.

For the information of such Lodges and Brethren as may not yet have been recorded in this most praiseworthy undertaking, we have to state, that the subscription will finally close on the first of March.

In consequence of the expected absence of H. R. H. from London on the 27th of January, his natal day,—the celebration of that happy event is postponed until the 6th of February. Lord Durham will preside as Chairman. The opportunity is thus afforded the Craft of testifying to the illustrious Prince their loyalty and gratitude, and the Board of Stewards will be cheered in their pleasing duty by the good wishes and willing support of every warm-hearted Mason.

The first meeting of the Board was held on the 20th of this month, when the general regulations were entered into. The Hon. Fox Maule is the President.

QUARTERLY CONVOCATION.—Nov. 1, 1837.

PRESENT.

E. Comps. Burckhardt, Pollock, Shadbolt, as Z. H. J.

Comps. White, Harper, Lawrence, Philipe, Petit, Henderson, Hope, Bossy, Crucefix, and several Principals of Chapters.

After the confirmation of the minutes of the last Convocation, the *Report from the Committee of General Purposes* was read, and the portion which referred to a complimentary award of fifty pounds annually, which the Committee recommended should be voted to the Grand Scribes in future, was then moved.

It was proposed as an amendment, that the past services of those Companions entitled them to a more liberal remuneration than the finances of the Grand Chapter would probably allow; but the proposer felt certain that the amount might be doubled without inconvenience, as there was every probability that the future fees for certificates and warrants would be greatly increased. On a division, the amendment was lost by a majority of ONE. The original motion was then put, and carried unanimously: the Grand Chapter was then closed.

[That the Committee of General Purposes really possesses the power actually to assess the amount of a money grant, we respectfully question. If such be the case, the sooner such a power is fairly understood the better. There is a wide difference between directing payments for *necessary* furniture, or for current expenses, and determining the *amount* of a complimentary award for service. A recommendation that Grand Chapter should take into consideration the service of individuals, and deal with the subject as in its wisdom it may please, is all right enough. Well might Companion White disclaim any knowledge of the business, —he felt that the Grand Chapter itself was the only power where the motion should in reality originate; doubtless he felt that a Committee of the Grand Lodge, constitutionally convened, and attended by *Masters of Lodges*, at which neither Wardens nor even Past Masters (the latter only under especial restrictions) are allowed to be present, and a Committee of General Purposes of the Royal Arch Chapter are not parallel bodies, and do not possess equal powers. In the latter, the Principals of Chapters, as such, have no voice, and therefore great discretion should be exercised. We feel no hesitation whatever in making these remarks, as we most cordially approve even the limited grant which has passed its first stage, and will, we most sincerely hope and believe, be confirmed. Had the preconcerted arrangement been generally known, we opine that the majority of *one* against the amendment would have been far different; but it is a fearful odds to contend, *on the moment*, against an appeal made by a Principal in favour of the recommendation of a Committee, who however we request will take a recommendation from ourselves in good part; viz., to avoid as much as possible the necessity for adjournment (from want of numbers), and that the *quorum*, when they *do* meet, may not be so limited as is generally the case.—ED.]

GRAND OFFICERS' CLUB, (R. A.)—Nov. 1.—Present:

Comps. *Sir W. Rawlins*, Shadbolt, Philipe, Lawrence, Petit, Henderson, Hope, *Fallowfield*, *Cabbell*, *Willett*, Harper, *Cuthbert*, Pollock, *Spencer*.*

There was no ballot for new members.

It was suggested that it was unnecessary to sign the Entry-Book.†

The *Minutes* of the Committee of General Purposes were not produced, but their substance was explained to the Meeting, and the subjects discussed.

The appointments for the Chairs were then arranged; but it being afterwards intimated that Comp. Burckhardt had arrived, it was finally settled that he should preside in Grand Chapter as First Principal.

It was understood that a certain notice should be circulated; after which those members who were desirous of attending the Convocation adjourned for that purpose.

[In conformity with Counsel's opinion, expressly taken, we propose, in future, not to notice the proceedings of the Club, it not being in reality a meeting for Masonic business.]

* Those marked in Italics did not attend Grand Chapter.

† The Entry-Book was signed only by the following Grand Officers, viz., Comps. White, Burckhardt, Bossy, and Crucefix, none of whom is, we believe, a member of the Club.

QUARTERLY COMMUNICATION.

PRESENT.

- Dec. 6.—R. W. Lord H. John S. Churchill, D.G.M. as G.M.
 „ Charles K. K. Tynte, Prov. G.M. for Somerset, as
 D.G.M.
 „ H. J. Prescott, J.G.W. as S.G.W.
 „ B. B. Cabbell, P.J.G.W. as J.G.W.
 „ Brothers Willett, Pollock, Petit, Stone, Past Grand
 Wardens
 V. W. W. Fallofield, Grand Chaplain.
 „ J. Henderson, Grand Registrar.
 „ W. H. White and E. Harper, Grand Sec.
 W. H. Perkins, Rev. G. Gilbert, Grand Deacons.
 „ Bros. Mestayer, Hayward, Shalbolt, Deacon, Savory,
 Cuthbert, Granville, *M.D.*, Silvester, Lawrence,
 Bossy, Crucefix, *M.D.*, Past Grand Deacons.
 „ Philip Hardwick, G. Sup. of Works.
 „ G. P. Philipe, Grand Sword Bearer.
 „ Bros. Simpson, Lawrence, Masson, Past Grand Sword
 Bearers.
 „ Sir George Smart, Grand Organist.
 „ R. W. Jennings, Assist. G.D. Cer.

The Grand Stewards of the year.

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

The minutes of the last Quarterly Communication were confirmed.

NOMINATION OF THE GRAND MASTER.

Brother MORAN moved the nomination of His Royal Highness the Duke of Sussex as Most W. Grand Master for the ensuing year. In doing so, he said it would ill become him to endeavour to describe, in the manner they deserved, the Masonic virtues and urbane condescension of their present Grand Master. It had been said by a character of antiquity of one of the purest and most virtuous men of his day, when another attempted his eulogy, "Why praise? who has ever blamed?"—(Hear, hear.) If it was necessary any where to speak to the feelings of men, in order to induce their good wishes towards the Duke of Sussex, *here*, at least, in this Grand Lodge, such necessity could not exist.—(Hear, hear.)

The Grand Lodge rose *en masse* to second the nomination.

The minutes of the Lodge of Benevolence for September, October, and November were approved.

Brother ROWE then moved that the sum of 50*l.* be granted to the widow of a deceased Past Grand Steward, who, previous to his death, had most unexpectedly encountered serious losses. The widow was described as a lady of exemplary virtue, and the vote was carried unanimously.

A letter from the M.W.G.M. was then read, in which His Royal Highness regretted that his recent accident prevented his presiding. The letter embraced all the various points respecting the alterations, and was ordered to be entered on the minutes.

After some discussion relating to the alteration and repairs of the Hall and premises, the following resolution was moved by Br. Rowe, and carried unanimously:—"That it be an instruction to the Board of General Purposes, in framing the new lease, to retain such part of the premises as may be required or convenient for the better arrangement of the Grand Secretary's Offices, and otherwise for the purposes of the Craft, and that the Board do consider on such reduction (if any) on the amount of the rent aforesaid as may appear just under the circumstances."

The reports of the Boards of General Purposes and Finance were read and approved.

It was directed that various Lodges should show cause why they should not be struck off the roll for non-payment of dues, Also that the Lodges Nos. 231 and 530 should show cause why they should not be erased for not conforming to the laws.

The following letter was read:—

To H.R.H. the Duke of Sussex, M.W.G.M. of Masons, and to the Members of the Grand Lodge.

Most Worshipful Sir and Brethren,—The Governors of the Royal Freemasons' Charity for Female Children, most respectfully desire to return their grateful thanks for the very timely and efficient aid which the Institution has received by the prompt and liberal vote of the Grand Lodge. The Illustrious Grand Master of the Order who proposed, and the assembled Brethren who unanimously passed the vote, will be rewarded by the blessings of those orphan children, whom their Masonic bounty has thus protected from the storms of life.

Such is the gratifying tribute which the Governors of the institution unaffectedly offer, and they pledge themselves to observe, with the most scrupulous exactness; the terms in which the loan has been contracted, and trust that the period may not be far distant when the prosperity of the charity may enable them honourably to redeem their pledge.

Given at a General Court, held Oct. the 12th, 1837.

Signed by direction,

R. T. CRUCEFIX, *Chairman.*

The Deputy Grand Master then called upon Dr. Crucefix to bring forward his notice of motion respecting the ASYLUM FOR THE AGED AND DECAYED FREEMASON.

Dr. CRUCEFIX then rose, and addressing his Lordship and the Brethren, said, "I understand that H.R.H., our illustrious Grand Master, has addressed a special letter to the Grand Lodge upon the subject of my notice of motion; I hope therefore my request to have that letter read before I enter thereon may be complied with, that I may not inadvertently express sentiments at variance with so important a document, and also that I may have the fair advantage of conforming as much as possible with its suggestions."

The letter was then read, and embraced the following points:—

"An explanation formerly made to the Grand Lodge by the Grand Master, on a motion somewhat similar, and intimating that it would be necessary to collect a sufficient sum for the erection and endowment of the proposed institution.

"That when the existing Charities should attain permanent means to equal their expenditure, such assurance would facilitate measures favourable to the proposed Institution.

“ That His Royal Highness was not unfriendly to the measure, but that the Brethren must be cautious not to be carried away by their feelings, nor by a hasty vote to peril the existing Charities.”

Dr. Crucefix then resumed his address :

My Lord, that letter having been read will of course be entered on the minutes. It contains all that could be hoped for from the noble-minded writer, and in his absence will cheer me through my task, rendered now no longer difficult. That letter indicates the line of conduct which H.R.H. would have pursued had he been present, pointing out our strict line of duty, which is simply this,—while advocating the cause of the worthy, Aged, and Decayed Freemason not to endanger, in the slightest possible degree, the orphan and the friendless child. Be this my promise on behalf of all who are associated in the cause for which I now plead, “ That this communication of the Grand Master shall be observed to the very letter ; we will not endanger those mainstays of our Order, but, on the contrary, will exert ourselves still more energetically to support them.” It is, however, deeply indeed to be regretted that His Royal Highness is not present with us this evening. His power, which is of the heart, would have been shown in that unaffected manner, that while he would have discoursed on such a subject, it would have fallen like “ sweet music” on the ear, and sure we all are that the worthy veterans of his Craft would not have wanted a zealous advocate in their Grand Master.

Before I proceed further, I must pay a debt of honour where it is due. My immediate successor in office, the present Junior Grand Deacon, some years since issued a circular to the Craft, and an eminent counsel also advocated in Grand Lodge the leading points connected with my notice of motion. Good fortune, however, did not attend their praiseworthy efforts ; their advocacy fell to the ground like seed by the way side. But I eagerly seize this the first public opportunity to thank them, and to state honestly that had I known of these circumstances in proper time I would most gratefully have taken counsel with them. At length “ good report” has been heard in favour of the cause, and this night I am instructed by its friends and supporters to plead before you as its advocate. Why an Asylum for the meritorious Craftsman should have been so long delayed is indeed an anomaly ; surely it cannot be that we are so fond of *secrecy* that we feel ashamed of a public temple. In that book—*THE GREAT POEM OF LIFE*—it is not so stated, and that book is the guide of the Mason’s faith.

Let us boldly avow that we owe to *AGE*, to ourselves, and to the illustrious and noble-minded Prince and Grand Master-Mason, that some honourable memorial of our æra and of his protectorate shall be handed down to future ages. We often in general life begin at the wrong end, and I am inclined to believe that in the case of our Charities this has been the case, or surely, without prejudice to the Schools for youth, the Aged should first have been provided for. The infant pleads at once and successfully to the heart of man ; its prayer is resistless ; and there is not one now present who could hear a suppliant child without affording it some relief. *HE DARE NOT* ; his life-blood would rise in judgment. Yet how many of us can—nay, do—pass by the aged mendicant, who can scarce speak his poverty, which is too evident, were it not that mortality in its decadence is revolting to behold ; yet how many honest hearts are thus doomed to the loneliest desolation in the busiest haunts of men ? May the God of our faith dispose and turn our hearts this night in his favour.

I freely admit that the Lodge of Benevolence dispenses its monthly alms—but even with the *Book of Constitutions* before me, I declare that this mode of benevolence is deceptive and inefficient. I have come to this conclusion after several years of regular attendance at the meetings of the Board; and as I never wilfully advanced an untruth, I anticipate that some regard will be paid to my assertion—it is deceptive, because it relieves many petitions that possess little if any claim, while it is inefficient because it lacks the power efficiently to relieve such petitions as prefer the most clear and legitimate claims to Masonic liberality; and in this view I am also borne out by several Provincial authorities.

It does not follow that because honest poverty may decline to come forward that it does not exist. We all know that many deserving Masons of the blue, the red, the ave, and even of the imperial purple, have descended to the tomb without disclosing their secret; let us for the future worthies raise a temple consecrated to the dignity of the Order; let the death-bed of such brethren be no longer embittered by the reflection that they have not wherewithal to purchase a grave. Do I hazard too much in hoping that this state of things must not continue?

We have been discussing the subject of a legal lease to the excellent tenant of our public hall; and are now called upon to consider of the covenants connected with the renewed lease of the life of man. (*A voice here exclaimed, "the lease is for life."*) True, and I stand corrected as to the irregular expression; but the lease, although for life, has certain covenants which every seven years require especial examination, and those covenants exact a payment always costly to our self-love.

It is somewhat unkind to suppose that the aged Mason can serenely contemplate *DEATH* as the *happy* means of relief from his misery. Is there any one now present who, in his conscience, looks to death as a relief? I answer, no; the love of life is inherent in our nature; and there are proportioned gifts in the renewed covenants which mental intelligence can convert into blessings, and which irradiate the closing hour by the prospect of happiness in a future world.

Let us bear in mind that in the progress of "time against life," there is even "an imaginary period yet to come" which is undisturbed by grey hairs or the tottering gait; and if we take the trouble to make this calculation, we shall find that as man advances in years, he is ever and anon struck by this view, that mortality becomes less frequent in the class he has lived long enough to enter—and that in no ten years between the cradle and the coffin has its call been so infrequent. Now Brethren, if such one of us having passed the climacteric, having reached his eightieth year should retain his faculties, will he not hope to live; and how great must be the sufferings of the houseless worthy old Mason—must he live in misery in that imaginary period yet to come?

Brethren, remember that charity is the very *basis* of our creed, which we mock when we deny that our charity is otherwise than universal.

Now let us repair the error of our past neglect—let us examine and discuss the great moral question. For this purpose I shall first enter upon the "objections" to the proposed Asylum which have been very generally reported.

First, That there will be so *MANY* claimants, that it will become an impracticable object; and second, that in the event of the Asylum being erected, there will be so *FEW* claimants that the erection will prove to be useless. My own limited knowledge of arithmetic will soon settle this point; put the two together, divide the difference, and admit the proper number.

Third. That it may be the means of causing an improper class of individuals to enter the Order.—Answer. Not if the suggestions of its promoters are complied with by an efficient standard of qualification.

Fourth. That it will endanger the prosperity of the present charities.—Answer. Those charities have, since the subject of the Asylum has been before public attention, been materially improved. I would appeal to the Treasurers of the two Schools, were they present, for the truth of this fact.

Fifth. That many of its supporters may probably become its tenants.—If so, I honour the forethought that has at length taught my Brethren at the eleventh hour, to show a proper regard for their future necessity. An objection however that should not stand, for those who have resolutely come forward, have acted upon the noblest principle of Masonic justice—to effect that for others which they trust in God they may not want for themselves.

Sixth. That it has been brought forward by inefficient parties.—As regards the Masonic phalanx which has exhibited this glorious array, the objection utterly falls to the ground; but it may admit of some show of reasoning as regards myself, who am placed, by the confidence of my Brethren, in a most enviable position as their treasurer; and feeling the force of the objection, I can only solemnly declare, that I shall be but too happy to resign into the hands of the Treasurer of the Grand Lodge, or other delegated authority, the office I most proudly fill; and sincerely hope, that while greater deference may be paid to such party, he may bring to the cause the same zeal which the kindness of friends has so warmly cherished in myself.

If it be asked whether Freemasonry has outlived its necessity, I publicly answer, no. In the olden-time, Freemasonry created and supported human institutions, and has handed them down from age to age. Ask the antiquarian for the proudest proofs of the Mason's mind and art, and he will point to all that is magnificent in either case. Does not Freemasonry enrol in its list the great, the noble, the just, and the good. If we in the course of time have been rivalled in architecture as a noble science—let us rejoice that Freemasonry was the great teacher of the world; and now let us resume the superior by practising the *sign*, and giving a *token* of the *word* by the erection of that Asylum, which shall become the visible proof of the stateliness and grandeur of our MORAL architecture.

Works, not words must do this; liberality, economy, and public principle will stimulate to final success, and while apathy will mildew the most earnest hopes, remember also that perseverance will realize them.

I should here enter into details as to plans, and other et cetera, but my instructions from the subscribers is to secure that unanimous vote, so desirable upon all charitable questions in Masonry, and with this view I have framed a resolution which I think can be conscientiously agreed to by every one present. It should be observed, that the desire for this Institution is pervading the entire Craft. *Provinces* have met, and have voted money contributions. In the remotest parts it has found favour; even from Africa remittances have been made, which only wait the resolution of Grand Lodge this night to become its available assets. I have much important matter, with powerful authorities to adduce, but I shall reserve any further observations for my reply, should such be needful. Seeing a R. W. representative Chief now present, whose province has so nobly aided the

contemplated Asylum, I beg leave most respectfully to thank him for his support ; and Brethren, I have now most sincerely to thank you for your patient hearing, and to solicit most beseechingly, that if I shall have in manner or in matter inadvertently given offence to any, they may overlook what must have been still more painful to myself even unconsciously to have done : and my Lord and R. W. Brother, I venture to express an ardent hope that such an imperishable monument of the *wisdom, strength, and beauty* of our Order may arise out of the unanimous vote of Grand Lodge this blessed night—that our Illustrious Grand Master shall soon enter “THE ROYAL SUSSEX MASONIC COLLEGE,” accompanied by his Deputy, and the Brethren of the Grand Lodge, to witness the glorious ceremony of the Aged Mason offering up, at the Throne of Grace, his prayers and adoration to the Most High ; then indeed will the joyous throng of the assembled Brethren shout their Hallelujah. As a most applicable conclusion, I address you hopefully, in the words of a living Masonic poet—

“ The stone is laid—the temple is begun,
 Help ! and its walls shall glitter in the sun.
 * * * * *
 There, 'neath acacia boughs will old men walk,
 And calmly waiting death, with angels talk.”

The proposed resolution was then read, and seconded by Brother ROWE, and by many other Brethren.

BROTHER LYTGOE then addressed the Grand Lodge. He did not rise to oppose the resolution, but to express his surprise that no details had been furnished. He had expected to have heard full explanations upon all points, whereas it had not been stated even what amount of subscriptions had been raised. The worthy mover, the Treasurer of the Institution, had not even stated that a single pound had been received ; under these circumstances, he did not think the case had been sufficiently made out. That the contemplated Asylum must in a degree injure the Charities, he certainly did fear ; and he begged to remind the Brethren that even at this time the Boys had no roof to shelter them. He made this statement with great regret. The worthy mover of the resolution had alluded to the circumstance of the other Charities having become somewhat improved lately, while the friends of the Asylum were so active ; but might it not be fairly considered that such improvement, if so borne out, might have arisen from a careful spirit to avert a probable objection to the Asylum ? (*No, no*). All he wished to observe was, that it was in human nature so to act, and he considered that the time was hardly yet come to entertain the subject so fully as he could wish. He was not, however, opposed to the measure.

R. W. COL. TYNTE stated the satisfaction with which he had witnessed the enthusiasm of his province in behalf of the Asylum, and of the unanimous votes that passed, by which very liberal remittances had been made to the Treasurer. [The R. W. Brother, having misunderstood the mover of the resolution upon some point in his address, they mutually explained].

BROTHER CRUCEFIX, I beg leave to offer a few very necessary words ; and, for general information, I ought to state, that Trustees and Auditors have full control over your Treasurer, who never has 100*l.* in hand, because he invariably purchases stock as the money reaches that amount.

BROTHER HENDERSON, in rising to address the Grand Lodge on the

motion before them, acknowledged that the very feeling address of the mover must doubtless have made a great impression, but that he thought some straws had been set up for the purpose of overthrowing them, and giants created for the purpose of destroying them. The universal charity professed by Masons he had no doubt would in due time be fully carried out towards this contemplated institution; but he must caution Grand Lodge not to be borne away suddenly, to pause well ere they sanctioned a measure which, in his opinion, there had been no means pointed out for carrying into that full effect, which was most reasonable. They must bear in mind the difficulty which now often occurred, and the onus which was thrown upon certain Lodges by requesting them to furnish Stewards for the protection and preservation of the existing Charities. They must remember, too, that daily exertions were made to achieve that object; and while that was the case, he did not feel himself called on to recommend the adoption of the motion in its present form; but if the worthy Brother would allow a little modification in the wording of the resolution, he had no doubt it would be carried by the Grand Lodge with that unanimity which he was satisfied was so anxiously looked for by the Brother who had brought the question forward.

BROTHER CRUCEFIX immediately met the suggestion by withdrawing his original motion, and with the concurrence of the seconder, immediately framed another.

Before the motion was put, BROTHER BELL desired to offer a few remarks on the question then before the Grand Lodge. He had been an anxious supporter of this measure from the commencement, and had no hesitation in saying it was an Institution that was loudly called for. He had been one of those who had weathered the storm of probation; he hoped the Grand Lodge would support it by every means in their power, now it was in its infancy. He asked their support now—to give it when all was done, would be like a vessel that had arrived safe in harbour being about to be towed in by a cock-boat. A worthy Brother had asked what funds were in hand; he was happy to reply that there was much more money invested than the treasurer of the Boys' School possessed some twelve years since, although that Charity was now in a most flourishing condition. It had been objected that the carrying this measure would injure the existing Charities by detracting from their supporters; surely a worse argument could not have been urged. If the two Charities were good, the power of a third to draw from them must prove the sterling merit of that charity. He felt convinced the Grand Lodge would do themselves an act of justice, and unanimously adopt the resolution.

No other Brother offering any observation, and the mover not wishing to occupy the time of Grand Lodge by a reply, the following resolution was then put, and carried UNANIMOUSLY:—

“ THAT THIS GRAND LODGE RECOMMEND THE CONTEMPLATED ASYLUM FOR THE AGED AND DECAYED FREEMASON TO THE FAVOURABLE CONSIDERATION OF THE CRAFT.”

The Grand Lodge then adjourned.

THE CHARITIES.

LODGE OF BENEVOLENCE, *Sept.*—Rev. G. Gilbert, as Master ; F. W. Bossy, R. T. Crucefix, G. P. Philipe.

Oct.—J. C. Burckhardt, as Master ; R. F. Mestayer, G. P. Philipe.

Nov.—J. C. Burckhardt, as Master ; R. W. Silvester, F. W. Bossy, G. P. Philipe.

WEEKLY BOARD OF BENEVOLENCE.—Grand Officers appointed :

Oct.—Rev. G. Gilbert, Jos. Moore, *M. D.*, John Lawrie.

Nov.—F. W. Pott, A. Keightly, G. W. Cuthbert.

Dec.—H. Perkins, R. F. Mestayer, Thos. Moore.

THE BOYS' SCHOOL.—The ides of March are approaching, and on the 14th of that month the Freemasons' Hall will resound with the "echo" of charity. The Mason's heart will rejoice when the procession of the interesting youths, the objects of his fostering care, shall pass in view before him, and the cup of generous wine will be doubly inspiring by the noble sentiment to which it will be dedicated. The Board of Stewards are at present not complete, but there is good report of their number.

There are no particular points for remark beyond the gratifying fact that the resolution passed at the Quarterly General Meeting in July (making an addition of five boys), was confirmed by the Quarterly General Meeting of October and consequently the number of children educated and clothed is for the future to be sixty. For the election, which will take place on Monday the 8th of January, 1838, it appears there are six vacancies and sixteen candidates for the valuable education given by the charity.

At the Quarterly General Meeting in October, it was resolved—

That the thanks of this Meeting be given to the President, Vice-President, and the other Members of the Committee of Stewards, for conducting the late excursion to Chatham, on the 26th of July last, for their kind and valuable exertions ; and also to Brother Coe, the Treasurer to the Committee of Stewards, for the warm and zealous attention he has always paid to the interests of this Institution.

THE GIRLS' SCHOOL.—The affairs of the charity are in general prosperous, and the House Committee are most anxiously looking forward to the 16th of May, when the "Jubilee" will take place. We have understood that the Board of Stewards will probably amount to fifty, in compliment to the event, and it may not be too much to anticipate that their liberality, aided by the contributions of their friends, may enable them to collect at least one thousand pounds. We suggest that an appropriate hymn should be written and composed for the occasion, to be sung by the happy juvenile choir in the gallery, and that an Address should also be spoken by one of the elder children. We have an eye upon some of our contributors who would feel happy to receive a request from the House Committee, and if we receive an intimation, we will answer for their immediately invoking their muse in favour of an Institution so deserving of their lays.

THE ASYLUM FOR THE AGED AND DECAYED FREEMASON.—The list of subscribers to the present time is published, and the attention of the Masonic community is called to the following extracts :

“PRELIMINARY REGULATIONS.—The first meeting of the projectors of this contemplated benevolent Institution, was held at the New London Hotel, Bridge-street, Blackfriars, on the 22nd of June, 1835 ; when, among other Preliminary Regulations, the following were adopted :—

“That it is expedient to provide for the wants of the meritorious, but Aged and Decayed Freemason, by the erection of an Asylum to receive him within its sanctuary.

“That a donation of FIFTY GUINEAS and upwards shall render the donor eligible to be proposed as a Vice-President.

“That a donation of TWENTY GUINEAS shall constitute a Life-Governor.

“That a donation of TEN GUINEAS shall constitute a Life-Subscriber.

“That TWO GUINEAS annually shall constitute a Governor.

“That ONE GUINEA annually shall constitute a Subscriber.

(THE PRIVILEGES TO BE ACCORDINGLY.)

“That FIFTY GUINEAS from a Lodge shall entitle it to the privilege of a Life-Governor so long as the Lodge shall exist.

“That TWENTY GUINEAS from a Lodge shall entitle it to the like privilege for TWENTY-FIVE YEARS.

“That TEN GUINEAS from a Lodge shall entitle it to the privilege of a Subscriber for FOURTEEN YEARS.”

“ADDRESS.—The object of the contemplated Asylum is simple—to provide that shelter and support in his latter days for the worthy Aged and Decayed Freemason, which nearly all other classes have already done for those connected with their happier hours, and dependent on their benevolence.

“It would be unnecessary to say anything in support of such a charity, to a body with whom the exercise of that virtue, in its most boundless extent, is a primary obligation. Its friends and projectors utterly disclaim all idea of interference with the existing Masonic Charities, but they simply urge this as the crowning stone of the edifice, as the sacred ark in which those who have in better times contributed to the support of these two admirable Institutions, may themselves, should the dark hour of distress come, find refuge and succour.

“While England abounds in homes of benevolence for the distressed, it appears a strange anomaly that the Aged and Decayed Freemason alone, is without this cheering prospect—an anomaly rendered more striking from the fact that no body of men has higher patronage, richer members, or more benevolent objects.”

Oct. 11. COMMITTEE.—The Treasurer laid before the Committee a letter addressed by him to the Grand Master, on the subject of the Asylum, which was ordered to be entered on the Minutes.

A vote of thanks to the Treasurer, and of unabated confidence in his vigilance and devotion to the cause, passed unanimously ; as was a vote of thanks to the Provincial Grand Lodge of Devon, for their liberal contribution of twenty guineas.

Nov. 28. GENERAL MEETING.—Twenty-seven Governors present; Dr. Crucefix in the chair.

All minutes of the Committee Meetings were unanimously confirmed.

The accounts were audited.

A vote of thanks was respectfully passed to the Grand Lodge of Somerset for their liberal contribution of 25*l.*

The Treasurer was fully empowered to act discretionally in any course he might think needful to take in the case of the Asylum at the Grand Lodge in December.

Dec. 13. COMMITTEE.—It was then reported that the following resolution had been carried UNANIMOUSLY in Grand Lodge on Wednesday last.

“That this Grand Lodge recommend the contemplated Asylum for the aged and decayed Freemason to the favourable consideration of the Craft.”

Resolved unanimously, “That the favourable result of proceedings in Grand Lodge, should stimulate the supporters of the Asylum to renewed exertions.”

LODGE REPORTS.

GRAND STEWARDS' LODGE.—A Report has been addressed to the Lodge by the Committee delegated to confer with Brother Aarons, upon the subject of his emendations in the explanations of Masonic Tradition, upon which, however, the Committee do not submit any alterations, although they express unqualified approbation of the zealous and acute research displayed by Brother Aarons.

Dec. 20.—The public night was well attended by the Craft.

ST. ANDREW'S LODGE (No. 269), Nov. 16.—The embers of this Lodge having been very carefully preserved, and its scintillations anxiously watched by a few zealous Brethren, their exertions have been abundantly rewarded—the Lodge has been preserved to the Craft, and instead of its number merely continuing on the roll by sufferance, it has phoenix-like risen from its ashes, and does honour to its name. In fact, it works well, and the members vie equally with first-rate Lodges in the hospitality of their banquets. All this has happened within the short space of two years. On the date at which we write, several Grand Officers and many other distinguished Brethren passed a very delightful evening, which was rendered both instructive and social by the efficient talents and the accomplished manners of the gifted Master, Brother Jennings (Asst. G. D. C.) who most ably presided.

Our Reports from Lodges generally are highly satisfactory.

EMULATION LODGE OF IMPROVEMENT, Oct. 6.—The anniversary of this Lodge of Instruction was held this evening, Brother John Whitmore, W. M. 318, in the chair; the arrangements were in every respect worthy the character of the Lodge, and the respectability of its members—we have so often had occasion to record the meetings of the Lodge, its high importance, its connection with the memory of Brother Gilkes, and the numerous Masonic worthies, who have been removed from the

scene of their earthly labours, the unceasing assiduity and industry, as well as the Masonic talents of those who usually attend and regulate its proceedings, that we shall content ourselves with wishing a long continuance to its existence and prosperity, and advising every Mason to attend it as frequently as possible—provincial Brethren on their visit to London, should not neglect this intimation.

Brs. S. B. Wilson and Savage were re-elected Treasurer and Secretary.

A motion was made, seconded, and unanimously carried, that a subscription should be opened for the purpose of presenting Brother S. B. Wilson, with a Masonic jewel, to mark the high sense entertained by the Brethren for the great and valuable services rendered by him to the Lodge.

Brother Whitmore was supported at the banquet by many Masters of Lodges, and about thirty Brethren, and although he had to follow many distinguished predecessors whose qualifications were fresh in memory—it was evident that the circumstance only stimulated him to the effective exercise of his talents, which enabled him to gratify the meeting and to do fair credit to himself.

MOUNT MORIAH LODGE OF INSTRUCTION.—The Brethren in Clerkenwell, and in that neighbourhood, will observe with some interest, the establishment of a Lodge of Instruction, which meets every Monday evening, at Brother Fatt's, at the Ashby Castle Tavern, at eight o'clock. None but Master Masons are admitted. The regulations direct proper attention to Masonic costume, and that the ceremonies and lectures shall be carefully worked. Being ourselves desirous to claim admission by the proper mode, we promise ourselves the pleasure of visiting Mount Moriah, at the earliest opportunity, and personally to profit by that mode of instruction, which cannot be too widely diffused.

THE PERCY LODGE OF INSTRUCTION (234), resumed its meetings on Thursday evening, Oct. 5, at eight o'clock, at Bro. Collins's, Kent and Sussex Tavern, Jernyn Street, St. James's, and continue them every Thursday evening till the end of May. This Lodge of Instruction meets to practice ceremonies and occasionally lectures.

ENCAMPMENT, No. 20, Dec. 15.—The proceedings this day were unusually interesting. The E. Commander entered into some details of importance, with which the Companions expressed themselves much gratified. A Correspondence with the Grand Sub-Prior was read, and it was resolved, that it would be most desirable that a conference should be held with the Chapter of Observance, relative to matters of importance, and a Committee from the Encampment was appointed for that purpose.

On the third Friday in February the Order of Malta M.P. will be conferred in the Cross of Christ Encampment.

MASTERS AND PAST MASTERS' CLUB, Dec. 6.—This Club continues its laudable meetings, and we understand that there is a prospect of considerable accession to it, on the termination of the approaching installation of Masters to the chair.

MASONIC CHIT CHAT.

His Royal Highness the Duke of Sussex has been appointed Grand Master of the Order of the Bath.

THE Board of Stewards who conducted the last anniversary festival, held in honour of the natal day of the Grand Master, will again celebrate his happy restoration to sight on Friday following the Public Festival, which will be held in February next.

THE DRENTHISHIRE INFIRMARY.—On the 10th of October His Royal Highness the Duke of Sussex was pleased to honour this charity with a visit, accompanied by his noble and generous host, Lord Dinorben, of Kimmel Park. The medical officers and the committee of management, together with a very numerous party of ladies, were assembled to witness this gratifying testimony of the great attention and regard with which his Royal Highness has uniformly been pleased to bestow upon other and similar institutions—whether their objects be for the cultivation and improvement of science, or for the exercise of those kindlier feelings of the heart, the amelioration of human suffering! He was received at the entrance door by Dr. Phillips Jones, of Chester; the honorary physicians, Doctors Cummings and Williams; D. Hughes and L. Williams, Esqrs., the surgeons, with whom His Royal Highness condescended to visit every apartment in the building. He was pleased to make the most minute inquiries upon every point connected with its management, and the conveniences it afforded for the comfort and the relief of the poor inmates. This charity has for some years been honoured by the patronage of the Royal Duke; and His Royal Highness was graciously pleased to express himself in terms of the highest approbation with its arrangements, and particularly with its effective management, as applied to the varying exigencies of the country.

THE Earl and Countess of Hillsborough have been welcomed by their Irish tenantry with marks of the most affectionate attachment; the well-known enthusiasm of the hospitality of Ireland has been unbounded.

AMONG the many illustrious men who have been duly initiated into Masonry, we can state, on the authority of a document of fifty years' standing, that Tippoo Saib was made a Mason while holding the sovereignty of his dominions in India.

PERCY LODGE, 234.—Brother Key, the worthy disciple of the late Brother Peter Gilkes, has been honoured by the presentation of a very splendid Masonic jewel set with brilliants. It has been subscribed for by the Members of the Lodge over which he has presided for two years with exemplary care.

THE BROTHERS AND THE DRAMA.—A new piece has been produced at Bury, entitled "The Students; or, the Rebel's Gauntlet," with great success. It is written by Brother John Smith, son of the manager. The period of its action refers to the early days of Milton, at Cambridge, and his service in after years with the Protector Cromwell. The dialogue is well written, and many of the situations exceedingly dramatic, and will add to the dramatic reputation of the author. The music is by Mr. Pindar, the leader of the orchestra, and is very appropriate. Brother John Smith has written several other successful dramas. Brother Sheridan Knowles's "Love Chase," as our readers are aware, has been singularly successful, and he is engaged on a drama of powerful interest.

Brother Douglas Jerrold is also in the field, and the public will soon hear of his having completed his task, of which, no doubt "good report" will be heard. Verily we have reason to pride ourselves on our Fraternity.

ON DIR.—The Earl of Ferrers, in consequence of his advanced years, contemplates, we hear, resigning the office of Provincial Grand Master, and will, it is said, be succeeded by the Hon. Col. Anson, *M. P.*

ON DIR.—The Fraternity in Suffolk and Warwickshire are in anxious expectation of the appointment of Provincial Chiefs.

RELICS OF THE CRUSADES.—The ancient carved gates lately sent from the Levant to the Museum at Versailles, were those of the hospital of the knights of Rhodes. With them is a bell which belonged to the church of the hospital, and it appears that they were obtained from the Pacha of Rhodes, by the Prince de Joinville, while on his cruise in the Levant last year.

THE Annual Masonic Ball of the Members of the Bank of England Lodge, and which has for several years been so gratifying to their fair friends, is, we understand, fixed for the first of February. This Lodge will for the future be a Dinner-Lodge. The Past Master's handsome jewel has been awarded to its excellent Master, Brother Dickinson, who will be succeeded in the Chair by Brother W. L. Wright; the installation will take place on the *third Tuesday* in next month, instead of the second Thursday.

THEATRICALS.—The Amateur Corps Dramatique have renewed their labours, and the New Strand Theatre will be resplendent with beauty and fashion on the 17th of next month (January), when their presence and their smiles are solicited in behalf of the Aged Freemason.

BIRTHS.—Nov. 8, the lady of Brother W. Lloyd Thomas, *P. Prov. G. Sec.*, of twins, who have since died.

A VERITABLE LEWIS.—Dec. 13, at Taunton, the lady of Brother Eales White, *P. Prov. G. J. W.*, of a son.

MARRIED.—Nov. 23, at Saint John's Church, Hampstead, Simon McGillivray, Esq., (*P. J. G. W.* and *Prov. G. M.* for Upper Canada), of Salisbury Street, formerly of the North West Company, to Anne, eldest daughter of John Easthope, Esq., *M. P.* (*P. S. G. W.*), of Hill Field House, Hampstead.

It is said that considerable apprehensions prevail, lest that unexpected visitant, "the *Grand Comet*," which so suddenly appeared in September last among the Northern Constellations, and which so alarmingly brushed with its "fiery tail," the unlucky star Phoenix, No. 111,—as was visible through the medium of the Masonic *reflecting* telescope,—should again, in its eccentric course, cross the orbits of some other luminaries, at a point nearer than perhaps would be pleasant to the astonished natives.

Obituary.

October 3.—SIR PATRICK WALKER.—We regret to state that this gentleman, her Majesty's Heritable Chief Usher of the White Rod for Scotland, died on Tuesday evening, at his house, Drumsheugh, after a short but painful illness. Sir Patrick having for many years taken an active interest in all matters of local improvement, his demise will in many respects be a public loss. In private life he was warm-hearted and ever ready to oblige, and his friendships were sincere and lasting.

The hon. Knight was unmarried. The last public Masonic appearance of the worthy Knight was at the Grand Lodge in London, on the 18th of July last, when he attended with the other members of the deputation from the Grand Lodge of Scotland, on the lamented death of their Patron, King William IV.

Oct. 5.—At his residence, Belville, Donnybrook, after a few hours illness, in his seventy-third year, ARTHUR MORRISON, Esq., D. Lieut. and Alderman of the city of Dublin, and Past Master of Lodge No. 2. Our deceased Brother was elected to the high office of Lord Mayor of his native city in 1835-6, a station which he filled with strict devotedness to the public welfare, receiving on his retirement from it not only a marked compliment from the Lord Lieutenant, but the congratulations of persons of all parties and persuasions.

Oct. 11.—Brother SAMUEL WESLEY.—It is with unfeigned regret that we have to announce the death of this accomplished scholar and extraordinary musical genius. His last moments were engaged in imploring the blessing of the Almighty on his children; and he expired in the effort of bidding them an affectionate farewell.

Mr. Wesley was born on the 24th day of February, 1766, being the same day and month on which Handel came into the world; he was consequently in his seventy-second year. When only three years' old he could play and extemporise freely on the organ, and before he was five had taught himself to read and write a print hand, from his unremitting study of the oratorio of *Samson*, which he had committed entirely to memory. He also learned by heart within a month the whole of Handel's overtures, and before he was eight years of age had composed and written an oratorio, which he entitled *Ruth*. His prospects in life were unfortunately clouded by a dreadful accident which befel him in the year 1787. Returning home one evening from a visit to an intimate friend (one of the oldest members of the Madrigal Society), in passing through Snow-hill he fell into a deep excavation which had been prepared for the foundation of a new building. There he lay insensible until daylight disclosed his situation, and he was conveyed home. His head had received a most serious injury, and the medical attendants wished to perform the operation of trepanning, but Wesley obstinately refused his consent, and the wound was permitted to heal. This he ever after regretted; for it is supposed that, in consequence of some portion of the skull adhering to or pressing upon the brain, those periodical states of high nervous irritability originated, which subsequently checked and darkened the splendour of his career. On Saturday last he played extemporaneously to a friend, and composed some Psalm tunes. On Monday he endeavoured to write a long testimonial for an old pupil, but which his strength only permitted him to sign, and in the evening he retired to his room with a presentiment which the event of yesterday has but too accurately verified.

As a musician, his celebrity is greater on the Continent than in his own country. His compositions are grand and masterly; his melodies sweet, varied, and novel; his harmonies bold, imposing, unexpected, and sublime; his resources were boundless, and if called upon to extemporise for half a dozen times during an evening, each fantasia was new, fresh, and perfectly unlike the others. His execution was very great, close and neat, and free from labour or effort; and his touch on the pianoforte delicate and *chantante* in the highest degree. Mr. Wesley

was remarkable for great energy, firmness, nobleness of mind, freedom from envy, penetration, docility approaching to almost an infantine simplicity, and unvarying adherence to truth. These characteristics were united with a credulity which exceeded, if possible, that which marked his uncle, the celebrated John Wesley.

The musical profession has lost its brightest ornament. Since the days of Henry Purcell, no British composer has evinced so much genius and learning, combined with such variety and sensibility, or has displayed so much energy and industry in the composition of memorials as lasting as they are extraordinary. Flourishing at a period when composers met with less encouragement than at any epoch in the history of the art, he pursued his course without reference to the applause of the day, resting on the certainty that the time must come when his works would receive that justice which his contemporaries denied him. He cared nothing for the public opinion respecting his compositions. With him the art was all in all; and, like Sebastian Bach, Handel, and Mozart, he affords another instance of the remark, that it is the high prerogative of genius to look forward with a calm but assured expectation that posterity will award that meed of approval which must, sooner or later, attend its bright and beautiful creations. Brother Wesley, many years since, was Grand Organist to the Grand Lodge of England, in which official situation he was, after a long period of useful service, succeeded by his talented friend Sir George Smart.

NATCHEZ, U. S. Oct. 14.—Brother HENRY C. ASHE.—After a very brief illness, on Saturday night, the 14th inst., of the prevailing epidemic, Bro. Henry C. Ashe, son of Mr. Wm. Ashe, 34, Denmark-street, Dublin, aged about twenty-five years. A large circle of acquaintances, to whom Mr. Ashe was much endeared for his many excellent traits of character, sincerely deplore his premature loss. His funeral was numerously attended yesterday by the Natchez Fencibles (of which corps he was a member) and the Natchez Guards; also by his Brethren of the Masonic Fraternity, and the Mechanical Society.

Brother CHARLES MACDOUGAL.—How many Brethren has the passing year seen consigned to the last Lodge of Earth! Among the many, Brother Charles Macdougall, Advocate, late Depute-Master of the Lodge Canongate Kilwinning, departed this life a few months since at Demarara, universally regretted by an extensive circle of friends; and in spring last, Brother ALEXANDER MACKIE, Past Secretary of the same Lodge, expired at Singapore, whither he had gone from Bengal for health. He was a most active and zealous Mason, and was presented by his Brethren with a tribute of their regard on his leaving Scotland for India. Two of the Grand Stewards for 1837, and who officiated at the great Centenary Festival, have also paid the debt of nature in the prime of life, namely, Brothers ADAM WILSON, and GEORGE TRUSTED. Both, we believe, died of typhus fever—the latter while following out his professional pursuits in attending the Royal Infirmary of Edinburgh. Yet how true is that striking line of Young as applied to the living—

“ All men think all men mortal, but themselves ! ”

PROVINCIAL.

HERTS.—WALTHAM CROSS, Nov. 1.—An especial meeting of the Salisbury Lodge was held to raise Brother William Harrison, Q. C., in order to enable him to be appointed a Provincial Grand Officer the next day, at Hertford. The worthy Brother was also the liberal host on the occasion.

HERTFORD, Nov. 2.—The Mount Lebanon Chapter held a meeting previous to the Lodge, installed one of the Principals, and exalted the W. M. elect of the Salisbury Lodge. Companion J. C. Burckhardt, P.G.P.S., and Companion G. P. Philipe, G.D.C., were present. At the Lodge Brother John Davies, P.M. was installed as the W. M., his presidency two or three years ago having satisfied the Lodge that no other member was so fit to fill the chair; and it is expected that during his year there will be many additions of members.

The Provincial Grand Lodge was held immediately after, at which the Most Noble the Marquess of Salisbury, Prov. G. M., presided, and the Prov.-Grand Officers were appointed. About sixty sat down to the banquet, in the large room of the Town Hall. The evening passed off with great harmony. The Prov. G.M. sat on the right hand of the W.M., who was supported, right and left, by a host of present and past Prov. Grand Officers, together with Brothers Burckhardt, P.S.G.D., and Philipe, G.S.B.

The members of the Watford Lodge held their annual meeting on Friday last, Nov. 10, in their new Masonic Hall, and after transacting the business of the day, the Brethren, about fifty, retired to the banquetting-room, where the dinner was served up in Brother Bumaut's best style. The chair was very ably sustained by Alexander Fraser, Esq., the W.M.; he was supported on his right by Brother William Stuart, Esq., the D.P.G.M. for the county of Hertford, Brother Stewart Marjoribanks, Esq., P.M. and P.S.G.W. of England, and Henry Stuart, Esq., the M.P. for the town of Bedford; and on his left by P.M. Ward and Beattie, and other Grand Officers. Upon the cloth being removed *Non Nobis*, &c. was sung with great effect by Bros. Wylde, of Edge-ware, Fitzwilliam, and Atkins; and after the usual loyal and other Masonic toasts had been given, the W.M., in a very neat speech, proposed the health of the P.M. Marjoribanks, at the same time presenting him with an elegantly chased gold snuff-box, of the value of fifty guineas, subscribed by the members of the Lodge, and bearing the following inscription: "To Stewart Marjoribanks, Esq., presented by the members of the Watford Lodge of Freemasons in gratitude for his uniform kindness towards them, and in testimony of their individual regard and esteem for his private worth, A. L. 5841,—A. D. 1837."—Brother Marjoribanks returned the acknowledgement in an appropriate speech; various others succeeded, and the evening was spent in true Masonic feeling.

KENT.—The following report of a "Provincial Visitor," will, it is hoped, meet the observation of those who have at heart the best interests of the Order.

DOVER.—Bro. Moses Moses is using his best exertions in preserving the elements of Masonry in this town, and Bro. Warren ably seconds him. It is only fair to state that our Right Worshipful Provincial Grand Master would find ample support if he would honour the Brethren of the county by holding regular stated periods of meeting.

DEAL.—“Our Lodge is not in a state of actual labour, and we are tired of idleness, and would cheerfully co-operate with our Brethren in the province in any measures of public utility; but without being summoned, we hope not to be accused of disobedience.”

RAMSGATE.—The Provincial Visitor has been here, and we fear has not made a “good report.” Let only the herald appear, and his message will be most welcome.

MARGATE.—We can muster at least fifteen regular labourers. Bros. Pussett and Denne would cheerfully adopt any means that would tend to advance the Order, and from the number of Masonic visitors in the season, an opportunity might readily offer to resume active operations.

GRAVESEND.—What surprises the Masons here and the visitors, who come in thousands, is, that some public-spirited Brother does not avail himself of the means at hand to create a new era in this town. Surely some one at head-quarters will feel an interest in rousing the apathy of the Craft. We have some few residents here who would be too happy in aiding any measures. Our Provincial Grand Master is but a few miles distant.

CANTERBURY.—Bro. Bone superintends the Lodge, and is entitled to approbation for his zeal.

CHATHAM.—Brother Jeffries, and the Brethren of his Lodge, are anxiously looking for some encouragement from those who have the power to give an impetus to the wishes of the whole province.

COLCHESTER.—PROVINCIAL GRAND LODGE OF ESSEX, *October 10.*—This being the appointed day for opening the Grand Lodge of the Province of Essex in the town of Colchester, a vast number of the Fraternity assembled from Chelmsford, Romford, Brightlingsea, Rochford, and some from the adjoining province of Suffolk. On the arrival of Brother Rowland Alston, *M.P.*, Prov. G.M., in the town on Monday evening the 9th, the church bells rang a merry peal; a great number of people had arrived to witness a little Masonry, it being expected that a procession would proceed to the church for the benefit of the Hospital, but the P.G.M. declined the request.

At eleven o'clock on the Tuesday morning the Brethren began to assemble, and the Masters of several Lodges in the province who had not been through the whole ceremony of installation assembled; Brother Lawrence Thompson officiated *en chef*.

At twelve the Lodge was opened; and on the Brethren of the Angel Lodge filling the respective chairs, the P.G.M. was introduced by Brother Burckhardt, P.G.D., and duly installed by Brother L. Thompson; on the P.G.M. taking his chair he addressed the Brethren; and stated he felt deeply impressed with the honour His Royal Highness the M.W.G.M., had conferred on him by the appointment, and he would perform the duties of his station in the best manner he could, no

exertion on his part should be wanting; he said he could not be charged with partiality, he had appointed Colchester for the first meeting, because the Angel Lodge was the oldest Warrant in the province; he should visit the other towns in succession; the Brethren he should appoint were unknown to him, but were strongly recommended as approved Members from each Lodge in his province, and now that the Grand Lodge was opened, he would see and judge a little for himself; it was his intention to hold meetings of the Grand Lodge periodically, when, if each Lodge in the province did not send either a Master, Past Master, or Wardens, they were to forfeit a fine of 40s. to the general fund; the only Officer he should appoint was his deputy, and in introducing his son to that office, he felt it to be a duty, well knowing his Masonic zeal; in fact, he said, we are more like brothers than father and son, and as my occupation, being in Parliament, will probably interfere with my Masonic duties, I feel great confidence that my son will discharge the important station of D.P.G.M.; he then proceeded with the investiture of the other Officers of the Prov. Grand Lodge, viz.,

Brother Rowland Alston, P.G.M.

R. G. Alston, D.P.G.M.

Brother A. Partridge, S.G.W. of Colchester, surgeon, Angel Lodge; Wolf Meyer, W. M., J.G.W., of Chelmsford; Osborne, G. Treasurer, of Colchester, brewer; Pattison, G. Secretary, of Colchester; Ward, S.G.D., of Romford; Durrant, J.G.D., of Chelmsford; Rev. Brother Fawcett, G. Chaplain, of Rochford; Talbot, G. Registrar, of Romford; Bowler, G. Sup. of Works, of Colchester; Lawrence Thompson, G. Direc. of Ceremonies, of Colchester and London; Parker, Grand Sword Bearer, of Brightlingsea; Coleman, G. Inner Guard, of Colchester. Grand Stewards—Brother N. Cobb, Colchester; J. Haddock, Colchester; Bland, Colchester; Lake, Chelmsford.

Amongst the visitors on this occasion were

Brothers Harper, G.S., Alderman Harmer and Burckhardt, P.S.G.D. Bell, P.M., 23, W. R. G. Key, G.S.L., Newland, P.J.G.W., Herts., Goodwin, and Unwin, Bullen, T. Green, Deck, and Bell, from British Union Lodge, Ipswich, and several Brethren from Hadley.

The regulation of fees, laws of P.G. Lodge, &c. being read, the P.G.M. declared his intention of subscribing ten guineas annually.

At three o'clock the Grand Lodge was closed.

At five, the Brethren sat down, about one hundred, to an excellent dinner, the town band playing in the orchestra several enlivening airs—"The Entered Apprentice," "Roast Beef of Old England," &c. which they continued, at intervals, till the cloth was removed, when grace was said by the P.G. Chaplain.

The Chairman then stated, it was a most gratifying thing to meet so numerous a body of Masons, and the excellent order and profound attention which they had observed through the proceedings of the day, convinced him of the true Masonic feeling existing in his province; he considered the numbers far less in compliment to his installation than as a demonstration of the good Brotherly feeling which existed in the province. He trusted no extraneous matter would be introduced, and no toast be proposed without submission to the Chair; he then stated that we possessed a youthful Sovereign, beautiful in person, and endowed with vigour of mind and body, and possessing every endearing quality,

he prayed God to bless and preserve her in health and every enjoyment; he then proposed "Her Majesty the Queen," which was received with immense cheering, three times three; after which, the Chairman expressed regret at not having a gallery of ladies to witness the festival, but he trusted Grand Stewards would in future make arrangements for their accommodation.

"God save the Queen, verse and chorus," accompanied by band.

The band then retired, and the Masonic toasts were entered on.

The Chairman next proposed His Royal Highness, the Duke of Sussex, M.W.G.M. of Masons." Masonic honours.

The next toast was, "The Pro.-Grand Master, D.G.M., and Grand Officers."

Some merriment arose from the Chairman having, by mistake, coupled with the toast the name of his noble friend Lord John Russell, instead of Lord John Churchill.

Song, by Brother Creek—"Come, let us prepare," &c.

The S.G. Warden, Brother Partridge, after many pleasing observations, proposed "The health of the P.G.M.," and complimented him with possessing the organ of benevolence. To which the P.G. Master very happily replied.

After which, a song from Brother Lake, Grand Steward.

W. L. Thompson then proposed "The D.P.G.M.," who returned thanks in a very able manner; he stated it was a proud day for him and the province, it being forty-five years since a P.G.L. had been held there; he trusted their children and their children's children would long remember the happy day that had revived the P.G.L. of Essex; he said he could not express the delight he felt at seeing his father, whom he loved dearer than life, filling the distinguished station he did, and trusted that the exertion of the Brethren would be used to support him. He was loudly cheered.

We regret that we cannot follow the regular course of the interesting proceedings. The health of the visitors was duly noticed by Brother Harper, the Grand Secretary; that of the Wardens by neat addresses from each; the various Lodges of the provinces received due honour; and Brother Bullen very powerfully dwelt on the long-felt inconveniences in the province now so happily removed by the appointment of a Provincial Grand Master, expressing a hope that Suffolk might not much longer be without its chief—then it would meet Essex on the level; it could not be that there was a want of efficient talent, and he publicly declared, that J. Reade, Esq., past high sheriff of the county, would be a most welcome appointment. "Thank God," concluded the speaker, "you here are happy and united, and I hope ere long, we may rival you in our joy."

The vocal friends were in delightful melody.

The Grand Stewards did their duty, and the Provincial Grand Master with his Lewis-Deputy, retired amidst the most affectionate cheers.

IPSWICH.—The Union Lodge is in a most excellent state of discipline; and among the zealous supporters are enrolled Brothers Reade, Green, Martin, Bullen, Ruddock, Humphries, Catchpole, Scott, Grimsey, &c.

BURY ST. EDMUNDS.—We certainly are not in a flourishing condition; but as our neighbouring province has found favour, so do we now encourage the hope that some "light" may be also graciously vouchsafed us. There are some influential Masons in the neighbour-

hood who would feel a pride in rallying under the banner of some chief without any reference to party feelings which unhappily have desecrated the temple. Surely we are not to be much longer in this state.

WOODBRIDGE, Oct. 15.—A Chapter of promulgation was held at the private Lodge-room, No. 96, Woodbridge, Suffolk, when the honours of installation and exaltation, in conformity with the Masonic Ritual, were conferred upon several Brethren by Companion Baxter, as Z., and the Principals of the Chapter. The Lodge-room, which has undergone several improvements, was richly fitted up for the occasion with all its valuable regalia, and being splendidly lit with gas from four pendant burners, in the form of a square and compasses, at either end of the room, in addition to its usual illumination, presented a magnificent spectacle. The Chapter was honoured by several visiting Companions from the Halesworth British Union, St. Luke's, and Bee Hive Lodges, Ipswich, and the Patriarch Chapter, Colchester. After the Chapter was solemnly closed, the Companions retired to the Bull Inn, where an excellent dinner was provided by Companion Salmon. The table was furnished with every delicacy, and the arrangements conducted with every comfort and liberality. On the removal of the cloth, several loyal and Masonic toasts succeeded each other, and the evening was spent in perfect harmony. At nine o'clock the Companions retired to their respective homes, highly gratified with the Masonic entertainments.

HANLEY.—The Brethren of the Menturia Lodge, No. 606, held at the Albion Inn, Hanley, Staffordshire Potteries, held the Anniversary of St. John, on Wednesday, the 13th December, 1837, when the Installation of the Master for the ensuing year took place.

The Lodge was opened at eleven o'clock in the forenoon. The Brethren of the Craft within the province and the surrounding neighbourhood attended in Masonic clothing.

WOLVERHAMPTON, Nov. 3.—H.R.H. the Duke of Sussex passed through Wolverhampton on his return from North Wales this day. The Officers of St. Peter's Lodge immediately drew up the following address for presentation to His Royal Highness. Lord J. Churchill, D.G.M. received the deputation, and stated that H.R.H. was too much indisposed to give the Brethren an audience. His Lordship therefore undertook to present the address, and on returning, informed the deputation that H.R.H. had been graciously pleased to express his approbation, and that a reply should be forwarded when he arrived in town.

No. 607. *St. Peter's Lodge, Wolverhampton,*
November, 3rd, 1837.

“May it please your Royal Highness,

“We, the Worshipful the Master, the Past Masters, the Officers, and Brethren of St. Peter's Lodge, No. 607, beg to avail ourselves of your Royal Highness's visit to Wolverhampton for the purpose of expressing our warm and unfeigned respect for and attachment to the Right Worshipful the Grand Master of the ancient and honourable fraternity to which we belong. Fully sensible of the value of those services which your Royal Highness has rendered to our Order, and fully sensible also of the importance which your Royal Highness's rank and influence have conferred upon the principles which it serves to propagate, we offer our devout prayer to the Great Architect of the universe, that he will long, very long, spare to us, the protection of your Royal Highness's virtues,

influence, and example, and thus afford to religion, liberty, and learning, the sure and steady patronage which they have invariably received at your Royal Highness's hands.

"With these sentiments, we beg to assure your Royal Highness that we are, with profound respect,

"Your Royal Highness's most obedient, faithful,
and devoted servants,

"Signed on the behalf of the Lodge by
C. T. DARBY, P.M. and P.J.G.W.
GEORGE HILTON, P.M. and P.S.G.W."

The following gracious reply has been since received :

"AUGUSTUS, G.M.

"Worshipful Master, Past Masters, Wardens, other Officers and Brethren of St. Peter's Lodge, No. 607, at Wolverhampton.

"I received, with every reciprocal feeling of attachment to the Order, your affectionate and fraternal address on occasion of my passing through your town.

"It has ever been my object to manifest to the world at large the purity of our society, by a strict observance of our moral duties, a willing obedience to the laws of our country, and a uniform exertion to promote the interest, the welfare, and the happiness of our fellow-mortals.

"Accept, then, Brethren, my sincere thanks for your kind expressions towards my person, while I supplicate the GREAT ARCHITECT of the universe to bestow upon our labours the reward of His blessing.

"Kensington Palace, the 9th of December.

A. L. 5837. A. D. 1837."

SPILSBY PROVINCIAL GRAND LODGE, *October 19th, 1837.*—The Lodges met in the Sessions House, from whence they formed a Masonic procession to the church, where a very impressive discourse was preached by the Chaplain of the P. G. Lodge, the Rev. Bro. Coltman. Text—1 John iv. 7 and 8.—"Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." The church was crowded with attentive hearers; and seldom have we heard the vocal performances in a country choir so truly chaste and tasteful as in the curious old fabric of Spilbsy. On returning from Divine service, the members proceeded in Masonic order to the P.G. Lodge. At three o'clock, an excellent repast was displayed at the Town-hall, provided by Bro. Marshall, of the White Hart Inn. The Right Worshipful Provincial Grand Master presided, supported on his right by Bro. Dr. Oliver, his Deputy, and on his left by Bro. Sir Edward Brakenbury, the Senior Warden of the Provincial Lodge. After grace, the Right Hon. P.G.M. gave a toast, to which he was sure the distinguished loyalty of the fraternity would respond with the heartiest acclamations. "Our illustrious Sovereign, Queen Victoria;" and when she is instructed by her Royal Uncle, the Most Worshipful Grand Master, in the object of our benevolent Institutions, he had no doubt she would indulge those feelings most dear to her sex, aiding in good objects, and gracing the Institutions of Masonry, by placing herself at their head as the patroness.—(Three times three cheers.)

"The National Air."

The next toast was that of "The Queen Dowager," who had kindly

condescended to continue the Patroness of the Female Orphan School.—(Applause, and three times three cheers.)

“The Most Worshipful the Grand Master, His Royal Highness the Duke of Sussex,” was then proposed; and the P.G.M. remarked, that to no individual in this or any other country was Masonry indebted so greatly as to His Royal Highness, who had been at all times the friend and patron of its interests, and the ardent promoter of the arts and sciences. Indeed, if it had not been for his zeal and example, Masonry would not have been in the high station it now occupied, and every Mason would join him in prayers, that the Divine Architect of the Universe would long spare him to fill the office he now occupied, for the happiness and benefit of the united body of which he was the honoured and beloved President.—(Prolonged cheering.)

Air—“Star of Brunswick.”

Toast—“The Officers of the Grand Lodge.”

The Rev. Dr. Oliver, D.P.G.M., rose and observed that he had the pleasure of informing the Brethren that one of the Past-Officers of the Grand Lodge had made arrangements for attending the present meeting; but owing to the change of the day from the 5th to the 19th of October, his engagements prevented him from carrying his intentions into effect. He alluded to a Brother well known and universally respected, Dr. Crucefix. He had received a communication from that Brother on the subject, an extract from which he would lay before them. The Rev. Dr. then read as follows:—

“My Dear Sir and Brethren—You may have heard from our mutual friend and Brother Fenton, P. G. Sec. that I had heard contemplated attending your P. G. meeting at Spilsby. The change of time, however, has made this a matter of more than doubt; so much so, that I consider it a duty to write to you on the subject. I had anticipated your personal welcome with a heartfelt interest; but I can now only repeat my warm regards, and entrust you with my respectful and fraternal compliments to the Provincial Grand Master, thanking him for the invitation so courteously conveyed by Brother Barton, which I so much regret being obliged to decline. Generally speaking, Masonry is looking up. There certainly is in London an anxious desire to examine into the great principle; and much good would result if the Provincial authorities generally were to emulate the example of Lincoln, Durham, Lancashire, York, Devon, and Somerset. Next to making your personal acquaintance, I had intended to suggest the hope of obtaining a grant of money from your Provincial Grand Lodge in aid of the Asylum. Devon and the West Riding of York have each sent us twenty guineas. To no abler advocate can its interests be committed than to yourself; and should you consider it desirable to urge the point, I cannot but entertain hopes of your success.”

The D. P. G. M. then proceeded—In reference to the subject contained in the concluding paragraph of this letter, it is well known to every reader of the Freemasons' Quarterly Review, that my opinions are on record. I consider the projected Asylum to be a most praiseworthy idea, worthy of the beneficent institution from which it emanates, and of which it will form such an apt and striking illustration. In this point of view, we may consider Freemasonry as a beautiful polished column of pure white marble, based on charity. Its plinth as the fund of benevolence for the destitute *VIRTUOUS* Mason; the fluted shaft com-

posed of those noble institutions of charity, the Royal Masonic foundations for the clothing, educating, and apprenticing of the male and female orphans of Free and Accepted Masons. But it still wants a capital; and what can be so effectual to complete the sublime fabric as an Asylum for aged and decayed Brethren!—(Cheers.) While the superannuated soldier and sailor have their hospitals of Chelsea and Greenwich as places of honourable retirement from the storms and privations of life, why should not the aged Mason have his Asylum, where he may not, indeed, like the gallant defenders of our country—

“ Fight all his battles o'er again;”

but,

“ Work all his lectures o'er again;”

and go down to the grave in peace, harmony, and brotherly love with all mankind?—(Cheers.) Happy it is for the completion of such glorious results of philanthropic feeling, that party politics and controversial divinity are excluded from discussion at our meetings. These are subjects on which every individual fancies himself to be right, and all mankind in the wrong; and few are willing to allow the same latitude of opinion to others which they claim for themselves. But Masonry is neutral ground; and here men of all shades of opinion on matters purely speculative, may unite to forward schemes which tend to promote the universal benefit of their species. If charity or brotherly love be an attribute of the Deity, so it is also of Freemasonry. Let us then contribute our aid to work out this Divine principle to its utmost extent. As Brother Smith has so beautifully expressed it in his eulogium at the late Asylum dinner—

“ We rear not Babel's tower of earth and stone,
Our steps to heaven are moral steps alone;
Our earthly temple boasts a nobler plan,
A humble hope to shield the aged man,
A shelter for the grey hair'd Mason's head,
His ark for refuge and for daily bread:
Such are the steps by which we hope to rise,
Span the broad vault, and reach the azure skies;
Steps to conduct, when life's vain dream is past,
Each faithful brother to his home at last.”—(Cheers.)

I regret exceedingly, that our funds are in so low a state that we are incapacitated at present from imitating the noble example of the provinces of Devon and the West Riding of York; but I hope at some future period we may be enabled to show our feeling in favour of the projected establishment by a munificent donation.—(Loud Cheers.)—I shall now detain you only while I propose a toast, which I am certain will be received with perfect enthusiasm, because it is a Brother to whom the county of Lincoln is under the greatest obligations—our worthy and Right Honourable Provincial Grand Master. When I call to your recollection the many personal sacrifices which our Right Hon. Brother has made to indulge us with the pleasure of his company on this and all other occasions, any further observations on my part will be altogether unnecessary to elicit those feelings of gratitude and respect with which I know your bosoms are replete.—(Cheers.) To the unceasing exertions of his talented mind, may be attributed the rapid march which the principles of our science have recently made in the province; for I have ever found him anxious to afford the weight of his influence towards the development of any measures which are calculated to forward the principles of Masonry in general, or the private interests of any individual Brother.—(Loud and continued cheers.)

Air—"Auld Lang Syne."

The Right Hon. P. G. M. returned thanks, with much feeling, expressing his warm attachment to Masonry, and his sense of its value in promoting kindness and benevolence; and wishing that he merited the favour he had always experienced from his Brother Masons, and the worthy and Rev. D. P. G. M. in particular. Masonry had no mercenary nor selfish feelings to promote, and so long as he lived he should be proud to act up to its precepts as far as he was able. Residing amongst them, he trusted they would ever find him ready to promote those real objects of charity which had been brought to their notice that day by Brother Oliver, who was an ornament to the Craft, not only as to its speculative parts, but as to its practical illustration, in directing their attention to the intended Asylum. He, the P. G. M. not only hoped it would be realized, but that, ere many years elapsed, there would be some local establishments of the same kind in our own county; and as for himself, he would most cheerfully contribute his own aid to the intended Asylum.—(Loud applause.)

The P. G. M. then gave the health of Brother Oliver, the D. P. G. M., warmly acknowledging the services he had conferred on Masonry in Lincolnshire, and upon the Craft in general.—(Three times three cheers.)

Air.—"The Manly Heart."

The D. P. G. M. returned thanks, and exhorted the Brethren to attend to their Lodges, and concluded by proposing the health of the P. G. S. W., Brother Sir Edward Brackenbury, who was, he was delighted to say it, a perfect enthusiast in Masonry.—(Cheering for some moments.)

Air.—"Let Masonry spread from pole to pole."

Brother Sir Edward, in giving thanks, said it was a laudable ambition in every man to be respected and beloved in his own circle, and such was his own desire. If, however, he had deserved their kindness, and particularly the handsome remarks made by his Rev. Brother, the D. P. G. M., it was because he had followed the precepts of their Right Hon. P. G. M., and his Rev. Brother, to whom they could always look for guidance; he would do all in his power to promote the welfare of the institutions of the Society, particularly in aiding the formation of the Asylum that had been named to them that day. He would cheerfully draw his purse in support of this and every other benevolent object in connection with Masonry. Before he sat down, he hoped to be allowed to propose the health of Brother the Rev. G. Coltman, their Chaplain, whose discourse in the pulpit at the church this morning was so satisfactory, that he hoped he would consent to publish it for the public good, and to promote the objects of Freemasonry, by unfolding some of its higher duties in a religious point of view.—(Cheers.)

Air.—"See the conquering hero comes."

The Rev. Brother Coltman returned thanks, and alluding most gracefully to the fine air which had been performed, hoped he should be the conquering hero at least in one respect, that of inducing them to give evidence of their brotherly love, by coming forward with him in support of the proposed Masonic Asylum.

Brother Williamson gave "All the World a Lodge, and every man a Brother."

The D. P. G. M. proposed, "The Masters, Wardens, and Officers of the Shakspeare Lodge," for which the Rev. Brother Coltman returned thanks.

The Right Hon. P. G. M. gave the health of P. G. Sup. W., Brother Nicholson, to whose high moral feeling, and admirable skill in his profession, he bore testimony, both experimentally and practically, he having himself proved them in erecting his own residence, where he hoped, ere long, to be able to receive the Brethren in a room suitable for such purpose.

Brother the P. G. Sup. W. gave thanks.

Brother Walker, the Treasurer of the Province, was then proposed, and returned the compliment by proposing the health of Lord Yarborough, the P. G. M. of the Isle of Wight.

Other exciting toasts and addresses followed, until seven o'clock, when the Brethren separated, mutually gratified with their day's enjoyment.

ASHTON.—Oct. 2.—Lord Stanley, *M. P.*, laid the first stone of a new church, to be called St. Saviour's, at Ashton-in-the-Willows, near Wigan, and delivered an appropriate speech. The Rev. Mr. Hornby, Rector of Winwick, offered up prayers, and the Hundredth Psalm was sung. Several Masonic Lodges and a large concourse of persons attended this interesting ceremony. The weather was remarkably propitious for the occasion. We understand that the Rector of Winwick has liberally contributed 1500*l.* towards the edifice, and 1000*l.* towards the endowment.

HUDDERSFIELD.—OPENING AND DEDICATING OF THE MASONIC HALL.—From the extensively increasing progress of Masonry in the West of Yorkshire, it became necessary to have an additional Lodge in the town of Huddersfield. In the early part of the present year a number of the Brethren in that town agreed to procure a warrant, and to erect a proper building for its reception; this was soon effected, and a plain, but handsome and substantial building completed. The principal or Lodge-Room is 48 feet long, 27 feet wide, and 18 feet in height; attached to the Lodge-Room are several others, one of which is 27 feet in length, by 16 feet in width, and appropriated for the purposes of a Lodge of Instruction, which assembles twice a week.

The principal room is brilliantly lighted with gas, from three large chandeliers suspended from the ceiling. In the centre of the ceiling is a large and beautiful Masonic emblem, run in plaster, consisting of the four inner lines in the figure of the 11th problem of the 4th Book of Euclid, with an additional line from B to E, in such problem, thus forming five equal angles. In the centre of the angles is a large letter G, the whole inscribed within a circle of 9 feet in diameter, whose circumference is three inches distant from each of the five points.

Thursday, the 19th of October last, was appointed for the interesting ceremony of opening and dedicating this Hall to the purposes of Masonry, upon which occasion the Right Hon. the Earl of Mexborough, Prov. Grand Master of West Yorkshire, with his son, the Hon. Frederic Saville, Charles Lee, Esq., *D. P. G. M.*, the Rev. M. J. Naylor, *D. D.*, Prov. Grand Chaplain, and several other Officers of the Prov. Grand Lodge, and many visitors from various Lodges in the province attended.

At two o'clock the Lodge was opened by the Provincial Grand Officers in the Three Degrees of Craft Masonry, after which the building was solemnly dedicated to Masonry and universal benevolence, with the usual forms and ceremonies, during which two anthems suitable to the occasion were sung, under the able superintendance of Brother Walton, of the Alfred Lodge, Leeds. Brother Charles Lee, *D. P. G. M.*, in an

eloquent and truly Masonic speech, introduced Brother Henry Charlesworth, W. M. of the Lodge of Harmony, 342, to the R. W. Prov. Grand Master, who received him with that kindness and affability for which he is so highly distinguished, and taking him by the hand, placed him in the Master's Chair; after which the Lodge was closed in the Three Degrees, and adjourned.

At five o'clock about a hundred of the Brethren dined in the Lodge-Room, most sumptuous provision having been made by Brother Davison, of No. 365. Brother Charlesworth presided, having the Earl of MEXBOROUGH, Charles Lee, Esq., and the Hon. F. Saville on his right; the Rev. M. J. Naylor, D. D., Brother Gawthorp, Prov. Grand Sec., Brother John Clay, Prov. Grand Registrar, and other Officers of the Prov. Grand Lodge, on his left.

Many Masonic and other toasts were given, a number of glees and songs sung in excellent style, and the evening was spent in that harmony and conviviality so characteristic of Masonry.

In the speeches delivered on the occasion, one sentiment, viz. "Brotherly love," pervaded the whole. The Prov. Grand Master observed, that the more he saw and examined into Masonry, the more convinced he became that its principles were pure, and he admired it "more and more." A higher gratification than in the performance of his Masonic duties that day, he had not enjoyed since he presided over the Craft. Many of the Brethren anticipated that several Lodges in the Province would emulate the example of the Brethren of the Lodge of Harmony—that Masonry would occupy that exalted position in this Province, under the fraternal guidance of his Lordship, aided by the energetic assistance of his indefatigable Deputy, which its principles so eminently deserve, and thus effectually silence those gainsayers who (ignorant of the principles of Masonry) insinuate that Masons meet for no other purpose than that of sensual gratification.

His Lordship, after singing the favourite and admired song of the "Farm Yard," withdrew at nine o'clock, amidst the continued plaudits of the Brethren.

We cannot conclude our notice of this interesting meeting without acknowledging the valuable assistance rendered by the Hon. Brother F. Saville, not only in the proceedings of the day, but for the eloquent and very powerful address he delivered in the evening. It is not too much to say, that as a zealous working Mason few equal him.

Ross.—On Monday, Sept. 25, the foundation stone of the Prospect Hotel, designed by Mr. John Plowman, jun. of Oxford, was laid with Masonic honours at Ross, in Herefordshire. The site selected for this building commands a wide and romantic view, comprising the windings of the river Wye and several of the Welsh mountains. Soon after two o'clock in the afternoon the Masonic procession started from the Lodge-room, at the Swan Inn, headed by an excellent band of music, and terminating with an immense body of the friends of Mr. Barratt, the enterprising proprietor of the new undertaking. On arriving at the site of the new hotel, the band struck up Rule Britannia while the stone was raised. The necessary arrangements being made, the stone was again lowered, the band playing the Old Hundredth Psalm. The Worshipful Master of the Ross Lodge, Brother Farror, then descended to the spot where the stone lay, and proved, by the application of the Masonic tools, the correctness of its position. He concluded by striking the stone with the mallet, and saying—"May the great Architect of the Universe

enable this work, of which we have laid the foundation-stone, to be carried on successfully, and to be of advantage to the proprietor and the town of Ross." The Chaplain of the Vitruvian Lodge, the Rev. D. P. Price, of Langairan, then stepped forward and invoked a blessing on the undertaking, which was listened to with the most profound attention.

At the conclusion, the Masonic Ode, "Hail mysterious glorious science," was sung by the Brethren. The Worshipful Master of the Hereford Lodge, Brother W. H. Vale, addressed the assembly in the following terms:—

"Brethren and Friends, the situation I have the honour to hold Masonically, calls upon me to address a few observations on the interesting occasion which has called us together, but these remarks must of necessity be brief, for I possess not the confidence requisite to address so vast an assembly, nor am I vain enough to suppose that I ought to occupy your valuable time, even if I had the ability. But as many, perhaps all of you, have heard different opinions and conjectures on Freemasonry and its professors, in your intercourse with the world, it may not be improper or unfitting to assure you, that whatever notions those who are ignorant of our mysteries may form of the nature of our Institution, the Brethren who have experienced the solemnity attendant on their initiation and after progress, can testify that they are such as may deservedly and profitably engage the attention of the best and ablest men. While Freemasonry conciliates men of every country, sect, and opinion, and promotes true friendship among those who would otherwise have remained at a perpetual distance, it may be considered a school where the best instructions are delivered and inculcated. In our meetings nothing improper or immoral falls from the lips of the Brethren, and there is no other contention than who can work best, and who can best agree; for work each must, speculative as well as operative, if he hopes to become a real master of the art, and a useful proficient in this sublime science. Though the secrets of our Craft are hidden from the world, I may be permitted, without breach of faith, to state that the *Sacred Volume* is the pure and inexhaustible source from which all Masonic information and precepts must be gained. It is there we learn that the great Architect of the Universe is our Supreme Master; 'tis there we trace the existence of Freemasonry from the remotest period of antiquity, and it is there we discover what wisdom has contrived, strength supported, and beauty adorned our admirable structure. Freemasonry, may, therefore, not improperly be called the Daughter of Heaven, as the only means of attaining a knowledge of her sublime mysteries are by integrity, diligence, ability, and the uniform practice of all the religious, moral, and social duties. It is of itself a system of morality veiled in allegory and illustrated by symbols; a system so perfect in all its bearings, that if its dictates be strictly obeyed it will endue us with a well-grounded hope that we may be permitted, in after life, to enter that Heavenly Lodge where hope shall be changed into vision, faith into fruition, and where charity shall never fail. Our Order has ever been distinguished for its loyalty and devotion to all in authority; and this has been amply testified by the patronage which it has received from Royal hands. Our precepts are strictly loyal, and are impressed early and earnestly upon every Brother; and priding ourselves as we do on our loyalty, united with the warmest devotion to the fairest portion of God's creation, our youthful and be-

loved Queen may rely upon reigning in the hearts and affections of her Masonic subjects. Permit me, in conclusion, to thank you for the patient attention you have given me, and I sincerely hope that the lives of all around me may be as enchanting as the prospect before us, and as unclouded as the broad blue sky above us. May the Grand Architect of the Universe favour the progress of our work this day begun; may no accident occur in its erection; and when the structure is completed, may it reward the enterprise of its projector, be of utility and comfort to the wayfarer, an honour to the town, and ever prove the habitation of virtue and peace."

At the conclusion of this address the band struck up the national anthem, and the Brethren made a collection for the workmen, which was placed upon the stone. Three cheers were then given by the Brethren, which was loudly responded to by the assembly. The procession again formed, and returned to the Lodge-room, at the Swan Hotel. An excellent dinner was provided on the occasion.

DEVONSHIRE.—CHUDLEIGH.—A new Masonic Lodge, No. 650, named the Union, has been granted, and was opened in this province on Monday, at the Clifford Arms, Chudleigh. After the business of the day, the Brethren partook of a handsome dinner, provided on the occasion, by Brother John Petherick, the worthy host. The wines were excellent, and the evening was spent in the greatest conviviality.

TIVERTON.—The Rev. — Hyshe has been unanimously re-elected E.C. of the Royal Sussex Encampment, and Companion Ashe (327) has been installed.

Brother S. Hodges has been installed W.M. of the Lodge of Fidelity.

The Provincial Grand Lodge will be held at Tiverton on the 4th of January, when the Knights Templars, Royal Arch Masons, and Brethren intend giving a grand ball and supper to the ladies upon a scale of unusual magnificence. The gentlemen will appear in full Masonic costume, and the ball-room will be very tastefully decorated with Masonic emblems and ornamented devices together with the shields and banners of the knights. The tickets will be restricted to the Fraternity, upon the present occasion. The scene will, no doubt, be a most animated one, and may probably stimulate even our metropolitan friends to bestir themselves, and "do likewise."

ROMSEY, Oct. 17.—The Provincial Grand Lodge of Hampshire held their annual meeting at Romsey, on Tuesday last, and notwithstanding the advanced period of the year, the attendance was very numerous. Sir John Millbanke having after several years constant attendance to his Masonic duties, as Deputy Provincial Grand Master, resigned that honourable office, has been succeeded by Sir Lucius Curtis, Bart., of Gatcombe Park, and the Fraternity were particularly anxious to pay every mark of respect and attention to Sir Lucius, it being the first time of his meeting the Brotherhood since his accession to his office.

The usually quiet town of Romsey bore quite a holiday appearance on the occasion, the proceedings of the day having drawn a large assemblage of visitors, and the weather being particularly fine for the season, and the arrangements excellent, all parties were highly gratified.

The Brethren assembled at the Town Hall, and opened a P. G. Lodge, at which the Secretary read the patent of office of the D.P.G.

Master. The business of the morning having been gone through, the procession formed, and proceeded to the Abbey Church, where a large concourse of people had assembled.

The banners of each Lodge, and the whole paraphernalia being displayed, the *coup d'œil* was splendid and imposing.

The procession having entered the church, which was thronged with company, the prayers were most impressively read by the Rev. Brother Gunner, of Winchester; after which the D.P.G. Chaplain, Brother the Rev. W. H. Brookfield, preached a most eloquent and appropriate sermon, in which our religious and social duties were impressively set forth, and the words of the text applied to the principles of Masonry.

The text was from Galatians, chap. vi. verse 10—“As we have therefore opportunity, let us do good unto all men.”

We have not space to follow the eloquent preacher through the whole of his discourse; but the conclusion was to the following effect:—

If any one has expected upon this occasion a panegyric upon or apology for Freemasonry—if any one has thought to hear an elaborate tissue of Masonic technicalities—if any one has looked for an exhibition of ingenuity, instead of an attempt at Scriptural instruction, he will have been disappointed. It is now for some time that the engrossing responsibilities of my profession have withheld me, and are likely to do. from much converse with your ancient Craft; but even if I had come prepared to address you in a more technical fashion, a sight of the immense concourse assembled in these sacred walls, would, I think, have changed my purpose to one I trust more generally profitable. But, for as much as I cannot be ignorant that aspersions are sometimes cast upon your Order, both of immorality and irreligion, because the secrecy of the ceremonial you adopt, I think a manly straightforwardness requires that I should say this much in vindication. To require that any merely human institution should necessarily make its members unexceptionable characters, would be asking too much; and if it cannot entirely shut out irregularities, when men are wilful enough to practice them, I think those irregularities ought to lie at the door of the individuals and not at the door of the fraternity. But I can most sincerely say that I have never myself had the misfortune to witness anything within the walls of a Lodge which could offend the most fastidious. But with regard to the charge of impiety, as imputed to your mystic ceremonial, you shall this day be your own vindicators. I will but make this appeal, to which you must answer as your conscience will permit, and not otherwise. If you, in the secrecy of your hearts, believe that there is anything in the theory of Freemasonry at variance with the strictest rule of Christianity—if you have ever been present at a Lodge which has not opened and closed with most solemn invocation of the Divine blessing, and which invocation has been listened and responded to with an apparent devotion, at least, that I wish were always to be witnessed elsewhere—then be silent to what I shall say, and put me to open shame before this multitude for asserting too much. But if, on the other hand, you believe that without the favour of God all our doings are nothing worth—if you look for no repose in life—no comfort in the hour of death—no safety in the day of judgment without the presence and support of the holy spirit,—then, and in that case, I ask you, while I solemnly implore the blessing of God upon every work and labour of love—while I solemnly beseech Christ for the benefit of his advocacy at

the throne of grace—while I solemnly adjure the Holy Ghost not to spare the out-pouring of his influence—while of all three I ask pardon for the past, and strength for days to come—while, to the tribune of God, I ascribe all majesty and power, and praise, and dominion—I demand of you to respond to that prayer, and to ratify that ascription, not only in the secrecy of your hearts, but aloud with your lips to exclaim, in the presence of men, and of angels, and of God—“so mote it be!”

It is not possible to describe the grand and solemn effect of the concluding words of the preacher. All the Brotherhood rose, and with their hands uplifted in adoration of the great Architect of the Universe, pronounced with one voice—“So mote it be!” The sublime feeling of the scene obviously made a profound impression on the congregation.

On the return of the procession to the Town Hall, the Provincial Grand Officers were chosen for the ensuing year.

A sumptuous banquet was provided by Brother Jennings, at the White Hart Inn, consisting of every delicacy the season could afford. The wines and dessert were excellent. Sir Lucius Curtis presided with great ability. On the removal of the cloth, “the Queen” was given, followed by “the Duke of Sussex,” and numerous other toasts. The songs, toasts, and indeed every thing that could conduce to the harmony of the meeting, were given with hilarity and good fellowship, and at the same time with the utmost order and decorum. The meeting broke up at an early hour, and the Brotherhood returned to their different homes highly gratified with the pleasures of the day and the good feeling which ever pervades the meetings of the Masonic Brotherhood—an Order which, while hundreds of societies have crumbled away and are forgotten, has alone stood the test of ages and revolutions, in almost every country throughout the globe.

SOUTHAMPTON.—MASONIC PROVIDENT ASSOCIATION, Nov. 30.—The first General Meeting of this truly benevolent Institution, since its formation in March last, took place at the Masonic Hall, Bugle-street, on Thursday, Sir John P. Milbanke, Bart. in the Chair, when eight new members were elected, and a statement of the accounts laid before the meeting by the Treasurer, by which it appears that in the short period of eight months, the invested capital had reached 300*l.* and the present annual income 43*l.* 7*s.*, the number of members exceeding forty. It appears that the object of this Institution is to contribute towards the necessities of distressed Freemasons who have been subscribers, and also of their widows and orphans, who will have the Association to look to for assistance and care, not only in procuring aid, but for advice and interest to promote their welfare and improve their condition in life. The report will shortly be printed, when those who are desirous of supporting so excellent an institution, may obtain the particulars. On the motion of Sir Lucius Curtis, seconded by Mr. Coupland, the Chairman, Sir John Milbanke, Bart. the Vice-Chairman, C. E. Deacon, Esq., the Treasurer, and Secretary, Mr. J. R. Stebbing, the Auditors, Messrs. Firmin and Peaty, and Committee, were re-elected. Thanks were returned to Messrs. Maddison, bankers, for their kind attention to the affairs of the Association; and also to John Fleming, Esq. *M.P.* for his handsome donation of 10*l.*, and he was unanimously elected an honorary member. It was then resolved that it be recommended to the

next meeting to adopt 30s. as the yearly contribution, instead of one and two guineas, as at present; and fifteen guineas for a life member.

SOMERSET.—TAUNTON.—327, Lodge of Unanimity and Sincerity; Brother Ash has been elected Master for the ensuing year, and Brother Robert Leigh, Treasurer, vice Brother Eales White, resigned.

WELLS, Oct. 31, 1837.—A Prov. Grand Lodge was this day held, at which the R.W.P.G.M. (Colonel Tynte) presided; supported by the R.W.D.P.G.M. (Captain Maddison), the Officers of the Grand Lodge, and the following P.G. Officers,—Brothers Captain Muttlebury, S.W.; Johnson, J.W.; Drake, J.W.; Tarrant, S.D.; Maddison, Chaplain; Leigh, S.D.; Marchant, S.D. Capt. Maher, S.D. &c.; several visiting Brethren from the provinces of Wilts, Bristol, Devonshire, &c., and about one hundred of the Members of the several Lodges in the province.

At half past eleven o'clock, the P.G.M. and Officers of the Prov. Grand Lodge entered the Lodge, which had been previously opened by the W.M., &c. of the "Swan Lodge of Benevolence" of Wells, and were received with the usual honours by the assembled Brethren. The P.G.M. on taking the Chair, commenced by addressing the Brethren on the interesting fact of its being principally directed to the W.M. and Brethren of the new Lodge at Wells; he trusted that they would steadily persevere in the same course, which hitherto had so good an effect in the other Lodges of the province "to have a select rather than a numerous Lodge, and to thoroughly examine the claims of every Candidate before he is admitted into the Craft." The R.W.P.G.M. then, with his accustomed kindness and consideration, declared his intention to invest the several Officers for the year ensuing, (although it was usually done in Prov. Grand Lodge) that the whole of the Brethren present might have an opportunity of witnessing that interesting ceremony. He then proceeded to invest the following Brethren.

Brothers Colonel Innis, Lodge of Honour, 520, S.W.; Wodderspoon, Royal Cumberland, 48, J.W.; Lax, Swan Lodge of Benevolence, G.R.; Stradlin, Perpetual Friendship, 157, Treasurer; Parsons, Perpetual Friendship, 157, Chaplain; Inman, Perpetual Friendship, 157, Secretary; Westall, Royal Cumberland, 48, S.D.; Gale, Love and Honour, 357, J.D.; Digby, Lodge of Honour, 520, Sup. of Works; Burr, Swan Lodge of Benevolence, Organist; Webb, Swan Lodge of Benevolence, Direc. of Ceremonies.

After the ceremony of investment had closed, he addressed the new appointed Officers, and trusted they would follow the example of the P.P.G. Officers, to whom he tendered his best thanks for the very efficient manner they had performed their duty. The Lodge then closed, and those Brethren not eligible to sit in Prov. Grand Lodge withdrew, and the Prov. Grand Lodge was opened in ample form.

The minutes of the last Prov. Grand Lodge having been read and confirmed, petitions for relief were read from several applicants, and the following sums were unanimously voted, 10*l.* to the widow of a late Brother of Bath, 10*l.* to a poor Brother at Shepton Mallett, and 5*l.* to a poor Brother at Bath.

Brother Leigh of Taunton (P.P.G.J.D.) then rose, and drew the attention of the Prov. Grand Lodge to the subject of the "Asylum for the worthy Aged, and Decayed Mason," which was about to be established

in London, he eloquently and forcibly advocated the claims of the institution, and proposed that the sum of 25*l.* be subscribed from the funds of the Prov. Grand Lodge towards the formation of the Asylum.

This proposition was seconded by Brother Johnson of the Royal Cumberland Lodge, P.P.G.J.W., who expressed his regret that the duty had not devolved on one more competent to do justice to the cause; at the same time he was fully satisfied that the merits of the case would induce the Brethren to support the motion, for certain he was, the claims of the worthy Aged and Decayed Mason would never require the powers of an orator to impress them on the heart of a Somersetshire Mason; he then entered into a lengthened and interesting explanation of the principles of the institution, and stated that it was not necessary for him to detail the many cases which came before the Board of Benevolence, which amply prove the necessity of such an Asylum, but he would content himself by referring the R.W.P.G.M. and the Brethren to the deplorable ones which had that day been brought under their notice. The first, a poor old man, upwards of 70 years of age, who had for many years lived in reputable circumstances as a tradesman of Bath, but was reduced in consequence of his having unfortunately broken his thigh, which caused a lameness, and prevented him from paying that attention to his business which could alone ensure success. So abject has been his misery, and so forcibly did his situation excite the sympathy of the P.G.M. and Brethren, that he has received relief twice from the funds, and is now principally supported by the kind assistance of a Brother of the Royal Cumberland Lodge, who knew him in his prosperity, and values his uninterrupted good conduct.

The second case is that of the "Aged and Decayed Mason," from whom the petition has just been read. He states he is 79 years old, perfectly helpless, and without the means of earning any portion of his subsistence; that he was for many years a clothier in the town of Shepton Mallet, but from causes over which he had no control, he became a bankrupt, and was gradually reduced to his present deplorable condition. He was **THRICE MASTER OF HIS LODGE**; and to the Brethren who knew him he confidently refers, to vouch for the truth of his statement, and for a character. The W.M. of the Shepton Mallet is present, and has, in the most earnest manner, pledged himself to the truth of the statement contained in the petition. How great, how sublime, must the happiness of the Brethren be, if they could place these two "Aged and Decayed Masons" in a home of joy and gratitude, and remove them from a state of misery to one of comfort. He (Bro. J.) then detailed the gratifying career of the formation of the Asylum, stating that at its commencement, not three years ago, it was surrounded with difficulties, apparently insurmountable, which had all been removed by the zeal, perseverance, and ability of the projector, who was still promoting the interest of the Institution, by performing the arduous duties of Treasurer. After passing a well deserved eulogium on Dr. Crucefix, Bro. Johnson declared that nothing but the sanction of the Grand Lodge was wanting to stamp it one of the Masonic Institutions, and he boasted that that sanction would be granted at the next December Quarterly Communication, in conformity with a notice now on the books, and he earnestly prayed the R.W.P.G.M. would on that occasion exercise that pure Masonic feeling, which at all times he had evinced, to ensure a

successful issue on the Grand Lodge by the aid of his powerful interest. Brother Johnson then closed an address, which was received with the most flattering marks of approbation by the Brethren.

The R.W.P.G.M., in rising to put the question, said he did so with much pleasure, as he greatly approved of the principles of the Institution, and had ever done so, although a report had gone abroad that he was an enemy to the Asylum. He was happy to have an opportunity of contradicting such report, and to assure the Brethren that he should most cordially promote the interests of the intended Asylum, either here or elsewhere.

This most gratifying declaration was received by the Brethren with the most lively demonstrations of pleasure. The motion was then put, and unanimously carried.

After the accounts had been audited, and other routine business gone through, Bro. Johnson proposed, and Bro. Parsons, G.C., seconded, that a vote of thanks be entered on the minute-book to the R.W.P.G.M. for his truly Masonic, kind and courteous conduct in the Chair on this and every other occasion. This motion was received with every mark of respect, and carried by acclamation.

Colonel Tynte having acknowledged the well deserved compliment, the P.G.L. was closed in ample form.

The R.W.P.G.M. and Brethren then proceeded, in full clothing, from the Guildhall (where the meeting was held) to the Swan Hotel, and at half-past four o'clock about eighty of the Brethren sat down to a dinner, provided by Brother Rolle in his very best style. After the cloth had been withdrawn, "Non Nobis Domine" was most effectively sung by the musical Brethren of Wells. The P.G.M. then proceeded to give the usual loyal and Masonic toasts, which were well received. After many excellent glees and songs had been sung, particularly the "Old Grey Head," by Brother Burr, and "Ye Sons of Philanthropy," by Brother Wooderspoon, and many most excellent speeches had been delivered by the R.W.P.G.M. and other Brethren, the meeting at an early hour separated, highly gratified with the proceedings of the day.

Brother Lax has proved indefatigable in adding to the numbers and respectability of his Lodge.

SWINDON, Oct. 6.—A Provincial Grand Lodge for the province of Wilts was held at the Goddard Arms Inn. The Lodge was opened by the W. Master and officers of the Royal Sussex Lodge of Emulation. The Right Worshipful W. R. Browne, Esq. D. P. G. Master.—Br. S. M. Lazarus, P. G. Registrar as P. S. G. Warden; Br. M. Crowdy, P. J. G. Warden; and other P. G. Officers were introduced and received with the usual honours. The R. W. Deputy Prov. Grand Master addressed the Brethren on the subject of their assembling that day—he regretted exceedingly to see so few of his P. G. Officers (present and past) as well as the Brethren of the Craft in general; he, the D. P. M. adverted to the several circumstances that had occurred whereby the Lodges had discontinued their meetings; indeed he had been called on by the Grand Lodge of England to return some of the warrants, and which was totally out of his power to avert, he, however, still entertained hope that the time was not far distant when the zeal of the Brethren would be aroused, and that the Prov. G. Lodge of Wilts would

resume its former high station, and that he should be most happy at all times to render every assistance in his power.

An address of Condolence to H.R.H. the Duke of Sussex on the demise of his late Majesty, Wm. IV., Patron of the Order, was unanimously agreed to.

The appointment of P.G. Officers for the year ensuing followed,—namely,

Brothers Crowdy, P.G.S. Warden ; Colley, P.G.J. Warden ; Withers, P.G. Registrar ; Sheppard (re-elected) Treasurer ; Cooper, P.G. Secretary ; Cooper, P.G.S. Deacon ; Bennett, P.G.J. Deacon, Browne, P.G.D. of Ceremonies, &c.

The R.W.D.P.G. Master, informed the Brethren, it was with much regret he had to state, that Br. Lazarus wished to retire from the province after an actual service of ten years, as P.G. Registrar, and much to the honour of Br. Lazarus, did he, the D.P.G. Master say, that during that long period, at every P.G. Lodge holden in the province—the P.G. Registrar was at his post, not only during his residence in the province, but since he has resided in the metropolis, whence he had now come to perform his public duty. As a token of the high esteem in which Br. Lazarus is held, he, the D.P.G. Master, should move, that Br. Lazarus do in future take rank as P.P.G. Senior Warden, wear the clothing, and take his seat in the P.G. Lodge accordingly, which having been seconded, and unanimously approved of, was recorded on the minutes. Br. Lazarus acknowledged the honour in a neat address, and then took leave of the P.G. Lodge.

The other business of the day having being disposed of, the P.G. Lodge was closed in due form, and with solemn prayer—the Brethren then partook of an excellent dinner, provided by the worthy host—the usual Masonic loyal and other toasts, also some excellent addresses were given during the evening, and at a seasonable hour the Brethren departed, realizing the words of the Psalmist—“ How pleasant a thing it is for Brethren to dwell together in unity.”

SCOTLAND.

PROPOSED MASONIC INSTITUTION, TO BE ESTABLISHED IN EDINBURGH, FOR EDUCATING AND ADVANCING THE PROSPECTS IN LIFE OF THE DAUGHTERS OF INDIGENT AND DECEASED FREEMASONS.

ADDRESS.

It has long been held as a matter of reproach against the Masonic Fraternity in Scotland, that while, in every part of the empire, provision is making for the education of the distressed poor, and the capitals of the Sister Kingdoms possess Institutions exclusively belonging to the Craft,—which are at once the pride and boast of the Nation,—the metropolis of Scotland, though rich in other valuable Institutions, possesses no Establishment devoted exclusively to the benefit of the Chil-

children of Freemasons,—a Society which, from the earliest period of antiquity, has stood pre-eminently for practical benevolence in every quarter of the civilised world.

To remedy this defect, a number of philanthropic individuals of the Craft have come to the determination of making an attempt to emulate the splendid efforts and noble example of the late CHEVALIER RUSPINI, the Founder of the London Masonic Institutions, and to establish in Edinburgh a MASONIC FREE SCHOOL, exclusively adapted to the Education of Female Children, the offspring of indigent and deceased Members of the Fraternity, who would be received at seven years of age, and after being provided with comfortable clothing, and taught the plain but useful branches of Education, *viz.* Reading, Writing, Arithmetic, and Needle-Work, would, on their attaining the age of fourteen years, have situations procured for them as apprentices to some of the various female employments, or as servants in respectable families. The prominent objects of this Institution, also, would be to protect and preserve the young females from the dangers and misfortunes to which those of their class are peculiarly exposed, and to train them up in the knowledge and love of virtue,—in habits of industry befitting and necessary to their condition in life, and to impress on their young minds a due sense of subordination, humility, and the principles and practice of social, moral, and religious duties.

From the knowledge which the promoters have of the great number of destitute female children belonging to the Members of the Fraternity in this city, they are persuaded there are very many whose admission to a seminary like this, would be hailed as a blessing in the mean time, and as opening a prospect which would lead to their future welfare, and ensure their afterwards becoming respectable members of the community.

It is intended to support this Charity by Voluntary Contributions from the benevolent and humane, not only amongst the Fraternity, but also from the public generally; and the nobility, gentry, and affluent Members of the Society, and others possessing these benevolent dispositions,—but more particularly the Ladies, to whose hearts an Institution, such as the one proposed, must be in an especial manner grateful,—are most earnestly and respectfully solicited to lend their assistance towards the furtherance and support of so useful and laudable an undertaking.

Apartments in every respect suitable for the School, have already been provided at Freemasons' Hall, and as soon as sufficient Funds shall have been raised, a Matron and Teachers will be engaged.

Such is a brief outline of the Institution, and the promoters do not despair, that when the benefits they are confident will result from the plan are more fully developed in the trial about to be made, they will shortly have it in their power to class it amongst the many proud memorials which, through the influence of Freemasonry, have been founded and reared for the benefit of the human race.

Previous to the demise of his late Majesty, an application had been made, with every prospect of success, through the medium of the Depute Grand Master, Lord Stormont, to Sir Herbert Taylor, to solicit the patronage of his Majesty in favour of the Institution; but the illness which terminated in the calamity which the country at present deplores, prevented the application from being attended with effect. It is now earnestly hoped that Her Majesty the Queen will condescend to

become the Patroness of an Institution so much in unison with Her Majesty's philanthropic feelings.

Subscriptions will be received at the house of Sir Wm. Forbes & Co. Bankers in Edinburgh, the Treasurers, and also by W. A. Lawrie, Esq. the Secretary to the Grand Lodge, and Honorary Secretary to the proposed Institution.

FREE-MASONS' HALL, *Edinburgh, July 1, 1837.*

ST. ANDREW'S LODGE.—GRAND LODGE OF SCOTLAND.—*Nov. 13.*—The annual election of Office-bearers of the Grand Lodge of Scotland took place in the Assembly Rooms, when the following Brethren were elected:—

The Right Hon. James Lord Ramsay, Grand Master Mason of Scotland.

The Right Hon. William Viscount Stormont, Grand Master Elect.

The Right Hon. Alexander Earl of Dunmore, Past Grand Master.

Sir John Hay, of Rayston, Bart., Substitute Grand Master.

Sir Donald Campbell, of Dunstaffnage, Bart., Senior Grand Warden.

Sir George Ballingall, one of the Surgeons Extraordinary to her Majesty, Junior Grand Warden.

Sir W. Forbes and Co., Bankers, Treasurers.

William Alexander Lawrie, Esq., *W. S.* Grand Secretary.

John Maitland, Esq., Grand Clerk.

William Stewart, Esq., of Glenormiston, Senior Grand Deacon.

John Hamilton, Esq., of Bangour, Junior Grand Deacon.

The Rev. Alexander Stewart, Grand Chaplain.

William Burn, Esq., Grand Architect.

William Cunningham, Esq., Grand Jeweller.

Robert Gilfillan, Esq., Grand Bard.

Mr. John Lorimer, Grand Bible Bearer.

Mr. John Moffat, Grand Marshall.

George Buchan and Donald Ross, Grand Tylers.

Many Lodges were reported as defaulters, and were ordered to be struck off the Roll.

After a suitable preface, it was

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

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

In the evening the Brethren celebrated the Festival of St. Andrew, in the Assembly Rooms, Sir Thomas Dick Lauder, Bart., in the chair, supported by the Earl of Strathmore, Sir John Muir Mackenzie, of Delvin, Bart., Admiral Sir David Milne, *K. C. B.*, W. Stewart, Esq., of Glenormiston, James Hamilton, Esq., of Bangour, Sir Henry Jarvis, Bart., Captain Stephenson and Captain Faber, 14th Light Dragoons, George Douglas, Esq., of Tillywhilly, James Graham, Esq., of Leitchtown, Lewis Crombie, Esq., of Phesdo, Captain D. Boswell, of Wardie, Messrs. McNeill, Jardine, Wilson, Dundas, and Milne, advocates, Deans, Jardine, Haggart, Pringle, Scott, Sinclair, Ferrier, Dunlop, Pearson, Blair, &c., and a numerous assemblage of Brethren. The evening was spent in the greatest harmony and conviviality; and from the vivid

flashes of wit and humour that emanated from the honourable and excellent Chairman, the hilarity of the meeting, which passed off with unusual *eclat*, was prolonged to a late hour. The vocal department was conducted by Messrs. Kenward, Ebsworth, Gleadhill, and Jackson, who delighted the company with many beautiful glees, &c. Much praise is due to the Grand Stewards for the arrangements made upon the occasion, which were very complete. Mr. Robertson, Waterloo Place, acted as the purveyor, and the wines and viands were of the best description.

The following lines, composed for the occasion, were sung by Brother Gilfillan, the Bard to the Grand Lodge; after which he was presented with an elegant jewel, an ancient lyre, of the most classic design, which compliment he very eloquently acknowledged.

Song.—By Robert Gilfillan. Tune,—“Meeting of the Waters.”

Again let us welcome this blithe happy day,
That true Scottish Masons will honour for aye;
And though from their country our Brothers may roam,
This day will awaken up kindred and home.
Oh, this day will awaken up kindred and home.

And where is the desert, or surf-beaten shore
Not traversed by Brothers,—we fondly adore;
Though absent afar, yet their heart we may claim,
For absent or present, they're ever the same!
For absent or present, they're ever the same.

As far as St. Lawrence rolls mighty and deep,
To where the blue waves of the bright Ganges sleep,
'Mong the fair groves of Italy, or bleak Zembla's snow,
“St. Andrew” and “Scotland,” in bumpers shall flow!
“St. Andrew” and “Scotland,” in bumpers shall flow!

Hail! Land of our fathers,—of mountain and glen—
Of soft blooming maidens, and true-hearted men,
Oh! long may thy thistle a dear emblem be
Of Liberty's birth-place, the home of the free!
Of Liberty's birth-place, the home of the free!

And ne'er did the thistle—fond type of the brave,
More flourish in splendour, or more proudly wave,
With bosom of purple, and leaves ever-green,
Than now when it blossoms for Scotland's fair Queen!
Than now when it blossoms for Scotland's fair Queen!

Victoria! High Princess! Oh, where is the band,
Through all thy dominions—the length of the land,
In devotion more deep, or in service more free,
Than the Masons of Scotland are, loved Queen, to thee!
Than the Masons of Scotland are, loved Queen, to thee!

GRAND FUNERAL MASONIC MEETING. — On Tuesday, the 31st of Oct. a Grand Funeral Lodge of Master Masons, was held in the Freemasons' Hall, by the Lodge, Edinburgh St. David's, in honour of the memory of Sir Patrick Walker of Coates, Knight, Heritable Usher of the White Rod, Right Worshipful Master of the Lodge, Edin-

burgh St. David, and Senior Grand Warden of the Grand Lodge of Free and Accepted Masons of Scotland.

The Brethren, to the number of from two to three hundred, assembled at eight o'clock. All were in deep mourning, with weepers and white gloves, and in full Masonic clothing. The Master's rod and mallet, and the jewels of the Lodge, were covered with crape, and the Master's chair was left vacant. Lord Ramsay, the Grand Master Mason for Scotland, and the other Office-bearers of the Grand Lodge of Scotland, honoured the Lodge with their presence; as also did deputations from many of the Sister Lodges in Edinburgh and neighbourhood.

At half-past eight the Lodge was opened by the Worshipful Depute-Master, Captain J. Donaldson Boswall of Wardie, as a Master Mason Lodge, and after the usual ceremonies, the Depute-Master briefly mentioned to the Brethren, and to the Sister Lodges present, the melancholy purpose for which they had assembled, and his anxious hope that the services of that evening would be conducted in such a manner as would at once testify the respect of the whole Brethren for the virtues of their lamented deceased Master.

The service was then gone through with a degree of solemnity and feeling which made the deepest impression on all present. The anthems were given in beautiful style by the choral band, accompanied by Brother Jackson on the piano; and a military band, which gave several solemn airs, added to the effect. We take the service from the programme, which was printed for the occasion.

SERVICE.

PRAYER.—PAST MASTER.

Most Glorious God, Author of all good, and Giver of all mercy, pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of Fraternal affection. Let this striking instance of mortality remind us of our approaching fate, and so fit and prepare us for that awful period, whenever it may arrive, that after our departure hence, in peace and in thy favour, we may be received into thy everlasting kingdom, through the merits of Jesus Christ our Lord.—Amen.

The Grand Masonic honours were here given, and also at the termination of each portion of the service.

ANTHEM.

Naked as from the earth we came,
 And entered life at first,
 Naked we to the earth return,
 And mix with kindred dust.
 Whate'er we fondly call our own
 Belongs to Heav'n's great Lord;
 The blessings lent us for a day
 Are soon to be restor'd.
 'Tis God that lifts our comforts high,
 Or sinks them in the grave;
 He gives; and when he takes away,
 He takes but what he gave
 Then ever bless'd be His name!
 His goodness swell'd our store;
 His justice but resumes its own;
 'Tis ours still to adore.

SERVICE WITH RESPONSES.

Depute-Master.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of death?

Brethren.—Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Depute-Master.—When he dieth, he shall carry nothing away ; his glory shall not descend after him.

Brethren.—Naked we came into the world, and naked we must return. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.

ANTHEM.

As long as life its term extends,
Hope's blest dominion never ends ;
For while the lamp holds on to burn,
The greatest sinner may return.
Life is the season God has given
To fly from hell, and rise to heaven ;
That day of grace fleets fast away,
And none its rapid course can stay.

SERVICE WITH RESPONSES.

Depute-Master.—Let me die the death of the righteous, and let my last end be like this.

Brethren.—God is our God for ever and ever ; He will be our guide even until death.

ANTHEM.

The living know that they must die,
But all the dead forgotten lie ;
Their memory and their name is gone,
Alike unknowing, and unknown.
Then what thy thoughts design to do,
Still let thy hands with might pursue,
Since no device nor work is found,
Nor wisdom underneath the ground.

The Oration was then delivered by the Worshipful Substitute-Master of the Lodge, Brother George Macdonald.

In this oration, which was well composed and delivered with great feeling and effect, the occasion of the meeting was beautifully introduced. The transitory nature of our tenure here, and the warning which such a meeting was calculated to produce, were dwelt upon ; and in tracing the history, the public services and private virtues of their deceased lamented Master and friend, Brother Macdonald was particularly effective, the deep attention with which he was listened to showed that every word he uttered found a response in the bosom of every one present ; for, in truth, as Brother Macdonald summed up, Sir Patrick Walker was, in every sense of the word, the servant of the public, devoting his long and useful life to whatever tended to the comfort or advantage of his fellow subjects ; while, in private life, he was adorned with every quality which was desirable or enviable—and altogether Sir Patrick Walker had set an example which he hoped would be imitated. We will not longer dwell on this oration, as we cannot do justice to it, and we do so with the less regret, as we understand it is to be printed by the Lodge, with permission of the composer.

ELEGY.—*Calcott.*

Forgive, blest shade, the tributary tear,
That mourns thy exit from a world like this ;
Forgive the wish that would have kept thee here,
And stay'd thy progress to the seats of bliss.
No more confined to grov'ling scenes of night ;
No more a tenant pent in mortal clay ;
Now would we rather hail thy glorious light,
And trace thy journey to the realms of day.

SERVICE WITH RESPONSES.

Depute-Master.—May we be true and faithful; and may we live and die in love.

Brethren.—So mote it be.

Depute-Master.—May we always profess what is good; and may we always act agreeably to our profession.

Brethren.—So mote it be.

Depute-Master.—May the Lord bless us, and prosper us; and may all our good intentions be crowned with success.

Brethren.—So mote it be.

Depute-Master.—Glory be to God on high—on earth peace and good will towards men,

Brethren.—So mote it be, now, from henceforth, and for evermore. Amen.

ANTHEM.

When the last trumpet's awful voice,
This rending earth shall shake;
When opening graves shall yield their charge,
And dust to life awake.
Those bodies that corrupted fell,
Shall incorrupted rise;
And mortal forms shall spring to life,
Immortal in the skies.

PRAYER.—PAST MASTER.

Almighty Architect of the Universe—Unto the grave has been resigned the body of our loving Brother and Right Worshipful Master, there to remain until the day of general resurrection. We earnestly pray thee, at that great and dreadful day, to extend thy infinite mercy towards all of us, and to crown our felicity with everlasting bliss in thy heavenly kingdom. This we beg for Jesus sake.—Amen.

ANTHEM.

Then let us steadfast still remain
Though dangers rise around,
And in the work prescribed by God
Yet more and more abound.
Assured that though we labour now,
We labour not in vain.
But through the grace of Heaven's great Lord
The eternal crown shall gain.

The hymn commencing "The Hour of my Departure's Come" was then given, after which the Grand honours were again given, and the Funeral Lodge closed with the usual formalities.

An Apprentice Lodge was then opened in the usual manner, when Captain J. D. Boswall was unanimously elected to the vacant chair. Lord Ramsay, as Grand Master, and the other Members of the Grand Lodge of Scotland, were then ushered in, and took their places in the Lodge, when, in their several speeches, they bore willing testimony to the merits of the late lamented Master, to the great loss they had sustained as Masons—and to the hope, that the proceedings of that evening would have a lasting and salutary effect on all present, and stir them to emulate the virtues of their late lamented Brother—after which the new Master was complimented on his elevation to the Chair, which was duly acknowledged, and very soon afterwards the Lodge was closed with the usual formalities, and the meeting broke up.

Our lengthened notice of this meeting has left hardly room for remark.

A Funeral Lodge is not common, and it may easily be supposed, that on such an occasion as the death of one of the greatest ornaments of the Mystic Tie, a more than usual interest should have been thrown over it. Never did we see a more respectable meeting within Freemasons' Hall, nor did we ever see one conducted with greater good taste or feeling, as every one present seemed to be animated with one desire—that of showing how much they respected and lamented their late Master and Brother, Sir Patrick Walker.

The late Sir Patrick Walker was one of the steadiest attenders to Masonic business among the Craft, although engaged in many important avocations, public and private. An old member of the Order, he continued, through good or bad report, to do active Masonic duty to the last; excepting that, till very recently, he long declined to take any part in the proceedings of Grand Lodge, it is understood on account of a decree once passed by that body, prohibiting all who were official members of the higher Orders of Masonry from being members of the Grand Lodge of Scotland. That law, however, was abrogated a few years since, and Sir Patrick last year accepted the office of Junior Grand Warden, in which situation he has died. He was, at the same time, Master of the Lodge of St. David, Edinburgh, the Chair of which he had before filled. He was also a zealous Royal Arch Mason and Templar, in both of which Orders he had long held high offices. Perhaps the last occasion in which his name appeared before the public associated with Masonry, was at the presentation of the Address of Grand Lodge to the Queen, in July last. He was indeed a Brother who practised the *fealty* he professed. Many will feel that with this eminent Mason a chief link that connected them with times past has been severed. In token of their regret and regard for their deceased Master, the Brethren of St. David's Lodge convoked a Funeral Lodge in solemn honour to his memory.

November 14.—The ancient Lodge, St. Mary's Chapel, held festival in opening the season. Brother Laurie, Grand Secretary, was made an honorary member; and in proof of their lively benevolence, the Lodge voted the sum of 10*l.* to the intended Orphan Charity School. The R.W.M. further subscribed two guineas for himself, and a general collection was recommended among the members. It was moreover stated that a ladies' subscription was in progress among the fair friends of the Brethren. The toast of "Success to the Edinburgh Freemasons' Female School," was drunk during the evening for the first time in public, all of which fraternal acts and favours could not but have been gratifying to the Honorary Secretary to the new institution. Verily the St. Mary's Chapel Masons are men of metal. It is to be hoped their spirited conduct will stimulate others in the good work.

Grand Visitation.—After the Funeral Lodge, held to hallow the memory of Sir Patrick Walker, and the election of a new Master, the Grand Master of Scotland did the St. David's Lodge the honour of a formal visitation. The M.W.G.M. of course occupied the Chair, the Grand Wardens also taking their official places. The Grand Master was attended by a *cortège* of Grand Stewards. Various toasts were given from the Chair, the first of which was, to the "Memory of the lamented Master of St. David's Lodge, Sir Patrick Walker." The noble Master then said that he could not get over the old custom of uniting with the Brotherhood the sovereign of these realms; he would

therefore propose "the Queen and the Craft," which was received with all honour and loyalty.

The late lamented Lord Ramsay was initiated in this respectable Lodge.

A number of Lodges in arrears were decreed to be finally struck off the roll, unless they paid up before next Quarterly Communication. The chief of such defalcations we believe to lie in the *neglect of Provincial Grand officers* to convene the country Lodges, and thereby keep up their interest in the Grand Lodge, of which they hear almost nothing. It is for the legislature to consider this great evil.

Masonic Institution.—The Committee of the contemplated Orphan Charity School have held several consultations in furtherance of their objects; but until a sufficient fund shall be collected, so as to place the proposed institution upon a permanent foundation, it is deemed inadvisable yet to begin operations. The Committee are sensible that they must look chiefly to their own Brethren for support, and not rely upon any public aid; for we suspect the statement to be correct which was given in evidence before the House of Commons, that only twelve or thirteen hundred persons out of the whole population of Edinburgh contributed regularly to any public charity, nearly the same names appearing as subscribers to the several principal institutions, educational or others. Their hands therefore may be supposed employed. Still we are sanguine of not remote success, and can boast of a right good beginning to the collection. A festival, play, and sermon are prospective resources.

This is not the moment, perhaps, to press upon the Brethren the expediency and practicability of establishing a *Masonic Dispensary*; but in every great town there must be destitute individuals to whom, or to whose families, *fraternal* medical assistance would be a blessing. Such institutions also are, perhaps, the easiest supported. We throw this hint out for consideration, especially to the liberal and enterprising medical practitioners of the Craft.

A communication has been received here from the Grand Secretary of Freemasons at New York, stating the expulsion from privileges of certain recreant members, whose names we may yet expose.

November 6.—The Supreme Royal Grand Conclave of the Soldiery of the Temple convened, whereat many distinguished Knights were present, and sundry grave and important topics discussed and settled.

November 8.—On Wednesday the Lodge Canongate Kilwinning opened its sittings for the season, in St. John's Chapel, St. John-street. It is unnecessary to specify that the usual routine of formalities prescribed by the laws, was strictly observed by the Brethren. The banquet crowned the business, and the Brethren parted in the pleasing prospect of many hebdomedal opportunities of associating together in the Craft.

Previous to the above meeting, the Committee of the Lodge were convened, to take into consideration certain accounts, which had been referred to arbitration, connected with the erection of an additional accommodation to the Lodge, which was felt to be necessary from the pressure arising on extreme occasions. The Brethren agreed that the improvement would be a great convenience, but regretted that an estimate had not first been taken of the expenses,

GLASGOW.—SIR WALTER SCOTT'S MONUMENT.—LAYING THE FOUNDATION STONE.—Monday, Oct. 2, 1837, the foundation stone of a monu-

ment to commemorate the genius and virtues of the late Brother Mason, Sir Walter Scott, was laid in St. George's-square with the usual Masonic and other honours. The arrangements were under the management of City Marshal Miller, the superintendent of police, who on this occasion displayed more than his usual ability and promptitude, not the slightest accident having occurred during the whole procedure. At about two o'clock the magistrates of Glasgow, Gorbals, Calton, and Anderston, the respective civic authorities, and other public bodies, met and took their places, as allotted them by placards, in the Court Hall. The Masonic Lodges on arriving at the front of the Court-house, were preceded by their respective bands, and occupied the place indicated by the placards, which were properly arranged by their seniority on the roll of the Grand Lodge of Scotland. About half-past two the procession, flanked by the 9th Lancers, proceeded from the Court-hall, up the Salt-market, along Trongate and Argyll-street, Buchanan-street, St. Vincent-street, to St. George's-square, east by the south, and round to the north side, to the site of the monument.

When the Junior Lodge arrived at the entrance in St. George's-square, it halted, and opened right and left, and so on with the other Lodges in succession, according to their seniority, in order to allow the Grand Lodge of Scotland to advance to the site of the monumental column. On arriving, the Grand Marshal proclaimed silence, and the Rev. Dr. McLeod mounted a temporary rostrum erected for the occasion, and offered up an eloquent and impressive prayer. After the ceremony of laying the foundation-stone had been completed, with the usual Masonic benediction,

The Grand Master (the Lord Provost) then caused the Grand Treasurer and Grand Secretary to deposit the papers and coins in the cavity of the stone, the band playing "Great Lights to shine," during which the stone was let down with three regular stops. The G.M., with the Sub-Grand Master, and Grand Wardens before them, then passed down to the stone, the Grand Master on the East, the Grand Wardens on the West, when the Grand Master said, "Right Worshipful Sub-Grand Master, you will cause the various implements to be applied to the stone, in order that it may be laid in its bed according to the rules of Architecture." The Sub-Grand Master having then ordered the Wardens to do their duty,

The usual interrogatories were made as follows:—

GRAND MASTER.—"Right Worshipful Senior Grand Warden, what is the proper Jewel of your office?" Answer, "The Square."

"Have you applied the Square to those parts of the stone that should be square?" Answer, "I have, most Worshipful Grand Master, and the Craftsmen have done their duty."

GRAND MASTER.—"Right Worshipful Junior Grand Warden, what is the proper Jewel of your office?" Answer, "The Level."

"Have you applied the Level to the stone?" Answer, "I have. Most Worshipful Grand Master, and the Craftsmen have done their duty."

GRAND MASTER.—"Right Worshipful Sub-Grand Master, what is the proper Jewel of your office?" Answer, "The Plumb."

"Have you applied the Plumb to the several edges of the stone?" Answer, "I have, Most Worshipful Grand Master, and the Craftsmen have done their duty."

The Grand Master then said, "Having full confidence of your skill

in the Royal Art, it remains with me now to finish our work." He then gave three knocks on the stone, and said, "May this undertaking be conducted and completed by the Craftsmen according to the Grand Plan, in Peace, Love, and Harmony,"—the music thereafter playing "On, my dear Brethren," during which the cornucopia and cups, with the wine and oil, were given to the Sub-Grand Master, the Senior and Junior Grand Wardens. These they delivered to the Grand Master, in turn, who spread the corn, the wine, and the oil on the stone, and pronounced the Grand Benediction—"May corn, wine, and oil, and all the necessaries of life, abound among men throughout the world, and may the blessing of the Supreme Grand Architect of the Universe be upon this undertaking, and may it be preserved to the latest ages, in order that it may promote the views for which this monument is to be erected." The band then played the "Mason's Anthem," and the Grand Master returned to the platform. The music having ceased,

The Lord Provost said—Principal Macfarlane and gentlemen, we have performed an act which, while it honours the dead, at the same time honours the living. By erecting a monument to departed genius we leave to our posterity a tangible proof that the generations among whom Sir Walter Scott lived were in so far worthy of him that they could appreciate his merits. We have been doing what more perhaps than any other act, helps society forward in the road of social improvement. Every monument erected to a great and good man is an ever fresh moral lesson to the public. (Cheers.) We have been doing what tends to cement society—in all that concerns men—in the matters of public and domestic life—in the certainties of this world and the hopes of the next. (Loud cheers.) There are, and in our nature there ever must be, a diversity of opinions and affections. Experience seems to teach that in the society where these are most freely expressed—where men most freely emulate each other in endeavours to promote their favourite views—the greatest discoveries are made, and the greatest actions are performed. But rivalry and emulation alienate men and cultivate the less amiable passions. (Great applause.) It is good, therefore, to seize on all those occasions which can re-unite us in that love which is one of the best attributes of our nature; and what occasion can there be so well fitted for this purpose as when men of every creed and every opinion which divide society, unite in common homage to the memory of some distinguished fellow-citizen. Their common admiration teaches them that, however widely they may differ, they still have one common nature, and that their points of resemblance form exactly what is noblest about them. There could not be a mind more admirably constituted for producing this desirable effect than that of the great man whose memory we meet to honour. Those of his works which will live with the nation's language are not controversial, stirring up strife; they are pictures of life, around which all men gather, to derive enjoyment. Their distinguished features are the power of noting and expressing the peculiarities of character, as well as the fertility of invention. We, from whose firesides—from the living inmates of whose domestic circles his characters were drawn—can feel and attest their identity with nature. We have sat at table with—we have shaken hands with—we have quarrelled and been friends with—his Dandie Dinmonts, his Cuddie Headriggs, and last, though not least, his Bailie Nicol Jarvies. There can be no testimony to the truth of his portraits so strong and credible as ours. But it is from those less familiar with his prototypes that testimony must be

borne of the power and originality of his genius. It has been left to posterity to bear this testimony. Already his fame has been echoed back to us by distant lands, in which a differently constituted society judges as impartially of his merits as the latest posterity will be able to do. It must be pardoned us if we indulge in a feeling of self-gratulation that, while every anxiety has been expressed to pay a tribute to the memory of Sir Walter Scott, Glasgow has been first to realise the honourable intention. He has deserved it at our hands—his heart and imagination were wedded to the old chivalrous times—and yet no man has delineated with a more graphic hand the peculiarities of the founders of that state of society in which we of this live—the originators of that self-reliance and persevering enterprise which has changed the face of the whole country around us, and which will change it to something nobler and better still. Gentlemen, I return my sincere acknowledgements to all who have assisted me in the discharge of this pleasing and important duty. (Applause.) To the Brethren of the Grand Lodge: to the committee of management: to the members of the various public bodies who have favoured us with their company: to the whole of my fellow-citizens, with whom solemnities like this draw closer the cords of love, first knit by more onerous, and, therefore, more anxious ties: to all, this monument, when completed, must be an interesting object. (Cheers.) To me it must be eminently so, from the gratifying recollections it will ever awaken in my mind. (His lordship concluded amidst great cheering.)

The Very Rev. Principal Macfarlane then returned thanks nearly as follows:—My Lord Provost,—deputed by the committee of subscribers for erecting this monument to acknowledge the honour and favour which you have conferred on them by your presence and countenance on the present occasion, it is with no ordinary feelings of satisfaction that I apply myself to the discharge of the duty thus imposed on me, and offer to your lordship the warmest thanks of the subscribers and their committee for the part you have taken in the ceremony of the day. (Applause.) To admirers of the genius of Sir Walter Scott, our gratification in being enabled to transmit to posterity an enduring testimony of our admiration of his genius, is enhanced in no small degree by finding our undertaking applauded and encouraged by the attendance of your lordship and so many of our fellow-citizens. I trust I do not go too far in adding my congratulation to your lordship on what has now taken place; for sure I am that, by the frankness, good taste, and good feeling with which you have come forward to aid and animate us in our work, you have erected to the memory of the period of your holding the chief magistracy of this great city a monument equally honourable and durable. (Cheers.) In the tribute which your lordship has so justly paid to the citizens of Glasgow, I join most cordially. It is, indeed, a proud distinction which they have achieved, in their being the first city or district in the empire to erect a public memorial to our illustrious countryman (cheers), and I am confident, that however extensively their example may be followed, whatever may be the magnitude or the cost of the edifices which may be erected elsewhere for the same purpose, no one will be constructed on a design more pure, chaste, and truly ornamental. (Loud cheers.) And may I not advert to that genius whose triumphs we endeavour to commemorate? High as the literary renown of our country has always stood, by the labours of Scott it has been unspeakably extended and exalted. His quick perception of human character

and power of delineating its endless varieties, have been devoted to illustrate the history, the habits, and the peculiar feelings of his and our countrymen. Wherever the English language is spoken, in every country of Europe, in every spot of earth inhabited by civilized man, we owe to him that the name of a Scotsman is held in respect, and the peculiarities of Scottish character understood and estimated. It is the smallest part of his praise that he has furnished to multitudes of all nations a store of innocent and refreshing amusement. He has elevated the character of works of fiction, and by substituting for the mere portraiture of manners the dissection of the human heart, and the exhibition of real character, he has rendered them more universally interesting, and far more instructive. (Cheers.) While his pictures and narratives are calculated to refine the feelings and purify the taste, the depth and accuracy with which he has analysed the workings of the human mind, and traced their effects in an immense variety of character, forms a study calculated to quicken the observation and strengthen the intellect of his readers. Yet is he entitled to still higher praise for the benevolent spirit which his writings inspire. Himself an ardent philanthropist, he loved to contemplate man in the most favourable point of view. (Cheers.) He seems to have recoiled from the view of unmixed depravity; and in almost every one of the innumerable characters which he has drawn, however revolting some of them may appear, he has always introduced some redeeming feature, in which we recognise the better works of our nature, and confess that the individual is still, though erring, a man and a Brother. (Cheers.) Surely no one can be at a loss to discern how such exhibitions of the mixed character of mortality must abate asperity of feeling, teach indulgence to the errors of our fellows, and dispose the heart to brotherly love. (Cheers.) It is not here the place to dwell on his private worth, the warmth of his friendship, or the unrivalled charms of his conversation. The tribute of this day is paid to his genius and his works. Of them I fear I may have said too much for your patience; at any rate, I trust enough to justify the delight and exultation with which we may contemplate this day's proceedings. Permit me then to add my thanks to those which your lordship has already offered to the various public bodies, and to every individual of the numerous assemblage by whom our meeting has been witnessed and aided—and to repeat in my own name, in the name of the committee, of the subscribers, of the community of Glasgow, and, I will add, of the people of Scotland, the expression of our gratitude for your attendance, and for the manner in which you have conducted the ceremonies appropriate to the occasion. (Immense applause.)

At the conclusion of the Principal's reply, three cheers were given by the assembled bodies, after which the band struck up the Masons' Anthem. The ceremonial being completed, the authorities, public bodies, and Masonic Lodges, then moved on to their respective places of meeting, according to their original station in the procession—the Grand Lodge to Hutchinson's Hospital, where they, with the usual formalities, closed the commission. In the procession, the "Brethren of the Mystic tie" walked four and four, each Lodge accompanied by its respective Tyler and band of music. The Grand Lodge of Scotland was represented on this occasion by the Glasgow Kilwinning, No. 4; and in the evening the several Masonic Lodges "harmonised in the light" in their respective Lodge-rooms. The students in attendance at the universities met in the courts of their respective institutions at one

o'clock, and proceeded to the stations allotted them in the procession at the Justiciary Hall.

Altogether the spectacle was one of the most gratifying description; and never, on an occasion of a similar nature, did we witness the proceedings conducted with greater judgment or regularity. The 42nd regiment of foot were pre-eminently serviceable in keeping back the multitude from clinging to, and consequently injuring, the railings round the square, and the 9th Lancers formed no small attraction to this interesting pageant.

We understand the stone for the monument is from Mr. McHaffie's fine quarries at Eastwood. The following is a copy of the inscription on the plate deposited in the foundation-stone:—

This Column,
An humble Tribute to the Memory of
Sir Walter Scott, Baronet,
Is erected

By the Citizens of Glasgow,
That it may record their admiration of his genius, their deep sense
of the honour which his name reflects on his country, and
their gratitude for the delight which they have
received from his writings.

This Foundation-Stone was laid by
The Hon. William Mills, Lord Provost of Glasgow,

In the presence of the
Magistrates of the city and suburbs, &c.
On the second day of October, MDCCLXXXVII.,
In the First Year of the Reign of
Queen Victoria.

Oct. 2.—After performing the public ceremony of laying the foundation-stone of Sir Walter Scott's Monument, most of the Lodges in Glasgow met in the evening to celebrate the event, and pay fraternal honours to the memory of their illustrious Brother. Among the rest, the Glasgow Kilwinning, No. 4, now the leading branch of the Fraternity in this city, assembled in full force at the Tontine Hotel; the Right Worshipful Brother William Weir, Advocate (Editor of the *Argus*), in the Chair, assisted by the Lord Provost, Dr. Hattrey, Mr. Rhind, of the Canongate Kilwinning Lodge, Architect of the Scott monument, and other distinguished members and visitors. In proposing the memory of the Great Magician, the Master exhibited one of those specimens of chaste and classical eloquence for which he is characterized: he also took occasion to pay a merited tribute to the talents of Brother David Rhind, who, amid so many competitors, had carried off the prize, by presenting the plan now adopted; and he trusted that the structure whose foundation they had that day so auspiciously laid, would remain a lasting ornament to the city of Glasgow. Several deputations from other Lodges attended the meeting, and there could not have been much fewer than two hundred Brethren in the room.

Sir Walter Scott was initiated into the Masonic Mysteries in the Lodge, Edinburgh, St. David's.

The modern Athenians are meantime gazing up into the air, rubbing their eyes, and wondering whereabouts their memorial can be, sacred to him who sojourned so long amongst them. What saith the proverb? A prophet is not honoured in his own city. It is to be hoped that

the noble President of the *Monumental Committee* (and they may well look *grave-like*) has a good report to render of his long stewardship.

ABERDEEN.—GRAND CEREMONIAL.—FOUNDATION OF THE NEW BUILDINGS OF MARISCHAL COLLEGE.—Oct. 18.—According to previous arrangement, the Grand Masonic Procession and Ceremonial, at the laying the foundation-stone of Marischal College New Buildings took place on Wednesday last. The weather proved exceedingly favourable, and nothing occurred to interrupt the enjoyment of the immense multitude who had turned out, in holiday attire, to witness the proceedings. Early in the morning the streets exhibited all the bustle of preparation; flags were hoisted on the bartisan of the Town-House and on Marischal College, and the members of the various trades and Masonic bodies were actively engaged getting their emblems and devices in order. All the vessels in the harbour showed their colours. The Lord Provost and Magistrates met in the Council Chamber; the Burgesses of Guild in the Athenæum; the Professors in Marischal College; the Incorporated Trades in Trinity Hall; the Society of Advocates and the Justices of the Peace in the Court-House; the Graduates and Students in Cooke's Circus; the Junior Trades in the Barrack Square; and each body proceeded in order to Union Street, West of the Public Rooms, where they were joined by the noblemen and gentlemen who formed the other parts of the procession. The arrangements were then completed, nearly, although not quite the same as laid down in the printed programme; and a few minutes after twelve, the members of the various bodies, walking six a-breast, began to move:—the procession was one mile in length.

A gallery had been fitted up in the College Court to contain twelve hundred people, who were admitted by ticket. It was crowded to excess, and many hundreds more would have been present had there been room. The bodies forming the procession, on entering the Court, went to the stations that had been assigned to them; and the Duke of Richmond and several other noblemen and gentlemen, the Lord Provost and Magistrates, the Chancellor, the Dean of Faculty, the Assessors to the Rector, the Principals and Professors, the University and College Building Commissioners, the Provincial Grand Master, the R. W. Masters of the three ancient Lodges of Aberdeen, St. Machar, and St. Nicholas, the Architect and Contractor for the works, and the three Operatives appointed to lower the stone, took their places on a commodious platform near the stone. A piece of ordnance was then fired three times as an announcement of the commencement of the ceremony, and the tools, jewels, and other Masonic insignia, were laid on the table before the Duke of Richmond. After the "Queen's Anthem" and the "Masons' Anthem" had been played by the band, a most impressive prayer was offered up by the Rev. Principal Dewar, and the hymn of Madon's was sung by the boys of Gordon's Hospital, many of the other bodies present joining.

When the anthem was concluded, Provost Milne addressed the Duke of Richmond:—My Lord Duke,—As Provost of Aberdeen, in my own name, and in the name of the Magistrates and Town Council, representatives of the community of this populous and ancient city, I beg your Grace will accept of my most sincere and heartfelt thanks for your condescending kindness in honouring this great meeting with your Grace's presence upon this auspicious occasion. My Lord Duke, the citizens of Aberdeen owe a debt of gratitude to a discerning Government for the

liberal grant of a large sum of money, without which this great undertaking could never have been commenced. My Lord Duke, I now beg to conclude with my best wishes for health, happiness, and long life to your Grace, with the addition of every other blessing this world can afford, and in these wishes I am sure of being most cordially joined by this immense multitude. Before the grand ceremony commences of laying the foundation-stone, I beg to propose three times three cheers for his Grace the noble and patriotic Duke of Richmond, the tried and true friend of his country.

The assembled multitude responded enthusiastically to the call of the Lord Provost, and three times three cheers and one more were given with hearty good will. The band then struck up "Great light to shine," and, during the playing of this anthem, the Duke of Richmond, having his mallet in his hand, walked down from the platform to the east end of the stone, accompanied by the Provincial Grand Master, the R. W. Masters of the Aberdeen, St. Machar, and St. Nicholas Lodges, the Architect and Contractor, and the three Operatives. The Provincial Grand Master and the R. W. Masters of the Lodges took their stations in the west, and carried the jewels of their offices and other implements.

The Duke of Richmond directed the records and coins to be placed in the cavities of the stone, which was lowered by the Operatives and other Freemasons present, in due Masonic form.

At the conclusion of the anthem his Grace applied the plumb and the level, according to the rules of the Craft, then struck the stone the requisite number of times with the mallet, and pronounced the Masonic Benediction as follows:—"May the Great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the foundation-stone, and every other undertaking which may tend to the advantage of the city of Aberdeen and its neighbourhood; and may these buildings be long preserved from peril and decay." Mr. Low, acting Provincial Grand Master, assisted by the R. W. Masters, threw the cornucopia on the stone, and his Grace poured the wine and oil on the stone, saying:—"May the bountiful hand of Heaven ever supply this city and country with an abundance of corn, wine, and oil, and all the necessaries and comforts of life."

At the conclusion of the ceremonial his Grace delivered a purse of gold to Mr. Angus, Secretary to the College Buildings Commissioners, who handed the same to Mr. Rainnie, the Contractor for the works, saying, "It is the pleasure of the Duke of Richmond and the other Commissioners for directing the Government grant for the rebuilding of the College, that those who hewed the stones and those who laid them, and all who assisted, should '*refresh in the light.*' Here, sir, is a purse of gold for that purpose." Mr. Rainnie, the Contractor, made a suitable reply.

The ordnance was then fired thrice, as the signal that the Masonic Ceremonial was concluded; and the Duke of Richmond and those who descended with him having returned to the platform, three hearty cheers were given in Masonic form.

The Duke of Richmond then spoke at some length. He said no one present could be insensible of the general benefits of education, and he was convinced that they were all deeply sensible of the advantages which not only the city of Aberdeen, but the country at large, had derived from Marischal College. The blessings of a moral and religious education were of incalculable value, and were so self-evident that he would not say another word regarding them, farther than to state that they had been always realized in the instructions of Marischal College—(Cheers).

His Grace then noticed the effects of education as seen in the high moral and intellectual standard which Scotsmen evidenced wherever they went. He discarded the sentiment, advanced by some, that education would tend to militate against bravery and heroism in the field, and stated it as his own experience that, wherever he found educated soldiers, they were the last to quit the post of danger, and the first to prove themselves the true friends of human suffering.—(Cheers.) The noble Duke addressed a few words to the students, and earnestly advised them to make it their best study to derive the fullest benefit from the advantages they possessed, and made a most eloquent address which our limits we regret prevent us giving.

After the bands had played "Rule Britannia," and the "Queen's Anthem," and the whole of those who had joined in the procession, and the immense multitude of spectators had given three times three cheers, the various bodies began to move off. The Masons retired to their respective halls, and the trades walked in procession, with music, banners, and other insignia to Old Aberdeen by the King-street road. At an early hour in the afternoon, the whole bodies had dispersed, and before evening, the streets were nearly as quiet as usual, though much more crowded.

The following is a Translation of the Inscription:—

By the blessing of Almighty God, in the reign of Victoria the First, the buildings of Marischal College and University, Aberdeen, which had long been inconvenient, having at last become ruinous from the effects of time, on the 18th day of October, in the year of our Lord 1837, his Grace, Charles Duke of Richmond and Lennox, laid the foundation stone of this new edifice, at once commodious and elegant, for the vigorous prosecution of literary and philosophical studies, directed under the influence of religious principle, to the promotion of piety, virtue, and intellectual culture: the greater part of the expense being defrayed by a grant from the Public Treasury, obtained chiefly by the exertions of Alexander Bannerman, representative in Parliament of the City of Aberdeen, and the deficiency supplied by the liberal contributions both of the Town Council of this city, and of many individuals, Alumni of the University or Friends of Learning. His Grace Charles Duke of Richmond and Lennox, Chancellor of the University; the Right Honourable John Baron Lyndhurst, rector; Alexander Bannerman, Member of Parliament, Dean of Faculty; Daniel Dewar, *D.D.* and *LL.D.* Principal; James Milne, Esq. Provost of the city; Archibald Simpson, Aberdeen, architect; Alexander Aainnie, Contractor.

Presentation of the Freedom of the City to the Duke of Richmond.

The Duke of Richmond, accompanied by the Earl of Aberdeen, the Earl Bathurst, Lord Saltoun, Lord James Hay, Mr. Bannerman, *M.P.*, Captain Gordon, *M.P.*, and the Provost and magistrates, the Professors and several other gentlemen, walked from the College Court to the Town-hall, where, according to previous arrangement, the Freedom of the City was presented to his Grace.

In the evening, about three hundred and forty noblemen and gentlemen dined, in the County Rooms, in honour of the occasion. There were four tables laid parallel to each other, extending the whole length of the dining-room, and crossed at the west-end by an elevated table for the Chairman and his supporters. About five o'clock, the party began

to assemble, and, by half-past five not an empty seat was to be seen. His Grace the Duke of Richmond was in the chair—supported on the right by the Lord Provost of the City; Earl Bathurst; Lord Cunningham; Captain Gordon, *M.P.* for the county; Dr. Abercrombie; Sir Michael Bruce, Bart.; and ——— Paul, Esq. Accountant, Edinburgh; and, on the left, by the Earl of Aberdeen; Lord Saltoun; Mr. Bannerman, *M.P.* for the City; Sir John Forbes of Craigievar; General Hay of Cannes; and Sir Thomas Burnett of Crathes. Mr. Grant of Tillyfour; Mr. Lumsden, of Tilwhilly; Principal Dewar; and Baillie Harper, acted as croupiers.

The customary loyal toasts—"The Health of the Noble Chairman"—"The Prosperity of the Grand Undertaking," and many congenial toasts and sentiments were given and enthusiastically received, but our space will only permit us to notice that which especially concerns the toast appropriated to—

"The Masonic bodies who have assisted in the ceremonies of the day.—(Great cheers.) Air, "Mason's Anthem."

Lewis Crombie, Esq. the City Treasurer, returned thanks. He said—My Lord Duke and Gentlemen, the distinguished compliment of returning thanks for the honour done to the Masonic body, by drinking to their health, has been intrusted to me. I regret that it has not fallen into more able hands, for, although I will yield to none in zeal for the practice and science of Masonry, it is under considerable difficulty I rise to acknowledge the compliment paid to our Craft.—(cheers.) To your Grace, as a distinguished officer of the Grand Lodge of England, of which fraternity I have the honour to be a member, and to the noble and other members of the Craft who are present, it is unnecessary for me to offer a single observation in favour of the Masonic body, the excellence of whose institutions and precepts, in a moral, civil, and religious point of view, are too well known to every Mason. I would, therefore, more particularly address myself to those present who do not belong to the Craft. To them I will say that, if they imagine that the science of Masonry is a mere idle, useless ceremony, they are much mistaken—they do not understand the nature of our institution. In the history of man there are few things more remarkable than that Masonry and civilization, like twin-sisters, have gone hand in hand. Dark, dreary, and comfortless were those days when Masonry had not laid her line, or extended her compasses. The great end of Masonry is to promote the happiness of the whole human race. Our creed is—"Faith, Hope, and Charity." Our motto—"Concord, Harmony, and Peace."—(Cheers). As citizens of the world, we are enjoined to be exemplary in the discharge of our civil duties, by a faithful allegiance to the Sovereign, and by never countenancing any act which may tend to subvert the peace and good order of society. But the chief foundation of our institution is Charity, which teaches us never to suffer a fellow-creature in distress to pass us by without relief. For the universal principle of our Craft unites, in one solemn bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions, so that in every nation a Mason will find a friend, in every climate a home—(great cheering.) In the name of the Craft of Free and Accepted Masons, who have done no more than their duty in assisting in the ceremony of the day, I now beg to return thanks for the compliment paid to them, and, with your Grace's permission, I will solicit the honour of proposing the next toast. My Lords and Gentle-

men, as the object of my toast, which is to "The health of the Earl of March."—(Cheers.)—is so nearly allied to our noble Chairman, I shall take the liberty of addressing myself to you, rather than to the chair. Although we must all regret that his Lordship is not present among us to-day, that feeling of regret will be much diminished by the knowledge that his Lordship's absence arises from his being engaged in the pursuit of his studies at one of the universities of the sister kingdom. I feel certain that the whole company present will unite with me in the sincere wish that the Earl of March may follow in the footsteps of his noble father, who has this day shown himself so good a Mason, and such a strenuous supporter of the advancement of education and science.—(Immense applause.)

Air—"O'er Bogie."

The Chairman, in returning thanks, said, I was anxious to introduce him to the citizens of Aberdeen, and to those who belong to the county and the neighbourhood of the county—*a county with which he will ere long perhaps be closely connected*—(cheers). I was anxious that he should see this large and interesting assemblage, not met together for political discussion—(cheers)—but for a much higher purpose, to promote the benefit of their fellow-men, by imparting to them the blessings of a sound and religious education—(continued cheering). But I did feel that in the education of a young man there is nothing more essential than regular attention to his studies. I felt, that if I had brought him here I might have turned his mind to other subjects, and thus have kept him away from his academical pursuits—(cheers). I wished him to be at Oxford on the day when the rules of the University required his attendance. I shall, however, take the earliest opportunity of introducing him to your favourable notice—(cheers).

MARISCHAL COLLEGE BUILDINGS.—The Lord Provost and Magistrates have the honour to return their warmest acknowledgments to the whole bodies, Masonic and others, for the very gratifying and efficient assistance afforded by them on the occasion of the procession at laying the foundation-stone of Marischal College Buildings, on Wednesday last.

The Provost and Magistrates, at the same time, avail themselves of this opportunity to express their high admiration of the order, regularity, and propriety observed by the immense assemblage of spectators, and which was so creditable to all ranks of their fellow-citizens.

Council Chamber, Aberdeen, Oct. 19, 1837.

IRELAND.

DUBLIN.

OFFICE BEARERS OF THE MOST ANCIENT AND HONOURABLE
SOCIETY OF FREE AND ACCEPTED MASONS, 1836-7.

- M. W. His Grace Augustus Frederick, Duke of Leinster, G.M:
 R. W. William White, Esq. D.G.M.
 „ Sir Josias C. Coghill, Bart., S.G.W.
 „ The Hon. Richard Westera, J.G.W.
 „ Sir J. William Hort, Bart., G.S.
 „ Rev. Thomas Flynn, M.A. and Rev. Smythe W. Fox, M.A.
 Grand Chaplains.
 W. John Fowler, Esq., D.G.S., Office, Commercial Buildings.
 „ Brother William Guy, Grand Pursuivant.
 „ Brother John Lee, Grand Tyler.
 „ Brother William Fitzgerald, Organist.
-
- R. W. The Earl of Shannon, knt. S.P., Grand Master of Munster.
 „ The Marquis of Sligo, knt. S.P., G.M. of Connaught.
 „ Venerable the Archdeacon of Down (Bro. W. Mant), G.M.
 of Cary and Dunluce.
 „ The Marquis of Donegal, knt. S.P., G.M. of Masserene.
 „ Hercules Ellis, Esq., G.M. (Elect) of Monaghan.

THE RESPECTIVE TIMES AND PLACES AT WHICH THE LODGES, &c.
MEET IN DUBLIN, VIZ:—

* The Grand Lodge of Ireland, on the first Thursday in each month,
at the hour of eight o'clock, afternoon.

* † The Committee of Charity and Inspection, on the Friday follow-
ing, at the hour of four, P.M. By this Court is dispensed, in as liberal
a manner as its resources will admit, those funds which are allocated for
the purpose not only of contributing to the amelioration of the condition
of the distressed widows and orphans of deceased and deserving members
of the Craft, but also for the relief of all Masons, whose change of circum-
stances or reverse of fortune have given them “an honest claim” to the
sympathy and succour of their more prosperous Brethren. No petition
will be received, unless vouched and recommended by the seals of three
regular Lodges. It is required to state the previous situation in
life of petitioner, the cause that renders relief necessary, the age, and
number of family, if any. Petitions to be delivered free of expense.

* † The Grand Master's Lodge, the fourth Thursday in January,
April, May, and November, and on the Festivals of St. John the
Baptist and St. John the Evangelist.

Lodge No. 2*†. The first Thursday in each month.

No. 4 (The Victoria) *†. The fourth Tuesday in each month.

No. 6*†. The first Wednesday in each month.

No. 7. The first Monday in each month, at Portobello; eight
o'clock in the evening.

No. 50 (the St. Patrick) *†. The third Thursday in every month
except August and September.

* Thus marked meet at the Masonic Hall.

† Meet at four o'clock for labour, and six o'clock for refreshment.

No. 100*†. The second Monday in each month.

No. 141 (the Leinster) *†. The second Wednesday in every month except August and September.

No. 153. The last Monday in each month, and dine at the Dolphin Tavern, Essex-street, five o'clock.

No. 171. Second Tuesday in each month, at Mrs. Price's, Parkgate-street, seven o'clock P.M.

No. 206. First Tuesday in each month; dine at five o'clock, Dolphin, Essex-street.

No. 245. Last Tuesday in each Month; Jones's, Exchequer-street, eight o'clock in the evening.

No. 620 (First Volunteer Lodge of Ireland.) First Tuesday in June, July, Aug., and Sept.; dine at six o'clock at Moloney Cottage, Kingstown.

* The Supreme Grand Encampment of Knights Templars, &c. in Ireland, the third Wednesday in March, July, October, and December; eight o'clock in the evening.

* The Supreme Grand Royal Arch Chapter of Ireland, the third Wednesday in February, May, August, and November, eight o'clock P.M.

*† The Illustrious College of Philosophical Masons, the second Thursday in February, May, August, and November.

*† The Prince Masons Chapter, second Thursday in January, March, April, June, July, September, October, and December.

* The Encampment of Knights Templar and Knights of Malta, No. 1 (attached to Blue Lodge, No. 100), on the third Tuesday in January, April, July, and October, eight o'clock in the evening.

The Encampment of Knights Templar and Knights of Malta (attached to Blue Lodge, No. 245) in the months of July and December, at Jones's, Exchequer-street, seven o'clock in the afternoon.

*† The Kilwinning Priory of Knights Templar, the second Thursday in January, May, July, September, and November.

* The Knights of the Sword, or Red Cross Masons, the second Tuesday in February, April, June, August, October, and December.

There are Royal Arch Chapters attached to Lodges No. 2, 4, 50, 100, 245, &c., and which are held, when occasion requires, at the Masonic Hall.

* Mark-Master-Masons.—A Congregation for conferring the degree of M. M. M. is holden by some of the Brethren of Blue Lodge, No. 2, in the months of February, April, September, and December, at eight o'clock P.M.

The most Illustrious Council of Grand Inspectors General, at the pleasure of His Grace the Duke of Leinster.

FREEMASONS' FEMALE ORPHAN SCHOOL, No. 6, Hamilton-row, Merrion-square, under the patronage of the Grand Lodge of Ireland.

President—The Grand Master.

Vice-President—The Deputy Grand Master.

In this Institution, the orphan daughters of deceased Freemasons, without religious distinction, are lodged, dieted, clothed, and educated, and when of a fit age, apprenticed to trades, or so provided for as to render them useful members of society. It is supported by contributions from the Lodges, subscriptions and benefactions, which are received by the Trustees, William White, D.G.M. and V.P. and Brothers Thomas Benson and Martin Meara, Past Masters of Lodge No. 50, the Grand Officers, Brother the Rev. Doctor Handcock, P.G.T.

and the members of the Committee, who assemble monthly for the despatch of business.

Surgeon—P. M. Thomas Wright, *M.D. M.R.C.S.I.*, Great Ship-street.

Apothecary—P. M. Edward Honner, Clare-street.

Chaplain—The Rev. Robert Handcock, *D.D.*, Marlborough-street.

Secretary—P. M. John Fowler, *D.G.S.* Gardiner-street.

School-Mistress—Mrs. Jamar, Hamilton-row.

November 4.—A meeting of the Grand Lodge of Ireland was held this evening, when Brother Guy was elected Pursuivant in the room of Brother M^cDermott, deceased. We are happy to be enabled to inform our readers that this body has formed a "*Loge d'Instruction*," to which all Master Masons are admissible on subscribing a small sum to the exigencies of the charity fund. We hope the example set them will be followed by the Provincial portions, so that periods will be appointed when the Brethren may be *practically* taught the mysteries and usefulness of Masonry, of which but too many have now only imperfect and crude notions. Brother Fowler, the *D.G.S.*, who acts as Lecturer, evinces a deep research in the works of the most elaborate writers, as well as a thorough knowledge of our *lex non scripta*; yet his manner of imparting instruction has the great advantage of not being enveloped in the mysteries of science, it being plain and perspicuous, simple and intelligible to every capacity. Even in the most complicated portions of our ceremonies and jurisprudence, his suggestions tend to simplify, and his conclusions to demonstrate the beneficial operations resulting from *practical* Masonry, its great and governing principle being our duty towards our neighbour, and the honour and glory of that good God,

"Who gives the sun his brightness, and whose wing,
Upon the rapid whirlwind journeying,
From the Aurora to the west doth go."

FEAST OF ST. MICHAEL.—This being the appointed day for the inauguration of the civic officers, the Right Hon. Brother Samuel Warren, P.M. Lodge No. 2, was sworn in as Lord Mayor of the City of Dublin, and Brothers John Jones and Thomas James Quinton, Esqrs. P.M.s of Lodges No. 2 and 4, as high sheriffs. The latter Brethren gave the accustomed *dejeuner à la fourchette* to their friends at Morrison's, and the Lord Mayor in the evening entertained, on a scale of great splendour, upwards of 600 of the nobility, merchants, and gentry, in the King's Room, Mansion House. On the following day Brother Jones gave his first official dinner.

The members of "The First Volunteer Lodge of Ireland," No. 620, have presented to their Secretary, Past Master Joseph White, a gold snuff-box, not only as a testimony of their respect and regard, but in acknowledgment of the comforts secured to them under his management. Dr. Wright is Master, and the Lord Mayor and Mr. Sheriff Jones, Wardens of this Lodge.

The Grand Lodge of Ireland assembled on the evening of the 18th of November, and granted Warrants to Brothers the Rev. Thomas Carmichael, *A.B.*, Evory Carmichael, Esq., and E. G. Leeson, *A.M., M.D.*, all of No. 50, for the purpose of constituting a new Lodge in the city of Dublin, under the title of "The Lodge of Fidelity and Strict Observance." A new Warrant was also granted to Past Master John Brown, and Brothers Walthew and Radley, of No. 100, for the

establishment of "The Lodge of Honour and Generosity." Thomas Joseph Tenison, Esq., presided on this occasion.

At the last meeting of the Grand Master's Lodge, that eminent barrister, John Beatty West, Esq., Q.C., and late Member of Parliament for the city of Dublin, was initiated into the mysteries of Masonry.

ST. PATRICK'S MASONIC LODGE, No. 50.—At half-past four o'clock on Thursday, the 15th of November, this Lodge was opened in ample form at Radley's. The Brethren, upwards of eighty in number, proceeded to the dining hall, where a dinner and wines, (under the auspices of the Committee, Brothers Ellis, Leeson, Clements, O'Connor, and Nixon,) were served, to which even the most fastidious *gourmand* could not have entered a *caveat*.

The Worshipful Master Captain Stritch, who, during the evening, manifested much ability and discerning attention, was supported by High Sheriffs Quinton and Jones, the Honourable Colonel King, Rev. Brother Kelly, Doctor Wright, Brother Harrison, Union Lodge, 37, London, the Hon. T. F. W. Butler, and Brother G. J. Baldwin, who by his unwearied attention, contributed much to the comforts of the fraternity.

The Master, in proposing the health of the Queen, said, that to do justice to such a subject required a master spirit; to attempt it he felt would be needless, surrounded as he was by Masons, whose loyalty was proverbial, and whose gallantry and devotion to youth and beauty required not the aid of a diadem on the brow to enlist them in its cause. More than a century had added its atom to eternity, since the sceptre of these realms had been wielded by a female hand; such occurrences, though rare in history, were marked as its brightest epochs. Brethren, (continued the Worshipful Master,) let us indulge in the pleasing anticipations, that the long and prosperous reign which our ardent aspirations implore for our young and lovely sovereign, may eclipse the glories of her predecessors, and that the annals of our virgin Queen may be handed down to posterity, as a splendid instance of enduring felicity and unprecedented success.

The routine toasts followed, and at eleven o'clock the Lodge closed, very large charitable collections and distributions having been previously made. The vocal department and concerted pieces embraced a greater combination of taste and talent, than is generally found in societies not associated for strictly musical purposes. In the course of the evening, the entire of the Brethren exhibited an anxious and spontaneous desire to give a ball and supper on a scale of magnificence surpassing even, if possible, those which excited so general a sensation in the months of May, 1834 and 1836, and accordingly a Committee, consisting of the Officers of the Lodge, and Past Masters Ellis, Tenison, Green, Fitton, and Hazlett, were empowered to meet and deliberate on the most suitable means of giving due effect to their hospitable intentions. From our knowledge of the courtesy and judgment of these Brethren, we anticipate a brilliant and delightful *fete*.

CORK.—A Provincial Grand Lodge of Munster was held at the Imperial Clarence Hotel, in this city, on Monday, the 27th of November, at seven in the evening, for special purposes, and was well attended.

GALWAY.—The Lodge No. 9 patronised the theatre lately, and made a bumper night for Brother Moore.

COLERAINE.—In this city Masonry is progressing steadily but slowly. It is a matter of regret to those interested in the welfare of the Order, that there is not established here a County Grand Lodge. Surely when so talented a gentleman and excellent a Mason as Dr. W. Wilson Campbell (late of the Victoria Lodge) is residing so near as Portrush, there would be little difficulty in selecting a Provincial Master or forming a County Lodge. When the many advantages such a controlling power are calculated to confer on the Institution are considered, we do hope that immediate arrangements will be made for accomplishing an object, which, in our humble judgment, is not only desirable in Coleraine, but in every place where more than six Warrants are working. [There is also resident at Portrush, another Brother, the Rev. W. Hamilton Maxwell, the distinguished author of *Stories of Waterloo, Wild Sports of the West, &c.*, who ranks in the highest grade of Irish Masonry.—ED. F. Q.]

COOTEHILL, Sept. 10.—A public dinner was given here to Counsellor Hercules Ellis, by the members of fourteen Mason Lodges, Brother Martin, of Red Hills, in the Chair, to mark their sense of the professional ability and disinterested zeal he displayed in the discharge of a trust reposed in him on an important occasion by the Fraternity of that neighbourhood. Our limits preclude the possibility of detail.

CLONES, Sept. 15.—“The Brethren of the Mystic Level,” enrolled in Lodge No. 790, assembled at twelve o'clock on this morning at the Dacre Arms. This Lodge, which has only been reconstructed within the current year, still continues busied and immersed in adding to the moral influence and respectability of our ancient Order, its list of members this moment presenting some of the most pious of the clergy, the most rising practitioners at the bar, the most skilful of the medical faculty, and the most meritorious of the resident gentry and local magistrates, thus combining as much talent and rectitude as can be found enrolled in the archives of any Freemason's Lodge in the province of Ulster. On this occasion the Worshipful Brother Hercules Ellis, of Lisnaroe, being

“Honoured with supreme command,
President o'er the sons of light,”

and was sustained by the under-named gentlemen, who performed the duties of their several stations, and constituted the Lodge with the most scrupulous adherence to prescribed forms:—

S.W. Thomas J. Tenison, Barrister-at-law, Portnelligan.

J.W. Rev. Charles Walsh, M.A. Clones.

S.D. Robert Evatt, J.P., Mount Lewis.

J.D. Rev. A. Mitchell, M.A., Drumsna Glebe.

The W.M. (Bro. Ellis) expressed the pleasure he felt in presenting Brother Tenison, who had come twenty miles to attend their meeting, but who, although personally known to them all, had not as yet been saluted as an Honorary P.M. Brother Tenison's upright conduct and prepossessing manners had gained for him the confidence and esteem of his friends, towards whom he was ever willing to act disinterestedly. He (Bro. E.) only regretted that it was not in the power of Lodge 790 to entertain Brother Tenison, the social arrangements of the day being postponed in consequence of a sudden and severe calamity having

occurred in the family of Mr. McMahon, landlord of the Dacre Arms ; but he trusted they should soon have an opportunity of showing how they appreciated the services of one who had exercised his opportunities and acquirements in extending an Order which was so well calculated to dispel the mists of prejudice and ignorance, and who had only in part been repaid the deep debt of gratitude he had earned from the institution by the distinctions conferred by several of its branches.

After the Brethren had given the customary salute,

Brother Tenison rose and said, That he was sensible of the double honours conferred on him, and trusted the Brethren were convinced that he appreciated those testimonials of their respect. The prosperity of such a Lodge as 790, must be regarded by every benevolent-minded Mason as an event of no ordinary degree of interest, as it showed that the affairs of their Order were once more assuming a healthy and encouraging aspect in the rural districts—for but too long had they been in a languishing condition. This had partly arisen from legislative enactments, which, although never intended to militate against Masonry, had done it incalculable injury, by preventing the warrants from working, and partly from the neglect of some of the nobility and gentry. But a brighter day was dawning on them. The executive had thrown the shield of its protection around their social edifice. They were recognised by law, and exempted from the penalties of the Police and Licencing Acts. The higher orders and well-informed classes were coming forward to seek the honours of Masonry ; why ? because they were convinced that it did not contain any thing derogatory to the dignity of a gentleman, unworthy the acceptance of a free citizen, contrary to the conscientious scruples of a believing Christian, or opposed to that allegiance which was due to “our Sovereign Lady the Queen.” But, on the other hand, that its ordinances and discipline had been productive of the happy effects of cementing in personal friendship people of different creeds and countries, and uniting in the sacred sympathies of social life those who, in their distracted land, would otherwise be divided through the discordant materials of politics or party. Yes, Sir, continued Br. T., persons of property and intelligence are now pressing forward to assist in the resuscitation of Prov. Lodges, encouraged by the hope of doing good, regardless of the supineness of mere *nominal* Masons, and despising the hostility of those who un-

BOUND by

“ Honour’s sacred tie, the law of kings ;
The noble mind’s distinguishing perfection ;
That aids and strengthens virtue where it meets her,
And imitates her actions where she is not.”

would crumble in the dust a fabric built for the shelter of infant destitution and aged decay, and which presents a common centre, where all can associate without being disturbed by the difference of opinion.

The Brethren then proceeded to initiate, as an apprentice, John Taylor Hurst, Esq., *M.D.* and Surgeon. After which, a ballot for officers took place, when the following were declared duly elected for the coming year :—W. Master Hercules Ellis, Esq., P.M. of Nos. 50, 681, and 794, and Master of Nos. 790, 794, and 881.—S.W. the Rev. Brother Walsh, Curate of Clones.—J. W. Major, the Hon. Richard Westenra, *J.P.* and *D.L.*, Ballyleek House, J.G.W. of Ireland.—S.D., Robert Evatt, Esq., *J.P.*, Mount Lewis.—J.D., the Rev. W. P. Moore, A.M., Principal of Cavan College.—Secretary and Treasurer, John Thompson, Esq., *J.P.*, Glynck House.—Chaplain, the Rev. Allen

Mitchell, Vicar of Drumsna.—Tyler, Brother Thomas Brown, P.M., 881.—The following resolution was then passed unanimously, after being proposed by Brother Tenison, P.M. of Nos. 50, 681, and 790, and seconded by the Reverend Brother Mitchell.

Resolved—“That the Freemasons’ Quarterly Review being the only accredited organ of the Masonic body, at present in existence, is deserving the support and encouragement of the members of the Order generally; and, as such, we strenuously recommend it to the support of the Brethren in this part of the country.”

After the management of several minor affairs, and the transaction of some important matters, which “*the enlightened may guess at,*” but the particulars of which we cannot be expected to disclose, the meeting was dissolved.

FOREIGN.

JAMAICA.—Oct. 13.—“We are in sad want of aid and advice from the Grand Lodge. There are hundreds of excellent persons desirous of associating themselves in the Order; but the Brethren themselves seem fearful of activity. We have written to the Grand Secretaries, on many important matters; but, alas! we get no satisfactory answer. Without a Grand Master for this extensive Island, we are in a dilemma, and lack the power to extricate ourselves. We want new warrants; indeed, although influenced by ardent desire, we are unable to proceed.”

TRINIDAD.—October 30.—“Our proceedings here, if not very effective, are not indifferent; and we hope, before the year shall pass over, to send you some interesting particulars.”

GIBRALTAR.—“The 46th Regiment being now stationed in this Garrison, we trust that the spirit of Masonry, which a short time since was evoked among several of its officers, when at Weedon Barracks, will become inspirited by the opportunity offered them of associating with their Brethren in this Town and Garrison. There are few places where its principles are more highly cultivated; and it is not too much to hope that the 46th may soon rival their Brethren in Gibraltar in the noble Science.”

INDIA.

TO CORRESPONDENTS.

BROTHER FITZ-GERALD.—We are greatly favoured by his fraternal communication, which has been duly attended to.

***—Our Brethren in the East are earnestly reminded that much inconvenience will be felt, if they do not conform, as much as possible, to the amended regulations as to practice and discipline. This more especially refers to the custom of *improperly* passing Brethren through the chair.

BROTHER ACKLAM is most anxious to hear from Major Macdonald.

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

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

Subscriptions in aid of the Asylum for Aged and Decayed Freemasons are most earnestly solicited. Letters may be addressed to the

Editor, care of Messrs. Sherwood and Co., 23, Paternoster Row, or to Dr. Crucefix, the Treasurer, Lancaster Place, Strand.

Our zealous Brother Major Macdonald seems determined, like a good missionary, to keep the "word of promise." In the following details there are ample proofs of his perseverance and skill. The success that attends his exertions will be his ample reward. He merits what he has acquired—the esteem and regard of his Brethren.

AGRA.—At the last regular meeting of the Masonic Brethren, at this Station, Brothers Majors Blake and Macdonald were elected (the latter an HONORARY) Members of the Lodge FREEDOM WITH FRATERNITY, working here under a warrant of Dispensation from Lodge INDEPENDENCE WITH PHILANTHROPY, at Allahabad. The working in F.C. and M.M. was rendered somewhat interesting, from the circumstance of Brothers Curtis and Macdonald having been invited to preside in the Western and Southern Chairs on the occasion, in order to enable the Brethren to compare the present with the former mode of working up the Degrees; Major Macdonald having brought out the former, and visited the several Lodges lying in his route from Calcutta, in order to introduce the requisite alterations, in the same manner as the latter was done by Brother Curtis, under the orders of the Grand Lodge, a few years ago.

Brother Colonel Lindsay, C.B. in the S.E., exhibited, in conjunction with Brothers Macdonald and Blake, the rather unusual occurrence of three Masons met in one Lodge, in these distant parts, holding the Sacred Order of the NE PLUS ULTRA; or highest degree of English Masonry.

It is pleasing to observe that this Lodge (FREEDOM WITH FRATERNITY, at Agra) though in an infantine state, is progressing well, under the guidance of its present W.M., Brother H. G. Goulard, and is obtaining monthly additions to its members.—*Agra Ukbar*, 3d June, 1837.

Brother Major Blake is known to the London Masonic world, having taken his highest degrees at the Cross of Christ Encampment, at Clerkenwell. He is in the 48th Regiment Native Infantry.

TO MAJOR R. C. MACDONALD, &c. &c. &c.

Sir and Brother,—I am instructed by the W.M. of Lodge Humility with Fortitude, No. 279, to express the regret of the Brethren of the Lodge, that they had not the pleasure of meeting you before your departure from Calcutta.

I am also directed to forward the accompanying Extract of the Proceedings of our meeting on the 27th of December, 1836, which were confirmed unanimously on the 2d of January, 1837.

With every good wish for your health and prosperity,

I am, Sir and Brother,

Yours, respectfully and fraternally,

W. D. BERKELEY, Secretary 279.

Lodge Rooms, Fort Wm., 13th February, 1837.

Extract.—"Brother R. C. Macdonald, of the Grand Master's Lodge, No. 1, then took the opportunity of presenting this Lodge with an Elegant Allegorical Masonic Picture, as a token of the esteem he entertains for the Brethren of Lodge Humility with Fortitude, No. 279.

"The W.M. returned thanks to Brother Macdonald, in the name of the Brethren, for his kind feelings towards them, and for his handsome

present, and the still more handsome manner in which he had presented the same.

“W. P.M. John King, then proposed that Brother R. C. Macdonald be enrolled on the books of this Lodge as an Honorary Member, which was seconded by W. P.M. H. Michel, and carried unanimously.”

THE following are Extracts from Brother A. Grant, the S.W. of Lodge Humility with Fortitude, Calcutta, to Brother Major Macdonald, at Neemuch :—

“You will be glad to learn, that at my suggestion, the Lodge has become a subscriber to the Freemasons’ Quarterly Review; and a letter has accordingly been sent to the Editor.

“A brass plate has been put on the frame of the picture you gave us, with the following inscription :—

“Presented by Brother Major R. C. Macdonald, in presence of the assembled Lodges of Calcutta, at the Town Hall, on the 27th December, A. L. 5836, to Lodge Humility with Fortitude, No. 279.”

“Thanks to your kindness, I am now as perfect as any man in the three degrees; all of which I have gone over two or three times, with great eclat in our Lodge. I am instructing the Master of *True Friendship*, and have had a request to that effect from the Master of *Industry and Perseverance*.”—(Calcutta Lodges.)

Thus, by the Major’s having been enabled to furnish the proper working to *one* zealous Mason, it has been disseminated into *three* Lodges, and has since been adopted in seven other Lodges.

On his way up the country he visited Lodge SINCERE FRIENDSHIP at Chunar, and finding their working incorrect, instructed them in the first degree; he shortly received the following extract from the minutes of Lodge Sincere Friendship, Chunar, No. 567, May 4, 1837.

“The Lodge having duly taken into consideration the zeal evinced by Brother R. C. Macdonald for the benefit of the Craft in general; and the benefit derived by this Lodge through his indefatigable zeal, are pleased to appoint him an Honorary Member from this date, with a seat and a vote in the Lodge whenever he can make it convenient to attend.

“G. Fenn, Secretary, 567.”

Our indefatigable Brother spent a few days at Allahabad with Brother Colvin, who is most highly respected there, so much so, that the Masons have erected a Hall, dedicated to his name. He attended Lodge INDEPENDENCE WITH PHILANTHROPY several times, and examined their working. A few days since he received the following extract of a Resolution passed April 21, 1837.

“Proposed by the W.M. and unanimously resolved, That the thanks of this Lodge are eminently due to Brother Major Macdonald for the interest he has taken in the Lodge, and the instruction he has afforded the Brethren; and that the same be conveyed to Brother Major Macdonald by our Brother Secretary, with a request that Brother Macdonald will allow his name to be enrolled as an Honorary Member.

“John Conlan, Secretary, 550.”

Next Saturday being St. John the Baptist’s Day, Divine service will be performed at the usual hour in the morning, by the Rev. Mr. Chambers. The Members of the Masonic body will march in procession to the church, from the building occupied as the mess of the 37th regiment N. I. Brethren who are not Members of the Lodge

(Freedom with Fraternity) are requested to appear in proper costume. No clothing beyond that of a Craft Mason is admissible, but the jewels of the respective Orders may be worn.—*From the Agra Ukhbar, June, 17, 1837.*

NEEMUCH, *June 24, 1837.*—This being the anniversary of St. John Baptist's Day, the Brethren of the Sussex Lodge, No. 629, working at this place, assembled in Lodge. Being too few in number to form a procession, they met at the Lodge-rooms in a private manner. Divine service appropriate to the day was performed by the W.M. Brother Captain Macvitte, after which, a Masonic Discourse composed for the occasion, was delivered by Brother Major Macdonald, J.W. pro tem.; and the Brethren adjourned to a breakfast at his house. The chaplain of the garrison had been solicited on a previous occasion to perform Divine service on the last festival day, which he declined, on the ground that not being himself a Freemason, he could not undertake to preach a sermon on a subject of which he was ignorant. A text was offered him—he still declined, and the duty was necessarily assigned to a layman, which would otherwise have been more properly performed by one in holy orders.

MERUT, 597. The latest accounts are very satisfactory.

REVIEW OF LITERATURE.

Masonic Sermon. By the Rev. H. Grylls, A.M. Ellis, Falmouth. This eloquent discourse was preached by our reverend Brother at Falmouth, on the eleventh of July last, before the Provincial Grand Lodge. The death of the Sovereign Brother, King William the Fourth, furnished materials of a mournful nature—but they have, in the hands of our reverend friend, been made available for the best of purposes—examination into the great thought of ETERNITY, and of resignation to the DIVINE WILL; and so appropriate, emphatic, and convincing was the discourse, that the congregation requested permission to publish it; and thus many in the distance may peruse the word of comfort and consolation.

The text is chosen from 1 Cor. x. 31. *Whatsoever ye do, do all to the Glory of God.*

After a pleasing exordium upon the principles of Freemasonry, which embrace within their folds the whole human race, the attention is forcibly impressed with many beautiful passages of deep interest. Take the following:

“These continued prodigies, which so clearly evince the being of a God, constitute the very essence of Masonic research.* And thus Masonry and Religion, two amiable daughters of Light, go hand in hand; nor can they ever be separated, but by the violation of every

* “Masonry has the Omnipotent Architect of the universe for the object of its adoration and imitation; his great and wonderful works for its pattern and prototype, and the wisest and best men of all ages, nations, and languages, for its patrons and professors, comprehending all sciences, human and divine.” *Watson.*

principle of purity, the destruction of every propensity to virtue, and the extinction of every obligation, moral and divine. They wing their lovely flight through the vast expanse, to the well known regions of Eternal day; and the Mason's heart, enraptured, pursues their course through the broad *Empyrean* of effulgent light and prays most fervently, that 'where they are, he may be also.'

"When human reason shall vanish like a meteor in the sky; when this world, with all its honours, and all its enjoyments, shall have passed away, and the very recollection thereof be obliterated; still shall Masonry remain; still shall it shine resplendent as the meridian Sun, and point the way to regions of eternal light and happiness.

"But not to rest the merits of our great cause on mere assertion, let it be briefly remarked, that the concurrent testimony of all antiquity, united with the invariable standard of modern usage, indisputably prove that Masonry and Religion are perfectly congenial in their views.*"

"Thus had Freemasonry its beginning on this terrestrial ball.† It was instituted for no other purpose than to preserve inviolate the purity of the primitive worship. And thus 'it descended pure through the antediluvian ages; and from thence, amidst the corruptions of mankind, flowed unpolluted, and unstained with idolatry, to these our times, by the channel of some few of the SONS OF TRUTH who remained uncontaminated with the sins of nations; saving to us, pure and spotless principles, together with the original symbols.‡' Coeval with the work of Creation, it must endure in *this* world while any notion of religion exists in the minds of God's rational creatures; and in the world to come it will remain through all the countless ages of Eternity."

The commentary upon charity and the other Masonic attributes is written with peculiar chasteness; and the Order is defended against prejudice on the one hand, while its Members are powerfully exhorted to maintain its position by their own moral example; but hear the excellent preacher:—

"By actions like these does Masonry triumph over all its enemies; thus does it elevate its venerable and majestic head, and rise superior to opposition: and, far from its intrinsic merit being obscured by the fiery ordeal through which it passes, its value increases in proportion to the resistance it receives, and it comes forth from the fire pure as silver which is seven times tried. However the sceptic may cavil, or the wit may jeer, the true Mason soars beyond the ridiculous speculations and vague surmisings of mankind, and keeps himself aloof amidst the propagation of their false opinions; he enjoys the absurd theory of the unenlightened, but reserves to himself the privilege of private judgment,

* "Oliver."

† "If by the eye of Faith, we penetrate through the obscurity of Chaos, we shall behold the Great Architect of the Universe employed in the creation of the world. An exertion of His glorious Attribute of Power, which gave the first impulse to the establishment of Freemasonry: Milton has beautifully described this great work executed by the agency of the Son of God:

' In His hand
He took the golden compasses prepar'd
In God's eternal store, to circumscribe
This Universe, and all created things.
One foot he centred, and the other turn'd
Round thro' the vast profundity obscure,
And said, 'Thus far extend; thus far thy bounds;
This be thy just circumference, O World!'

This passage of the great Poet is beautifully represented on one of the painted windows of St. Neot's Church.

‡ Hutchinson.

content with practising the distinguishing virtue of the Masonic science.”*

Addressing his hearers upon the death of the late King, Brother Grylls observes:—

“Under his benign and fraternal sway, our Order has experienced an encouragement equal, if not superior, to that of former Patrons. I shall seize upon this mournful event as a favourable occasion to impress your minds with the lessons of wisdom and piety, because I feel it to be a matter of *duty* as well as of *prudence*: ‘Woe unto them,’ says Isaiah, ‘that regard not the work of the Lord, neither consider the operation of his hands;’ and if it be criminal at any time in the watchman not to mark the signs in the heavens, it can never be more so than when their God comes forth from his place, to execute his high judgment, when he is pleased, as at present, to clothe a throne in sackcloth, and a kingdom in mourning. And yet, what is the warning he now instructs me to give you, but that which his own voice has repeated from the days of the creation, and his own hand confirmed every hour of time; viz., ‘That it is appointed unto all men once to die: but after this, the judgment.’”

“If the father of a people cease to live, shall not the people expect to die? If common deaths are so frequent or insignificant, that they have lost their warning force, and are viewed with as much indifference as the setting of the sun, or the fading of a flower, shall not the death of a King—of our own King, constrain his subjects to ponder their own mortality, and spread that universal seriousness among them which its certainty should inspire? Let us then, my beloved brethren, consider the awful change of *one* short moment. And what is it? In one short moment our King is become a subject; the Sovereign, of whom the laws of the earth declared he could do no wrong, has been called in an instant to account for ‘every deed done in the body.’ Laws can protect him no longer! if he lives, he lives upon mercy; if he still wears a crown, it is the crown of Lazarus—if he is in robes, they are the robes of righteousness—if he is on a throne, it is the bosom of Abraham. Is he washed? It is with the same blood that cleanseth us. Is he sanctified? It is by the same spirit that purifieth us. Is he called? It is in the hope of *our* calling.

“To my Brethren in the Mystic tie, let me in conclusion particularly address myself. ‘Ye band of Brothers!’ Ye sons of friendship and benevolence! Ye who have voluntarily associated yourselves for the valuable purposes of *learning to rule and govern your passions; of keeping a tongue of good report; of practising secrecy; and of attaining perfection in the sublime mysteries of the Craft*; be mindful of your dignified destination! continue in the practice of *that science which teaches you to ‘love the brotherhood, to fear God, and to honour the Queen.’ That science which is your crown in prosperity, your solace in adversity.* Let not any impurity disgrace your conduct, lest the enemies of Masonry cast a reproach upon your profession. Envy not the perfections of another, but imitate his virtues.”

We readily discover that our reverend author has studied well and profitably the Masonic publications of Dr. Oliver; and we are fully convinced, that when the Vicar of Scopwick shall peruse the present

* “The Freemason does not think himself at all concerned to defend and support whatever nonsense shall be fathered upon the Craft by the ignorant and malevolent. The honour of the Fraternity is not in the least tarnished by it.” *Hutchinson.*

discourse, he will cheerfully hail his faithful Brother as an acknowledged labourer in that vineyard wherein he himself so rejoices to work.

Music.—*When first the Architect Divine.*—Charter-song and chorus of St. Patrick's Lodge, No. 50, Dublin; the words by Brother John Hazlitt, P. M., 14; music by Brother John Smith, *Mus. Doc. M'Lean*, Bachelors' Walk, Dublin.—This song is invested with much of a popular style, for the profits arising from its sale are to be appropriated to the funds of the Female Orphan School:—we recommend that each Brother should speedily supply himself with a copy.

My Book; or, the Anatomy of Conduct. By Brother Skelton. Simpkin and Marshall.—Told in a quaint rambling manner, there are some good things in this book. The author, it will be remembered, was Master of the Ceremonies to the Grand Stewards' Lodge; it would be, therefore, "treason Masonic" to imagine that, called to such an office, his book should not possess some points of observance applicable generally. The style is, as we have said, odd; and the author evidently is a new hand at book-making; still it is not without a good deal of merit.

The Scenic Annual, edited by Thomas Campbell. Virtue.—This work, as the name of its editor would imply, puts forth stronger claims on the attention of the general reader than many of the pretty ephemeral race, denominated "annuals," appearing at this season. Mr. Campbell has contributed both verse and prose, and both are stamped with his individual power, his sweetness of versification, his eloquence, and freshness of description. The following; from a paper on Burns, is all we have space for:—

"The poetic genius of Burns, nourished on scanty learning, and inspired by Nature herself, will furnish a text for the philosopher, who speculates on the influence of book-acquired learning on gifted minds of the first order. Milton, on the one hand, stands an example of the poetic benefits of *much learning*; whilst Shakspeare and Burns confront and refute the assertion, that '*a little learning is a dangerous thing.*' That much learning is covetable by a poet, has long since ceased to be my opinion. * * * When Nature takes Genius by the hand, she always conducts her pupil to the tender and beautiful, and by a shorter road than the learned languages. * *

"The best of Burns's Poems, in my opinion, is his 'Tam o'Shanter.' It was said of the most perfect Greek sculptures, that they seemed to be rather melted than chiselled marble. In like manner, this poem always appears to me as if the poet had not written, but improvised it; as if he had never blotted a line, or clipt off a fragment of its language, but had cast it off unpremeditated from the glowing mould of his imagination."

Southey's Poetical Works. Longman.—Mr. Southey is now superintending a monthly issue of his poems, enriched by many new contributions. His prefatory introduction to *Wat Tyler* is interesting from circumstances which must at once present themselves to the mind of the reader. He says:—

"Twenty years ago, upon the surreptitious publication of this notable drama, and the use which was made of it, I said what it then became me to say in a letter to one of those gentlemen who thought proper to revile me, not for having entertained democratical opinions, but for

having outgrown them, and learnt to appreciate and to defend the institutions of my country.

“ Had I written lewdly in my youth, like Beza—like Beza, I would ask pardon of God and man ; and no considerations should induce me to reprint what I could never think of without sorrow and shame. Had I at any time, like St. Augustine, taught doctrines which I afterwards perceived to be erroneous,—and if, as in his case, my position in society, and the estimation in which I was held, gave weight to what I advanced, and made those errors dangerous to others,—like St. Augustine, I would publish my retractions, and endeavour to counteract the evil which, though erringly, with no evil intention, I had caused.

“ Wherefore, then, it may be asked, have I included Wat Tyler in this authentic collection of my poetical works? For these reasons,—that it may not be supposed I think it any reproach to have written it, or that I am more ashamed of having been a republican than of having been a boy.”

Jane Lomax ; by the author of *Brambletye House*. Colburn.—We doubt not but this work will be by far more popular than any of its predecessors from the same pen. It is a most vivid narrative carefully worked out, containing characters drawn with equal delicacy and power, and appealing with irresistible force to the heart of the reader. Our limits preclude the possibility of indulging in a sufficient length of extract to support our opinion ; but we recommend our friends to read the work themselves, and have no doubt but they will thank us for having indicated to them the means of a very high enjoyment.

Lyrics. By John Lee Stevens. Baily. (Second notice.) This is really a delightful parlour-window or drawing-room-table volume ; in its green and golden binding it reminds one of spring, and its contents are light, variable, and pleasant as the books—of which, at this season, it was so appropriate a precursor—the *Annuals*. Brother Stevens has already enriched the *Freemasons' Quarterly* with some of the *Lyrics* here collected ; his “ quality,” therefore, must be known to our readers, but we cannot resist the temptation of a few more extracts.

Here are two sonnets full of the spirit of the olden masters, rich pictures, with the true poetic tint thrown over them.

“ *Summer*.

“ Now summer's breeze is on the wave,
 And landward breathes a healthful sigh ;
 And youth to shady bowers fly,
 Or in the stream delighted lave
 Their glowing limbs ; the truant boy
 O'er hill and dale his swiftness tries,
 Chasing the wavering butterflies
 From flower to flower, with eager joy ;
 The swallow spreads her glossy wings,
 And twitters, as with turn precise
 She seizes on some insect prize,
 And bears it to her nest, and clings,
 With claws extended, firmly there,
 Feeding her nestlings with parental care.

“ Autumn.

“ Autumn, I raise the song to thee,
 And greet thy bounty on the plain,
 Where poppies mingle with the grain,
 Like rubies on a golden sea !
 The clust'ring grapes upon the vine,
 The downy peach, the nectarine,
 The blushing plum, the luscious pine
 And all earth's richest fruits are thine.
 Thy life is one long harvest day—
 Thy sickle the true sithe of Time—
 And peasant boys, with uncouth rhyme
 And merry faces, sing their lay,
 As bearing the last sheaf they come
 To join the village shout of harvest-home !”

In a different vein, but equally beautiful, is the following:—

“ When last we met, an idle band
 Of summer friends surrounded her,
 From which her worth could not command
 One single-hearted worshipper.
 To them she spake with accents bland,
 Yet passionless as sweet they were ;
 To me she gave a stolen glance,
 Fraught with love's fervid utterance !
 Why should I wish me one of those
 Who secretly with envy burn—
 Whose brightest hopes no bliss disclose,
 Whose hearts no sacred fire inurn—
 Who listen where no feeling flows,
 On whom her looks in coldness turn ?
 What though about her path they move,
 Mine is her stolen glance of love !”

We are glad to see, from Brother Stevens's list of subscribers, that his friends have rallied round him in a good muster ; amongst the names we find those of several literary and some political characters. The volume is appropriately dedicated to the author's mother, and closes with some lines written by his father, found amongst his papers.

THE DRAMA.

THE two theatres have, since our last, commenced their season. The Drury Lane management has not distinguished itself by the production of much attractive novelty. *Caractacus*—an alteration from Beaumont and Fletcher—recommended by new music and quadrupeds—established favourites from the Zoological Gardens, failed to attract the town ; and though much expense had been lavished on the spectacle, it was withdrawn in a few nights. *Joan of Arc*, an opera—the libretto by Fitzball, the music by Balfe—though it possesses much that is clever in the way of adaptation and instrumentation, is not calculated to increase the reputation of the composer. *The Daughter of the Danube* is a very pretty

ballet, in which Wieland plays a most exquisite monster with great effect.

Covent Garden, under the new management of Mr. Macready, has met with deserved encouragement. *Macbeth* has been produced upon the grandest scale of scenic effect; and as a proof that fine plays finely acted will be sought for by the town, the tragedy has been many times repeated to crowded houses. *Joan of Arc*, produced avowedly as a spectacle, is a most splendid piece of martial display: the scenery, by Marshall, fixes him in the very first rank of theatrical artists. The last novelty is *Amilie*; or *the Love Test*, an opera, by an hitherto unknown composer, Mr. Rooke: it is averred, by musicians, to be the purest English opera extant. We hope to meet Mr. Rooke again, but, we trust, with a better subject for his powers than *Amilie*, which is silliness itself.

At the Haymarket, Brother Sheridan Knowles' *Love-Chace* has kept a triumphant career of seventy nights, and will, we doubt not, run to the end of the season.

The Olympic, under the tasteful management of Madame Vestris, puts forth its usual elegant claims on the good taste of the public. Farren, however, though he be a fine artist, is but a poor substitute for Liston: it is a crab-apple for a peach.

THE MASON'S FAREWELL TO THE BY-GONE YEAR.

BY BROTHER J. F. SMITH.

Author of the Jesuit, Member of the Bank of England Lodge.

December o'er, and yet no stone!
 No tribute to the past year flown!
 No quaint device! no sculptured rhyme!
 To mark the progress of old time,
 To check the world amid its mirth,
 To tell mankind the year whose birth
 Seemed but as yesterday—is o'er;
 A wave receding from the shore
 Of human life lost in thy sea,
 Dark waters of Eternity.
 And yet perchance, 'twere vain to raise
 A monument to by-gone days,
 Few have so lived, that the past year
 Hath left no smile, hath seen no tear,
 Hath treasured not in mem'ry's cell,
 Some joy or grief on which to dwell,
 'Twined no fresh ties around the heart,
 From which 'twere agony to part,
 Or broken one, among those few,
 Which after-life can ne'er renew:

In feeling's characters each year,
Records its chequered swift career,
And thus ere half its days are flown,
Rears its own monumental stone.
The By-gone year ! what thoughts arise
To dim with tears the Mason's eyes,
While trophied banners proudly wave
Around our Monarch's storied grave,
We read amid the escutcheoned gloom,
The canopy—the sable plume—
The herald's pomp, the crown and pall,
(Emblem that death is Lord of all,)
That Death his grasp impartial flings
O'er huttet slaves and palaced Kings.
The By-gone year hath left its smile,
Our care and sorrow to beguile,
The loyal shout, the loud acclaim,
That hymned Victoria's regal name,
Told her accession to the skies,
Dashed back our tears, repressed our sighs.
Sweet rose of England, while to thee
Hearts bow in fond idolatry,
Wonder not if our breasts should feel
A more than subject's faith—a zeal
To guard thee like a priceless flower
Within old Albion's sea girt bower,
To read thy name bright on the page
History inscribes to future age,
To hear a nation's grateful prayer,
Reward thy mother's watchful care,
To her proud heart the brightest gem
That can adorn thy diadem.
Queen of the island brave, the free,
Though Britain's gallant chivalry
In lofty homage round thee wait,
And vaunt 'tis theirs to guard thy state,
Our boast is noble as their own—
A Mason's daughter fills the throne.
Ah ! royal maiden, deign to smile ;
Behold the humble sacred pile
Reared by our ancient order,—where
The Masons' orphan children's prayer,

The By-gone Year.

For shelter and instructiou given,
 In holy incense, rise to Heaven.
 Be thou their friend—thy name their guard ;
 Their gratitude thy just reward.
 Such deeds as these shall gild thy name
 More than a victor's blood-stained fame ;
 A holier wreath adorn thy brow
 Than laureled war can e'er bestow ;
 A wreath, whose amarantthine flowers
 Shall bloom through time's eternal bowers.

The By-gone year ! Brothers, one word,
 Let in my strain its voice be heard ;
 Hath it brought sorrow ?—Humbly bend,
 Religion is the mourner's friend.
 Hath it brought joy ?—Be not elate,
 Lest this should leave thee desolate :
 But of thy good dispense a part ;
 Let pity open wide thy heart,
 That should misfortune sternly lower,
 Clouding the sunshine of life's hour,
 Or send thee forth in want to roam,
 A wanderer from thy happy home,
 Thy deeds of charity may be
 A pilgrim's leaning-staff to thee.
 The By-gone year—though swiftly flown,
 Unmarked by monumental stone,
 Hath left one trace, one record given,
 Pronounced of earth, inscribed in Heaven.*
 Brothers, your aid, before your eyes,
 The Masons' shelter soon shall rise,
 A ray of light in sorrow's gloom,
 To cheer his pathway to the tomb ;
 A shield against life's bitter care,
 His ark of refuge from despair.
 Soon shall its inmates' grateful voice
 Within its humble walls rejoice,
 And, safe from poverty's sad fear,
 Bless in their prayer the BY-GONE YEAR !

* The Grand Lodge has declared its approbation of the Asylum for decayed Freemasons.

TO CORRESPONDENTS.

G. (Pembroke) and several others.—We decline to insert any communications that are sent without name and address.

E. A.—The original “Entered Prentice’s Song,” was written by the late Brother Matthew Birkhead, about the year 1720.

QUIZ.—“A Word to the Wise” was published in 1796.—Verb. sat.

TRINOSOPHE.—The words are “Bien penser, bien dire, bien faire.”

BROTHER G. FITZ-GERALD.—His obliging communication has been attended to.

X.—The report of the Installation of H. R. H. the late Duke of York, is very acceptable; we have entered it as among the forthcoming annals of the Prince of Wales’s Lodge.

P. M.—The MS., if found correct, will appear in the same article.

A PROV. GRAND OFFICER (Wakefield).—We cannot, with propriety, enter at length upon the subject just now. The orders of architecture afford an excellent opportunity for a lecture; and the suggestion relating to uniformity of working, is most desirable.

FIDUS is a keen observer. The present Constitutions are out of print, and we shall take counsel (*with ourselves!*) upon the expediency of printing them in the Review, and in a way too without having the fear of copyright before us.

BRO. N. L. TORRE will accept our thanks for his present contribution, and also for the promise of future lays.

BRO. J. S. KEDDELL (184.)—Our readers, and in particular Bro. G. Aarons, will appreciate the letter which we publish.

HEXAMETER.—Yes. Sir F. Pollock was initiated at Cambridge.

P. M. (Norwich).—Bro. Lambe was, but Lord Suffield is, the Deputy Grand Master for Norfolk.

P. M. (Norwich,) CLAVIS (Suffolk,) H. A. (Ipswich).—Anon.

LATOMUS.—Perge frater.

BRO. ELLIS.—The letter has been forwarded.

EXPECTANS.—Ne crede.

A PAULITE MASON.—The words were “Disce—Doce—aut discede.”

UTILITY.—An interview is desired before the communication is published.

ORDER.—The clothing for the Officers of the Grand Lodge will, we are informed, be ready in time for the Grand Festival.

THE TAUNTON COURIER.—Some debts of courtesy are due to the Editor, but as it savours of ingratitude to be hasty in discharging them, we will cheerfully continue to bear the pleasing obligation.

BRO. CLAY will perceive that we have complied with his request, although with some difficulty as to time.

BRO. WARRINER will kindly bear in mind that his object is engrafted on a general notice—but we gratefully thank him for his prompt information.

BRO. CLERKE BURTON (Cape Town.)—“The Song of the Restoration” came too late for the present Number, but will appear in our next.

BRO. G. AARONS.—Our Brother will (mentally) perceive that the Committee of the Grand Stewards’ Lodge could not well arrive at any other conclusion. For ourselves, however, we freely acknowledge, that having carefully examined the several points of his argument, we approve them, being satisfied that they do *not* in any way affect the land-marks, while they *do* tend to facilitate and improve explanation.

CHARITAS is mistaken; many Lodges have a proviso in their by-laws on the subject, and among these are Nos. 324 and 329.

A GRAND STEWARD ELECT should obtain a copy of the by-laws of 324; he will there find an admirable regulation to make the “red apron” a proper “badge of distinction.”

A MASON, BUT NO ODD FELLOW.—We recommend the following extract from a public advertisement, signed W. CAMPION, Deputy Secretary, dated Oct. 4, 1837. We are not one of the Odd Fellows, but are gratified in the liberality of the sentiments expressed. Speaking of their own Society, the Address states that “*it is, in fact, a valuable substitute for the ancient and venerable system of Freemasonry—a system which ranks amongst its Brethren the great and the noble of this and every other civilized country—Odd Fellowship offering many of the advantages of that honourable Order to the middle and working classes, to whom the benefits of Masonry are almost inaccessible, on account of its more expensive mode of initiation.*”

R. F., unlike himself, is for once "too late." We have, however, managed to "dovetail" the gist of his excellent notes.

BRO. PEARSON'S welcome reports have been received.

ARCH MATTERS.

To our several Companions who are anxious for an opinion on certain subjects, we recommend a little more patience.

POINTS OF DISCIPLINE AND PRACTICE.

S.—The practice is decidedly erroneous—it is a *remanet* of old habits, and can only be corrected by a strict observance of the existing discipline.

A MASTER ELECT.—No Mason below the rank of an installed Master, can initiate, pass, or raise. The pretence of a Warden's power to initiate in front of the pedestal, is a breach of Masonic law as regards the party so offending; and, in our opinion, any Past Masters present are equally guilty; and the act not being legal, confers no privilege on those who are the objects of the fault.

AN OLD PAST MASTER.—A Grand Officer, although not an installed Master, certainly takes precedence in rank of a Past Master (not a Grand Officer) whatever may have been the period of his active service in the Craft; indeed, in this case, the conventional forms of society warrant the practice—but such rank confers no other privilege. A Grand Officer so circumstanced, can exercise no *authority* whatever; he cannot assume the duties of a Master—and, above all, should not preside at a Lodge of Benevolence; and, although the present Constitutions do not actually forbid him, propriety would.

TEMPLARS.

PILGRIM.—Notitiæ Templariæ, No. 7, Order of Malta, and other valuable papers, are acknowledged. We cannot do better than address the following extract from Pilgrim's correspondence, to all whom it may concern.

"I shall have another series on "the European Possessions" for the next Number. From my ignorance of the topographical antiquities of IRELAND, I have not ventured upon the Irish Templars. Perhaps you would hint in your notice to Correspondents, requesting NOACHIDA DALRUADICUS, or some other Irish Brother, to supply the desideratum."

P. E. C.—A conference is proposed.

BRO. ROUND-ROBIN.—We cordially agree, and have commenced measures, which, however, must go on *smoothly*, and they will end *surely*.

THE ASYLUM, OR COLLEGE FOR THE AGED MASON.

Since the Grand Lodge unanimously passed their resolution in favour of the Asylum, we have received so many letters on the subject congratulatory of the event, that we are compelled to make one general acknowledgment of them. It appears that already many Lodges have met and passed resolutions in support of the cause; some of voluntary subscriptions, and others of a general Lodge subscription. All however seem actuated by one determined spirit to protect the Resolution of the Grand Lodge by a noble demonstration of the will and power to carry its recommendation into the fullest possible effect.

NIL NISI. The Grand Lodge have recorded their claim to the "Prize" in their resolution; this Volume is dedicated to them; and Presentation Copies of all four shall be respectfully offered as the first contribution towards the Public Masonic Library.

ANTIQUITAS. Will our correspondent oblige us by inspecting a copy of the minute of the Lodge meeting (No. 2,) held in 1794, relating to a Masonic Institution, or Asylum, and follow it up by looking onward a little, and he may learn the reason *why* the subject was dropped.

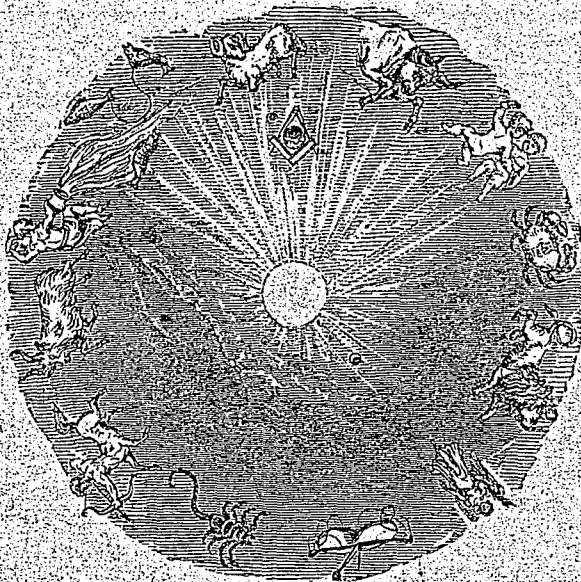
MOORE'S ALMANACK has no reference to the subject, nor is there any point in the allusions. A GRAND OFFICER is mistaken; the meeting was not packed. By the way, our correspondent has served but *one* Stewardship out of five—he is largely in arrear, and we shall look to the payment of his instalments. This is but just: generosity is out of the question.

BROTHER MAHER and other Somersetshire friends are thanked for their very prompt information.

P. M.—1—2—3, will feel that the Grand Lodge have anticipated their wishes.

THE
FREEMASONS'
QUARTERLY REVIEW.

No. XVI.—DECEMBER 31, 1897.



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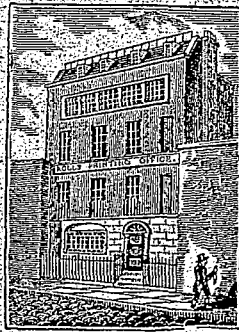
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☞ IT IS REQUESTED THAT ALL COMMUNICATIONS BE
ADDRESSED TO THE EDITOR, POST PAID.





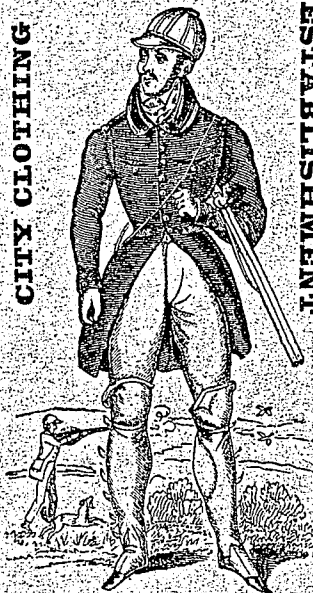
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FREEMASONS' QUARTERLY ADVERTISER.

No. XVI.

DECEMBER 31, 1837.

FREEMASONRY.

GRAND LODGE OF SCOTLAND.

QUARTERLY-COMMUNICATION, Nov. 13, 1837.

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

"That the above Resolution be communicated to the Lodges in the ensuing Circular of the Grand Lodge."

FREEMASONRY.

THE ANNIVERSARY FESTIVAL

IN CELEBRATION OF THE BIRTH-DAY OF THE M. W. G. M.

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,

WILL TAKE PLACE AT

Freemasons' Hall, on Tuesday, Feb. 6th, 1838,

The Right Hon. and R. W. the EARL OF DURHAM, P.D.G.M. and
PROV. GRAND MASTER FOR DURHAM AND NORTHUMBERLAND,

IN THE CHAIR.

Stewards.

Bro. the Hon. FOX MAULE, S.G.W. Lodge of Friendship, No. 6, . . . *President.*
 " P. HARDWICK, G. Sup. of Ws., Prince of Wales' Lodge, No. 324 *Vice Pres.*
 " HENRY ARTHUR HOARE, Royal Somerset House Lodge, No. 4, *Treasurer.*
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" John George Graeff,	J.W. Grand Master's Lodge	No. 1
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" John Yates,	J.W. Old Dundee Lodge	" 18
" The Chaplain of the	Lodge of Emulation	" 21
" T. D. Rotch,	St. Alban's Lodge	" 32
" Peter Mountain	Lodge of Regularity	" 108
" William Halton,	P.M. Burlington Lodge	" 113

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WM. FLETCHER HOPE, Sec.

FREEMASONRY.

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For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS of this Institution, will be held at the Freemasons' Hall, Great Queen Street, on Monday the 8th of January, 1838, at Seven o'clock in the evening, when Six Children will be elected on the Institution. The Ballot will commence at Seven, and close at Nine precisely.

AUGUSTUS U. THISELTON, Sec.

37, Goodge Street, Middlesex Hospital.

The ANNIVERSARY FESTIVAL will take place on WEDNESDAY, the 14th of March next.

FREEMASONRY.

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

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January 1st, 1835.

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